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# THE ECCLESIASTICAL REVIEW

A MONTHLY PUBLICATION FOR THE CLERGY

*Cum Approbatione Superiorum*

Vol. LVIII

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*"Ut Ecclesia aedificationem accipiat."*

I COR. 14 : 5.



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## AMERICAN ECCLESIASTICAL REVIEW

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Revised List—Spring of 1916

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# THE ECCLESIASTICAL REVIEW

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SIXTH SERIES.—VOL. VIII.—(LVIII).—JANUARY, 1918.—No. 1.

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## A SURVEY OF THE HIERARCHY.

OUR Divine Master, Founder of the Church, having laid the cornerstone of His Heavenly Kingdom on earth, left the upbuilding to others. He had outlined the plan, the execution of which He committed to the Apostles and their successors. To them belonged the subsequent organization of the Church, as well as the propagation of the faith. The Apostles possessed universal jurisdiction, the "solicitude of all the Churches," as one of them said, under the leadership of him who had been named the "Rock". Their successors, excepting always the one who followed the Prince of the Apostles, limited their jurisdiction to some particular Church or territory that, in course of time, had been founded. From the Mediterranean shores the gospel soon spread throughout the whole Roman Empire and beyond its limits.

When Constantine had given his famous edict that liberated the Church from her former persecutions, we find her substantially organized as she is to-day, with provinces and dioceses, whose names were borrowed from the organization of old Rome, after which they seem to have been modeled. At the time of the Council of Nicæa, the Church was divided into the three great Patriarchates of Rome, Antioch, and Alexandria, the primacy of the Roman Pontiff being clearly acknowledged by the Council. Under the Patriarchs, we hear of Metropolitans, or Archbishops, and Bishops. The liturgy was performed in the various living tongues then extant, Greek and Latin being predominant. A great line of distinction could be drawn between the Eastern and Western Churches, each being characterized by varieties of language,

discipline, and custom, though in all the Churches in communion with the See of Rome dogma was everywhere the same.

In the meantime elements of confusion had been introduced, the enemy had been sowing tares, and more than one bishop even had fallen victim to heresy; but Divine Providence always drew order out of chaos. However, the discord that sometimes prevailed in the East, together with the decline of the Byzantine Empire, gradually paved the way for the Eastern schism that occurred many centuries later, and what had once been a flourishing portion of Christendom fell an easy prey to Mohamedan power. The result was that a number of Eastern dioceses either fell into heresy and schism, or disappeared altogether. This was the fate of many of the most venerable of the early Christian Churches.

Substantially, the Latin Church remained what it was at the period of the Council of Nicæa, or rather it continued to increase with the formation of new dioceses. At the period of the Protestant Reformation, a number of old dioceses disappeared, but new ones were formed, and what the Church lost in one quarter, she gained in others, especially with the great maritime discoveries of the sixteenth century.

To-day the line of distinction may still be drawn between the Western and Eastern Churches, though the latter have dwindled to almost nothing. Yet they continue to exist as a remnant of early Christianity, having either persevered in their fidelity, or having, at some period or other, returned from schism to the unity of the Church Catholic. They retain their ancient liturgies, languages, and discipline, as a reminder of better days. The Church has always respected their autonomy, one of the evidences being the fact that the Canon Law of the West, generally speaking, does not extend to them.<sup>1</sup>

Another reminder of the flourishing condition of Christian antiquity is to be found in the numerous names of sees that are extinct or in heresy to-day, which are borne by some bishops of the Latin and Greek Churches, who have no residential see. The Church has thus preserved from oblivion the illustrious Churches of antiquity that have been reddened by

<sup>1</sup> *Codex Juris. Can.*, Lib. I, Can. I, 1917.

the blood of martyrs, or sanctified by the labors of confessors. But of this anon. Let us first turn our attention to the living remnants of Christian antiquity, the rites of the Orient.

There are four great Oriental rites that have come down to us from a remote antiquity : the Greek, the Egyptian or Coptic, the Syrian and the Armenian. These rites denote classes, because in nearly all there are a number of subdivisions, each with its special administration. Let us begin with the Syrian.

The Churches of this rite are the remnant of a portion of what was once the great Patriarchate of Antioch, the oldest in point of time, as the see of Antioch was founded by St. Peter, before he had transferred his residence to Rome. Owing to the diversity of rite and language that, in course of time, divided this venerable patriarchate, there are to-day several Patriarchs of Antioch in communion with the See of Rome, each belonging to a separate rite.

The Syrians are divided into those of the Pure Syrian Rite, the Chaldeans, the Maronites, and the Syro-Malabar. The Pure Syrians and the Maronites have each a patriarch with the title of Antioch. Neither, however, resides in the city of that name, for the modern Antakyeh is only a ghost of the once splendid metropolis that St. Peter knew. The former, His Beatitude Ignatius Ephraim II. Rahmani, who was educated at the Propaganda, resides in Mardin, and the latter, Elias Peter Huayek, dwells on Mount Lebanon.

The Pure Syrians have a hierarchy, comprising, besides the patriarch, four archbishops and three bishops; and the Maronites have a hierarchy of seven archbishops and two bishops. The Syro-Chaldeans are governed by a patriarch, with the title of Babylonia, who resides at Mossul, and by two archbishops and ten bishops. The adherents of the Syrian-Malabar rite in India are governed by four vicars-apostolic of their rite.

The followers of the Greek rite are divided into Pure Greek, Greek Melchite, Rumenian, Ruthenian, and Bulgarian. With the exception of one bishop in Hungary, who is suffragan to the Latin metropolitan of Strigonia, the Greeks have no hierarchy, being directly subject to the Apostolic Delegate of Constantinople. This is all that is left of the magnificent see on the Golden Horn, once governed by a Gregory of Nazianzen, and a John Chrysostom.



The Melchite Greeks have a patriarch of Antioch, whose residence is in Damascus, besides three archbishops and eight bishops. To such low figures has dwindled down the remnant of those faithful Christians whose fathers resisted the encroachments of the Monophysites, as well as of later heresies and schisms.

The Rumenian Greeks are to be found in Hungary, with one metropolitan and three suffragan bishops, and the Bulgarians in Turkey in Europe are governed by a titular archbishop who resides in Constantinople, and by a vicar-apostolic for Macedonia and Thrace.

Finally, the Ruthenians, whose liturgical language is the ancient Slavonic and who are akin to the Russians, have in Austria-Hungary one metropolitan, namely in Lemberg, with two suffragan bishops, a third being suffragan to the Latin metropolitan of Zagabria in Croatia. In Russia the Ruthenians have two bishops, one being immediately subject to the Holy See, and the other, suffragan to the Latin metropolitan of Mohilew. Besides these, there are two Ruthenian bishoprics in America, one for the United States, and the other for Canada.

Those that follow the Coptic rite may be regarded as a remnant of the once flourishing Church of Egypt, or of the venerable patriarchate of Alexandria. There are two branches of Copt Uniates, the one belonging to Egypt, and the other to Abyssinia. The Egyptian Copts are governed by the patriarch of Alexandria, the see being now under an Apostolic administrator who is also residential bishop of Hermopolis or Minieh. These Copts possess, besides Alexandria, only two dioceses, Hermopolis and Thebes or Luxor. The Abyssinian Copts, having no hierarchy of their own, are under the jurisdiction of a Latin vicar-apostolic.

We now come to the Armenian rite, the followers of which have dioceses in Europe, Asia, and Africa. Those of Asia are under the patriarch of Cilicia, His Beatitude Paul Peter XIII Terzian, who resides in Constantinople. They have three archbishops, and twelve bishops, including one in Persia. The European Armenians have a metropolitan at Lemberg in Austria, and a bishop in Russia. Those in Africa are governed by a bishop in Alexandria.

In all, the Oriental rites are in possession of six patriarchates, twenty-two archbishoprics, forty-nine bishoprics, and six vicariates-apostolic. Some of the most illustrious names of antiquity figure among their various sees, such as Cæsarea of Cappadocia, Melitene, Trebizond, Cæsarea Philippi, Damascus, Tyre, and Sidon.

The Orientals are subject to the Sacred Congregation for the Affairs of the Oriental Rite, which was once an adjunct to the Propaganda Fide, and now forms a separate Congregation of which the Sovereign Pontiff is the Prefect.<sup>2</sup>

Besides these living remnants of ancient times, there exist, as I have said, a large number of sees that are nothing but titles and known as titular sees. These are the names of extinct sees, of those that have passed away into schism, or that may actually be filled by bishops of Oriental rites. Thus an ancient see may be titular for a Latin, and, at the same time, residential for one or more Oriental bishops, such as Damascus or Melitene. There are in all 563 titular sees, of which the incumbents are bishops who are not residential, and who may be Apostolic Delegates, vicars-apostolic, coadjutors and auxiliaries to residential bishops, members of the Roman Congregations, or who may fill other offices in the Church.

These sees are divided, according to the ancient plan, into provinces. Thus the see of the writer, Hetalonia, or Etalonia, situated in Coele-Syria, belongs to the province of Damascus, of which His Excellency the Most Reverend Angelo Giacinto Scapardini, Apostolic Nuntius in Brazil, is the titular metropolitan.

A titular bishop has no jurisdiction over his see, nor may he meddle in its affairs. Although he is not obliged in justice to say Mass for its people, he is, nevertheless, recommended to offer up the Holy Sacrifice occasionally for its welfare.<sup>3</sup>

The titular sees of to-day may be called the epitaph of the ancient Christianity of the Orient. They are the names upon its tombstone, but, as the inscriptions upon a monument, they are replete with historic recollections, some glorious, others humiliating and sad. Ancyra and Neocæsarea recall the mem-

<sup>2</sup> *Codex Juris. Can.*, Lib. 11, Can. 257, 1917.

<sup>3</sup> *Codex Juris. Can.*, Lib. 11, Can. 348, 1917.

ory of two of the most ancient of ecclesiastical councils, as Nicæa tells us of the first Ecumenical Council of the Church. Many of the Fathers of this, as of subsequent councils, were residential bishops of sees which to-day are merely titular. Thus, it is said that a bishop of Etalonia sat in the Council of Chalcedon.

We find such venerable sees as Cæsarea, Tyre, Sidon, Seleucia, Amida, Laodicea, Ephesus, Tarsus, Myra, Corinth, Pelusium, and many more in existence before the Council of Nicæa. They are all titular sees to-day.

Until a few years ago, the sees of titular bishops were said to be "in partibus infidelium," in the territory of unbelievers; but this designation is no longer in use.

Leaving the Orient and its memories, we turn to the Latin Church, wherein, since the earliest ages, the greatest activity and the steadiest growth have existed. The Bishop of Rome is the Patriarch of the Latin Church, or of the West, though there are other Latin bishops who bear the title of patriarch, a title generally of honor, with no special jurisdiction annexed to it. Thus the Archbishop of Toledo is Patriarch of the West Indies, the Archbishop of Goa, Patriarch of the East Indies, while the Archbishops of Venice and Lisbon also enjoy the title of Patriarch. The ancient Patriarchate of Jerusalem was re-established in 1847. The Patriarch belongs to the Latin rite. There are also Latin prelates who bear the titles of some ancient Churches such as Constantinople, Alexandria, and Antioch. Besides the Holy Father and the Cardinals, Patriarchs are the only prelates who may consecrate bishops in Rome.

Throughout the world, there is a certain number of bishops who are directly subject to the Holy See, for instance, the Bishops of Malta and Gibraltar, and, in the West Indies, the Bishop of Porto Rico. Outside of these, the entire Church is divided into provinces consisting of the archbishop, or metropolitan, with his suffragans, each of whom is the head of a diocese.

There are at present in the Latin rite about 213 archiepiscopal and 911 episcopal sees. Of the latter some forty-seven are united to other sees and six are under perpetual administration, leaving 858 residential sees. Of vicariates apostolic

there are 173, and of prefectures apostolic 69. The vicars apostolic are titular bishops, but the prefects apostolic are not invested with the episcopal dignity.

Of all countries, Italy possesses the most numerous episcopate—with the suburban sees of Rome, the bishops of which are cardinals, seventy-seven dioceses immediately subject to the Holy See, and thirty-seven provinces, and a total of 268 dioceses. This includes Sicily and Sardinia.

The United States comes next, with fourteen provinces, ninety-nine dioceses, and two vicars apostolic.

France has more provinces than the United States, but it has fewer dioceses, there being seventeen of the former and only eighty of the latter. Of these, two are in the French West Indies, and one in the Island of Bourbon or Reunion.

In the Austrian Empire there are twelve provinces and fifty-nine dioceses of the Latin rite, distributed as follows: Austria proper: seven provinces and thirty-two dioceses; Hungary: four provinces and twenty-three dioceses; Bosnia and Herzegovina, one province and four dioceses.

Spain follows with nine provinces and fifty-seven dioceses.

Great Britain and Ireland, with the European dependencies, count nine provinces, and fifty-two dioceses, distributed thus: England and Wales, four provinces and seventeen dioceses; Ireland, four provinces and twenty-eight dioceses; Scotland, one province and four dioceses; Malta, and Gibraltar, each one diocese.

Brazil has the largest hierarchy in America, after the United States, with ten provinces, forty-seven dioceses, and one prefecture apostolic.

Canada is next in size, with ten provinces, thirty-five dioceses, and five vicars apostolic.

In India there are nine provinces, thirty-two dioceses, one vicar apostolic, and three prefects apostolic.

I may remark in passing that there are more dioceses throughout the world under the British flag than under any other, with the exception of Italy. As far as I can ascertain, there are in the British Empire no fewer than 134 dioceses, besides a large number of vicars apostolic.

To return to America, we find in Mexico eight provinces, thirty-one dioceses, and one vicar apostolic.

Numerically, the German Empire follows, with five provinces, and twenty-six dioceses, not to mention the African Colonies. Prussia has two provinces, seven dioceses, and one vicar apostolic. Bavaria has two provinces, and eight dioceses; Baden one province, and five dioceses; Alsace-Lorraine, two dioceses. Besides, there are one vicar apostolic and one prefect apostolic in Saxony.

To find the next number we must return to America, where in Colombia we behold four provinces, seventeen dioceses, three vicars apostolic, and three prefects apostolic.

Going back to Europe, Portugal gives us three provinces, and sixteen dioceses.

In the Russian Empire there are two provinces, and fourteen dioceses, divided between Russia and Poland.

To finish with Europe, we find in Greece two provinces, and nine dioceses; in Belgium, one province and six dioceses; in Switzerland six dioceses immediately subject to the Holy See, and one prefect apostolic; in Holland, one province and five dioceses; in European Turkey, one diocese, and one vicar apostolic; and in Bulgaria, one bishop and one vicar apostolic. Luxemburg, Monaco, and Montenegro have one diocese each. Norway, Sweden and Denmark have each a vicar apostolic.

Among the Republics of America, we find the following order: Argentina with one province, fourteen dioceses, two vicars apostolic; Peru, one province, ten dioceses, one vicar apostolic, and two prefectures apostolic; Ecuador, one province, seven dioceses, and four vicars apostolic; Venezuela, one province and six dioceses; Chile, one province, four dioceses, one vicar apostolic, and one prefect apostolic; Uruguay, one province and three dioceses; Salvador, one province and three dioceses; Guatemala, one province, two dioceses, one being in Costa Rica, and one vicar apostolic; Nicaragua, one province, two dioceses, and one vicar apostolic; Honduras, one province, two dioceses and one vicar apostolic. British and Dutch Guiana have each a vicar apostolic, French Guiana being a prefecture apostolic.

In the West Indies, Cuba has one province and six dioceses; Santo Domingo one archbishop; Haiti, one province and four dioceses. The Province of Port of Spain, Trinidad, has one suffragan at Roseau, in the Island of Dominica; Curaçao and

Jamaica has each a vicar apostolic. The dioceses of Guadalupe and Martinique are suffragans of Bordeaux, France.

In Oceania we find the hierarchy thus constituted: Australia, four provinces, nineteen dioceses, and three vicars apostolic; the Philippine Islands, one province, nine dioceses, and one prefecture apostolic; New Zealand, one province and four dioceses; Malaysia, one vicar apostolic, and four prefects apostolic; Polynesia, fourteen vicars apostolic and four prefects apostolic.

Turning to Asia, we meet with one diocese, forty-eight vicars apostolic, and two prefects apostolic in China; one province, four dioceses and three prefects apostolic in Japan; sixteen vicars apostolic and one prefect apostolic in Indo-China; one archbishop in Persia; one vicar apostolic in Corea; one province, four dioceses, three vicars apostolic, and five prefects apostolic in Turkey in Asia. From this we may infer what a tremendous amount of work remains to be accomplished in that immense continent, the vast steppes of Central Asia having been hardly touched. Excepting India, there are only ten residential sees of the Latin rite in all Asia, the continent where Christianity began.

The dark continent is no better off. French Africa has one province, three dioceses, eleven vicars apostolic, and nine prefects apostolic. In British Africa, we count two dioceses and twenty-four vicars apostolic; in Belgian territory, three vicars apostolic, and seven prefects apostolic; the Italians in the same continent have two vicars apostolic and one prefect apostolic. Portuguese and Spanish Africa, including the Islands, belong to the Provinces of Lisbon and Seville. In Egypt there are two vicars apostolic, and in Abyssinia one vicar apostolic, and one prefect apostolic. Liberia, Morocco and Galla has each one vicar apostolic.

As we scan the missionary field where the labors of the vicars and prefects apostolic mostly lie, we shall see that the vast majority of these belong to religious orders, while a certain proportion of residential bishops are also members of orders and congregations. Franciscans, Capuchins, Dominicans, Lazarists, Marists, Oblates of Mary Immaculate, the Congregation of the Holy Ghost, Jesuits, the Pious Society of Missions (Palottini), the Benedictine Order, Augustinians, the Society of the Immaculate Heart of Mary, Society of the Sons

of the Heart of Mary, Oblates of St. Francis de Sales, Redemptorists, Missionaries of the Immaculate Heart of Mary, Missionaries of the Sacred Heart of Jesus, the Society of the Sacred Hearts (Picpus), the Salesians of Don Bosco, Missionaries of the Immaculate Heart of Mary, Missionaries of St. Joseph of Mill-Hill, the Company of Mary, the Society of the Divine Word, the Priests of the Sacred Heart, all these have contributed their quota of vicars apostolic in missionary fields. Among the prefectures apostolic we also find the Society of the Divine Saviour, the Order of Discalced Carmelites, the Society of the Sons of the Sacred Heart of Jesus, the Order of Trinitarians, the Society of Missionaries of La Salette, and the Order of Premonstratensians. Besides these religious orders and congregations there are also various missionary societies in the field that have given vicars and prefects apostolic to the work, a good proportion of which belongs to Italy. Foremost among these societies is that of the Foreign Missions of Paris. Then we have the Missionaries of Lyons. In Italy, we find the Seminary of Saints Peter and Paul for Foreign Missions in Rome, the Institute of the Consolata of Turin, also for Foreign Missions, and the Seminary of the Foreign Missions of Milan.<sup>4</sup>

There has probably never been a period in the Church's history in which the hierarchy was as flourishing and missionary life as active as they are to-day. It would be interesting, I think, to compare the present with the past. Let us select three cardinal epochs.

Shortly after the Edict of Constantine there were so many bishops in Africa that more than one hundred were present at the Council of Alexandria from Egypt and Lybia alone. It must however be remembered that as far as the size of the diocese is concerned, most dioceses were hardly more than parishes are to-day. At the Council of Nicæa there were probably from two hundred to three hundred bishops, nearly all Greeks. These, to judge from the attendance at the Alexandrian Synod, could have represented only a small fraction even of the episcopate of the East. Time passed, and those dioceses represented at the Nicæan Council were swept out of

<sup>4</sup> *Annuario Pontificio*, 1917.

existence, or they remained, but outside of the Roman Communion.

In the meantime the Church, west of Byzantium, made great progress. Then came the Protestant Reformation, just four centuries ago, to be followed by the Council of Trent, twenty-eight years later. It is pitiful to think of the small number of Fathers present at the first session—four cardinals, four archbishops, and twenty-one bishops. The times were evil indeed. Later on, when the third period of the Council began at Trent, there were present five cardinals, three patriarchs, eleven archbishops, and forty bishops. The number, however, increased, for the decrees were finally subscribed to by two hundred and fifteen Fathers, comprising six cardinals, three patriarchs, twenty-five archbishops, one hundred and sixty-seven bishops, seven abbots, seven generals of Orders, and nineteen proxies for thirteen absent prelates.<sup>5</sup> These, of course, represented only a small proportion of the existing hierarchy.

Then we come down the ages, and find ourselves in the year 1870. There were then 1050 prelates in the world entitled to take part in the Vatican Council, and of these no fewer than seven hundred and seventy-four appeared during the sessions of the Council. At the first public session there were present forty-seven cardinals, nine patriarchs, seven primates, one hundred and seventeen archbishops, four hundred and seventy-nine bishops, five abbots *nullius*, nine abbots general, and twenty-five generals of orders. At this period, there were in the United States seven provinces, forty-seven bishops, and two vicars apostolic.<sup>6</sup>

Should the Vatican Council reconvene to-morrow, more than seventeen hundred persons clad with episcopal dignity might be summoned to take part. No account is here taken of abbots and generals of orders. Such has been the increase in the hierarchy during a period of less than half a century. Should all the prelates find it possible to assist at the Council, which of course is out of the question, there would be a magnificent assemblage of over sixty cardinals, twelve patriarchs, three

<sup>5</sup> *Cath. Encyclopedia*, art. "Trent, Council of".

<sup>6</sup> *Ibid.*, "Vatican Council".



hundred and ten archbishops, and thirteen hundred and eleven bishops of the Latin rite, with twenty-two archbishops and forty-nine bishops of Oriental rites. Besides, there would be present about seventy-five abbots and generals of orders.

Thus, four hundred years after Martin Luther dealt what might have seemed a deathblow to the Church, the Bride of Christ on earth is more flourishing than ever, in spite of the losses she has sustained.

CHARLES WARREN CURRIER,  
*Bishop of Hetalonia.*

*Baltimore, Maryland.*

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### ST. PAUL, THE APOSTLE OF THE HOLY NAME.

IN the history of Christianity we know no man who was so profoundly influenced, completely transformed, by the words, "I am Jesus,"<sup>1</sup> as was St. Paul. That word changed a Saul into a Paul. We know no saint who loved that Name so ardently and perseveringly as St. Paul. We know no apostle who was called so directly and explicitly by Christ to preach that Name and who fulfilled the mission so effectively as the apostle St. Paul. He is for every man of the Holy Name Society, especially for the Levites and the members of the priesthood, a perfect model.

Before St. Paul understood the profound, the sacred meaning of that adorable Name, he hated it and persecuted it by persecuting those that adored it, "breathing out threatenings and slaughter against the disciples of the Lord."<sup>2</sup> When on the way to Damascus, "suddenly a light from heaven shined round about him. And falling on the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou me? Who said: Who art thou, Lord? And He: "I am Jesus, whom thou persecutest."<sup>3</sup> He lost the light of his eyes, but received the light of Faith. Hate was burned out by the flame of love. The persecutor Saul became the apostle, the martyr, the great Saint Paul. The Name of Jesus changed a Saul into a Paul. Fully detached from the world and from self, miraculously, in

<sup>1</sup> Acts 22:8.

<sup>2</sup> Acts 9:1.

<sup>3</sup> Acts 9:3, 4, 5.

an instant, totally and forever dedicated and consecrated to that King of Heaven, he said, "Lord, what wilt Thou have me to do?";<sup>4</sup> and the final answer was "Carry My Name before the Gentiles, and kings, and the children of Israel."<sup>5</sup> Paul obeyed. "Immediately he preached Jesus in the synagogues, that He was the Son of God."<sup>6</sup>

#### THE PROFOUND MEANING OF THE HOLY NAME.

In the words "Carry My Name," addressed by Christ from His heavenly throne to a Saul prostrated in the sand, Christ Himself gives His Name a profound, a comprehensive meaning. Jesus meant by the words, "Carry My Name,"—"Be a witness unto Me. Tell the Gentiles and the kings and the children of Israel all about My Name: My nature, divine and human; My life, from the cradle to the Cross; My mission for the redemption of the world; My reward, so great that no eye can see it, no ear can hear it, and no heart can feel it." All this, and much more Christ, the Son of God, sums up in the word, "My Name." No word in heaven or on earth has a meaning so profound.

St. Paul, full of the Holy Spirit, understood the Name as Christ gave it, and he also understood His mission. He begins almost all his epistles with words similar to those addressed to the Galatians: "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead . . . and He gave Himself for our sins that He might deliver us from the present wicked world, according to the will of God and our Father, to whom is glory forever and forever."<sup>7</sup> Or, again, as we read in his epistle to the Romans: "Paul, a servant of Jesus Christ, called to be an apostle . . . in all nations, for His Name."<sup>8</sup> These written words reflected, no doubt, the beginning, the substance and the nature of all the instructions in these discourses, in season and out of season, by St. Paul. In his fourteen epistles we are told he used the name of Jesus more than two hundred times, and the name of Christ more than four hundred times. That

<sup>4</sup> Acts 9: 6.

<sup>6</sup> Acts 9: 20.

<sup>8</sup> Romans 1: 1, 5.

<sup>5</sup> Acts 9: 15.

<sup>7</sup> Galatians 1: 1, 4, 5.

Name was constantly in his mind and always on his lips, to manifest and make known the "unsearchable riches" <sup>9</sup> hidden in it.

The enemies of St. Paul and of the other apostles understood well the full meaning of the Name of Jesus. They persecuted them, even as Christ had foretold, and said: "Let us threaten them that they speak no more in this Name." <sup>10</sup> They hated that Name because they hated the Person who bore it, because they hated the doctrine and the commandments of that Divine Person. Peter and John answering, said to their enemies: "We cannot but speak the things which we have seen and heard." <sup>11</sup> All Peter and John had seen and heard in Christ and from Christ during the three years of Christ's public life, was for them contained in "that Name."

The meaning the Church gives to that Name, we find clearly expressed in her liturgical prayers. St. Bernardine of Siena, who preached the Name so eloquently and effectively, with such ardor and fervor in all parts of Italy, illustrates his enlightened conception of it in his classic Litany of the Holy Name, which he composed, which the Church approves and recommends, which she has enriched with great indulgences, and uses so frequently in her liturgical services. When we recite that Litany thoughtfully, we know that "Jesus" means, first of all, "Son of the Living God", and, as Son of God, the "Splendor of the Father", the "Brightness of Eternal Light", the "King of Glory", the "Sun of Justice". Secondly, "Jesus" means the "Son of the Virgin Mary", and as Son of man, the "Model of all Virtues", "amiable", "admirable", "most powerful". Thirdly, "Jesus" means "our Redeemer", "zealous for souls", who by the mysteries of His life from His Incarnation to His Glory, "must deliver us from all evil", from "eternal death", to be our "Christ of Glory".

The life of Jesus explains and illustrates the Name of Jesus. Our devotion to the Holy Name must not be separated in thought or word from the personality of Jesus, even as the Church forbids us to picture or paint the Sacred Heart separate from the Divine Body. All the devotions to the Son of God

<sup>9</sup> Ephesians 3:8.

<sup>10</sup> Acts 4:17.

<sup>11</sup> Acts 3:20.

have in common that sacred personality of Christ, even as in the Masses which commemorate the various mysteries, the Canon is practically the same. The Collects, Epistle, and Gospel differ. They call our attention to and fix it upon some special mystery or some special virtue of Christ, thereby casting a new, bright, heavenly light on the Canon of the Mass. They make the whole Mass, for instance, in honor of the Holy Name, seem to differ much from that of the Sacred Heart, or from that of the Precious Blood, thus proving the greatness of Christ, and our littleness.

As St. Paul was called to carry that Name to the Gentiles, to the kings, and to the children of Israel, every priest has that same sublime mission. Even every Catholic layman, in this respect, belongs to the "Kingly Priesthood".<sup>12</sup> "Carry My Name to all nations," said the Master to all His disciples. A great, providential help to bring that adorable Name in its full meaning before the people is the Holy Name Society. Its end is not merely negative, to avoid and prevent sins against the Second Commandment. Its first and most important end is positive, to make known the meaning of that Name, to plant it in the heart of every individual that it may take root, grow and bear fruit, that every man may feel the sweet, adorable sentiments so well expressed in the hymn of the Vespers of the Holy Name:

Jesus, the very thought of Thee  
With sweetness fills my breast;  
But sweeter far Thy face to see,  
And in Thy presence rest.

No sound, no harmony so gay,  
Can art or music frame;  
No thought can reach, no word can say,  
The sweets of Thy blest Name.

Jesus, our hope, when we repent,  
Sweet source of all our grace;  
Sole comfort in our banishment;  
Oh, what when face to face!

Well, therefore, may Levites, priests and prelates, join the

<sup>12</sup> 1 Peter 2:9.

Holy Name Society themselves, fully to enjoy its many advantages, to gain its great indulgences, to pledge themselves publicly and solemnly to endeavor to fulfil the first obligation of membership, namely, "to labor individually for the glory of God's Name, and to make it known to those who are ignorant of it".

#### THE CRUCIFIX, THE GREAT BOOK OF THE HOLY NAME.

St. Paul studied that Name as he saw it nailed over the Sacred Remains on the Cross of Calvary. He knew nothing "but Jesus Christ, and Him Crucified".<sup>13</sup> The Passion of Christ was the great subject of His meditations, as it has been that of all the great Doctors and mystics of the Church. "Pilate wrote a title also, and he put it upon the Cross. And the writing was: Jesus of Nazareth, the King of the Jews." "This title, therefore, many of the Jews did read: because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin".<sup>14</sup> As we see the Holy Name there, blood-stained, we perceive its value. The cold, pale, wounded, pierced, nailed, thorn-crowned corpse indicates clearly the price a God paid for that Name. "You are bought with a great price,"<sup>15</sup> says St. Paul. There we see that it cost our Saviour much to become a Jesus, a Redeemer, a Christ, which means the Anointed, the King. In that book St. Paul and others study to see the divine power of that Name. It darkened the sun; it shook the earth; it tore the rocks in two. "Holy and terrible is His Name",<sup>16</sup> but to the good it is like "oil poured out".<sup>17</sup> It healed the wounds of the penitent robber, it strengthened the soul of the adoring, loving Mary Magdalen. Like oil poured out, it gave light that enlightened the centurion. Like oil consumed, it consoled the Blessed Mother and the Beloved Disciple St. John. On the Cross, St. Paul studied it and learned to realize its breadth. He saw that it is Catholic, all-embracing. He saw it in the three languages of the world, indicating that it was meant for the whole world. He saw representatives of all nations standing under it, looking up to it, and for all of them it was as

<sup>13</sup> 1 Corinthians 2:2.

<sup>15</sup> 1 Corinthians 6:20.

<sup>17</sup> Canticles 1:2.

<sup>14</sup> John 19:19, 20.

<sup>16</sup> Psalms 110:9.

"music to the ear", as "honey to the lips", as "joy to the heart". St. Paul saw its breadth, and his own mind began to broaden in it. "Let this mind be in you, which was also in Christ Jesus: He humbled Himself, becoming obedient unto death, even to the death of the Cross, for which cause God also hath exalted Him, and hath given Him a Name which is above all names, that in the Name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth".<sup>18</sup> Notice in this quotation how St. Paul indeed saw its breadth and depth, reaching from the heights of heaven to the lowest regions of hell.

Saul, who had been breathing out threats and slaughter against the disciples of the Lord, became the Paul, the lover of all nations. The Name on the Cross taught him to "become all things to all men", that Christ-like he "might save all".<sup>19</sup> That Name on the Cross taught him to "count all things to be but loss for the excellent knowledge of Jesus Christ; for whom", he says, rejoicing, "I have suffered the loss of all things, and count them but dung."<sup>20</sup> That Name caught his mind, broadened and purified it, lifted it up to Paradise, to the third heaven, and enabled it "to hear secret words, which it is not granted to man to utter".<sup>21</sup>

"Beye followers of Me, as I also am of Christ".<sup>22</sup> Like St. Paul, we must study the Holy Name in the Book of the Crucifix. In the history of two thousand years we cannot find a better book to enlighten and broaden our mind, to help us, that the mind which was in Christ and in Paul may also be in us. The frequent meditation on the Name of Jesus nailed to the Cross will help us as it helped Paul to go beyond the narrow views of self, of worldly considerations, of national limits, and inspire us to communicate with equal zeal the unsearchable riches of that Name to the Gentiles, the King and the children of Israel. All who follow St. Paul in studying Christ Crucified will, like St. Paul, have the mind of Christ, and hear the secrets of heaven. In the different languages of the people was the Name nailed to the wood of the Cross. In the various

<sup>18</sup> Philippians 2:5, 8, 9, 10.

<sup>19</sup> 1 Corinthians 9:22.

<sup>20</sup> Philippians 3:8.

<sup>21</sup> 2 Corinthians 12:4.

<sup>22</sup> 1 Corinthians 11:1.

languages of the people must that Name be explained to the people.

#### THE CRUCIFIX, THE BOOK OF LOVE.

No apostle expresses his love for Jesus so fervently and emphatically as St. Paul. "Who, then, shall separate us from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or danger, or persecution, or the sword? Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."<sup>23</sup> These noble words pronounced by St. Paul, studying that Name on the Cross, he indeed proved true. Tribulations and distress of all sorts he experienced "in journeying often, in perils of water, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren."<sup>24</sup> But all these perils could not separate him from the love of Christ. There came imprisonments, shipwrecks, scourgings; but all the pains and tears they brought could not separate Paul from that love of Christ. Finally, kneeling he saw the sword lifted over his head. It separated his head from his body, but that sword could not separate the heart of Paul from the Lord Jesus Christ.

This love which Paul learned from Christ Crucified made his own heart Christ-like, Catholic, apostolic, zealous. It made him long to "preach among the Gentiles, the unsearchable riches of Christ," to make known to all "the charity of Christ which surpasseth all knowledge."<sup>25</sup> It pressed him—"the charity of Christ presseth us"<sup>26</sup>—to carry that Name to the Gentiles, to the kings, to the children of Israel. So great was his love for all nations that, if possible, he was willing "to be an anathema from Christ,"<sup>27</sup> to bring the Name of Christ to them.

The Name of Christ on the Cross lifted the heart of Paul to the Cross—"God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world; for I bear the marks of the

<sup>23</sup> Romans 8:35, 39.

<sup>25</sup> Ephesians 3:8, 19.

<sup>27</sup> Romans 9:3.

<sup>24</sup> 2 Corinthians 11:26.

<sup>26</sup> 2 Corinthians 5:14.

Lord Jesus in my body." <sup>28</sup> Let all the members of the Holy Name Society, "meditate upon these things, be wholly in these things". <sup>29</sup> These words which Paul wrote to Timothy, apply to every priest. Every priest must meditate on the Name as it stands on the Cross, the expression of greatest love. The love of Jesus must make the priestly heart love the people, and all classes of the people. Jesus on the Cross had a loving parting word for all—His Mother, His Disciple, the penitent Mary Magdalen, the penitent robber, the men who in ignorance reviled and blasphemed Him. Thus, a priest must have a good word for all, to help all in the Name of Christ. The Name of Christ on the Cross transformed the heart of Paul, and formed the heart of Christ in him. That love of the Name of Christ made him the Apostle of the Holy Name.

#### PAUL LOVED THE HOLY NAME WITH ALL HIS STRENGTH.

St. Paul honored his ministry and gave himself to it with all his strength. His long, arduous mission journeys we all know. He did spend himself according to his own words, nobly and fearlessly to bring that Name to all nations. Christ had said: "I will show him how great things he must suffer for My Name's sake". <sup>30</sup> He suffered with joy "who now rejoice in my sufferings", <sup>31</sup> for the sufferings made him Christ-like, and helped him to attain the end of his mission, "always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies." <sup>32</sup>

Preaching the Holy Name was the first and principal means he used to make that Name known. The word coming from so loving a heart, is a living word, and touches the heart of the hearers. Frequently he used the pen to prepare the work, and to make the fruit of that work lasting. His fourteen Epistles, as we have remarked before, indicate clearly that he knew nothing but Jesus Christ.

His apostolic zeal made him pray for and seek help. Such help he found in his disciples Timothy and Titus. How he

<sup>28</sup> Galatians 6: 14, 17.

<sup>29</sup> 1 Timothy 4: 15.

<sup>30</sup> Acts 9: 16.

<sup>31</sup> Colossians 1: 24.

<sup>32</sup> 2 Corinthians 4: 10.



exhorted them to "stir up the grace of God which was in thee",<sup>33</sup> to "meditate upon these things, to be wholly in these things",<sup>34</sup> to "hold the form of sound words, which thou hast heard of me in faith, and in the love which is in Christ Jesus,"<sup>35</sup> and then to "preach the word, reprove, entreat, rebuke in all patience and doctrine".<sup>36</sup> All this to make known Jesus Christ.

St. Paul appreciated much the help the saintly women gave him. It is true, he wrote to Timothy: "I suffer not a woman to teach, nor to use authority over the man; but to be in silence",<sup>37</sup> yet he names and salutes many of them "who hath much labored in the Lord",<sup>38</sup> as "helpers in Christ Jesus".<sup>39</sup>

Every pastor, every priest needs help. He sees the harvest great and ripe, but the laborers few. The laborers are there, but they stand idle, because no one hires them. The best way to hire the men and get them to work in the fertile fields of the Lord's vineyard is to make them Holy Name men. It is most edifying to notice how enthusiastic and energetic Holy Name men become for the holy cause, how willing and ready they are to help, if only they have a leader. What good they can accomplish! Every zealous director will soon find men, young and old, like Titus and Timothy, ready and willing to help, and able to help. Every priest and spiritual director will instruct the good women to encourage the men in their Holy Name duties, and to teach the children at home to bless the Name of Jesus with their innocent lips. Every pastor and priest should, like St. Paul, make use of the pen and write about the Holy Name, or the Society of the Holy Name, in church calendars, in parish circulars, in private communications, since for every one of us as for St. Paul, "to live is Christ: and to die is gain".<sup>40</sup>

St. Paul, divinely chosen and appointed to be the apostle of the Holy Name, enlightened by the Holy Ghost, grasped well the divine meaning of that Name and made it fully his

<sup>33</sup> 2 Timothy 1:6.

<sup>35</sup> 2 Timothy 1:13.

<sup>37</sup> 1 Timothy 2:11.

<sup>39</sup> Romans 16:9.

<sup>34</sup> 1 Timothy 4:15.

<sup>36</sup> 2 Timothy 4:2.

<sup>38</sup> Romans 16:12.

<sup>40</sup> Philippians 1:21.

own, "putting on the Lord Jesus Christ".<sup>41</sup> And then by preaching and praying, by suffering and writing, by ordaining men and encouraging women, he taught all to give honor and glory to Jesus Christ, "the King of Ages, Immortal and Invisible, the only God".<sup>42</sup> He said little to denounce sin. The sins of profanity and the vain abuse of the Holy Name were probably little known in his day. All took the Name of the Lord seriously, whether they were for it or against it. The mission of St. Paul was more religious; it was to make all love that Name, and call upon that Name in their prayers. "If any man love not our Lord Jesus Christ, let him be anathema, *maranatha*"<sup>43</sup> (a thousand times condemned). This positive end of the Holy Name Society is too little understood and too much neglected. To avoid and prevent cursing, swearing, profanity is good, but not necessarily a religious act. Every gentleman must do that. The Holy Name Society is essentially a religious society—whose end and means and reward are religious. The Holy Name must be adored. Every knee must bend at the sound, every Christian must use it in his prayer, every soul must be saved by it. Every member of the Holy Name Society is in a special manner consecrated to Christ, and he receives Communion frequently to remain always in that spiritual, holy union with Christ. This is what is needed so much to-day, when irreligion and religious indifference are so widespread. Our men are spiritually lame, like the cripple whom Peter and John met begging at the Beautiful of the Temple. Peter said: "Silver and gold I have none; but what I have, I give thee: in the Name of Jesus Christ of Nazareth, arise and walk. And taking him by the right hand, he lifted him up, and forthwith his feet and soles received strength. And he leaping up, stood, and walked, and went in with them into the Temple, walking, and leaping, and praising God".<sup>44</sup> Our workingmen especially are restless and unhappy. They seek happiness in silver and gold. The pastor, the priest, must take them by the hand, place the Name of Jesus on their lips, keep the image of Christ before their mind, let the light of that Name shine before them, make

<sup>41</sup> Romans 13: 14.<sup>42</sup> 1 Timothy 1: 17.<sup>43</sup> 1 Corinthians 16: 22.<sup>44</sup> Acts 3: 6, 7, 8.

the love of that Name burn in their heart, that they may enter the temple leaping for joy and praising God.

St. Paul received the sublime, the divine mission to carry the Name of Jesus Christ to the Gentiles and the Kings and the children of Israel. He fulfilled his mission faithfully. Dying, he could say: "I have fought a good fight, I have finished my course, I have kept the Faith; as to the rest, there is laid up for me a crown of Justice, which the Lord, the Just Judge, will render to me in that day".<sup>45</sup> He will be the crown of glory of all who, like St. Paul, spend themselves to spread His Name "laboring during their whole life for the glory and honor of the Holy Name of God, to merit to share in the glory of the apostles, the martyrs and the confessors, who labored and died for the Name of Jesus Christ".

CLEMENT M. THUENTE, O.P.

*Minneapolis, Minnesota.*

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#### MILITARY EXEMPTION OF CATHOLIC PAROCHIAL SCHOOL LAY TEACHERS.

IT is reported that some Brothers of religious communities teaching in Catholic schools have been granted exemption from military service on the plea of being "regular ministers of religion", in the sense defined in the Selective Service Act. I am only too glad if the report is true, because I think the plea is absolutely correct and just. But I desire in this brief to establish the justice of the same plea for the lay teacher employed in our parochial schools who teaches the regular Catechism and Bible History classes, besides the secular branches of the school program. The question, I imagine, will concern a number of dioceses all through the United States.

Quite a number of the Catholic schools in the State of Wisconsin, and I presume in other States also, are conducted by laymen. In our Archdiocese of Milwaukee there are no Brothers at all in any school. In some small country parishes or missions the whole school is conducted by only one person, sometimes a lady, sometimes a gentleman. If these male teachers were to enlist, it would mean in more than one case

<sup>45</sup> 2 Timothy 4:8.

the closing of the school. In many city schools a male teacher is employed for the higher grades, or classes of the boys, while all the other classes are taught by the Sisters. Here and there the lay teacher of a Catholic school may be drafted who, together with his pastor and parish, would then be glad to have a presentation of his plea ready to be laid before the members of the Exemption Board of his district. There is no other ground upon which these lay teachers, unless they have a family, can claim exemption from military service, except that of being "regular ministers of religion", as defined by the rules and regulations promulgated under the Selective Service Act. In my opinion these lay teachers in our parish schools come as fully and properly under the class of "regular ministers of religion" as any of the religious Brothers teaching in our schools. The fact that one class belongs to a religious community and is bound by religious vows, while the other is not, makes no difference. Before the law the official character of both is determined by the work they perform, the profession and vocation in which they are regularly employed. This is in the main, though not exclusively, the teaching or preaching of religion. They are fully recognized as teachers of religion by the authorities of the Church, being in fact "regular ministers of religion", although this phrase or expression is not in common use with Catholics. Hence, to discriminate in this question of exemption between the Brother and the lay teacher would be without reason and justice.

It is difficult to make the members of the local and district Exemption Boards, which are mostly composed of non-Catholics belonging to church denominations that have no parish schools, understand this matter. But the following statements may serve to enlighten these gentlemen, and eventually, upon appeal, also the authorities at Washington.

I. The parish schools of the Catholic Church are religious, not secular, schools. The whole and sole reason of their existence is the teaching of religion and morality. This is their primary and principal work; the teaching of secular knowledge is secondary and subordinate to the first. While the instruction in the secular branches is given all the attention and efficiency required by the State, the main purpose and object is the religious instruction and training of the pupils. "It

is especially in these elementary schools where the children from every class of people are to be sedulously taught from their tender years the mysteries and precepts of our holy religion, and where they are to be correctly trained in piety and morality, in religion and civic virtue. In these schools religious teaching particularly must hold the first place in the education and training of the children, and so dominate all the rest that the knowledge of the other branches taught may appear to be merely incidental.”<sup>1</sup> It is a great mistake to think that the religious teaching in our schools is merely an incidental branch. While the teaching of the various secular branches all together demands more time and labor every day or week, the teaching of religion is given more time and careful labor than any one single secular branch. As a rule, religious instruction is given in the different grades or classes every day of the week. The teaching of religious and moral principles permeates all the secular branches and is brought into play wherever the subject matter affords the opportunity. The fact is that the Catholic parochial school teachers give quantitatively more religious instruction in the school than the priest does in the church. While the form and method of teaching are different, the subject matter is the same whether it be taught from the floor or from the pulpit. As regards the nature and aim of the work, there is no difference between teaching the truths and laws of religion to the young in catechism and preaching the same tenets of religion to the adults in the sermon. They are only two different modes of preaching the same Gospel.<sup>2</sup> Hence the law should make no difference between the “minister of religion” in the church and the “teacher of religion” in the school. The parochial school teacher does more work in preaching the word of God to his children during five days of the week than the Baptist or Methodist preacher who devotes himself to preaching on Sunday and for the rest of the week pursues his secular occupation. Yet the latter would be granted exemption on the plea of being “a regular minister of religion”. Why should the Catholic parochial school teacher be refused such exemption

<sup>1</sup> Pius IX, Letter to the Archbishop of Freiburg, 14 July, 1864.

<sup>2</sup> See Pius X, Encyl. on Christian Doctrine, 15 April, 1905.

merely because he is not called a "minister", although he is doing the work of the minister?

This entirely religious character of our parish schools as institutions of religious teaching and moral training is fully evidenced by the official statements of Popes and Councils, the pastoral letters of bishops, and the rich Catholic literature written in defence of our parish schools.<sup>3</sup>

II. From the foregoing it follows clearly that the teacher in our parochial schools becomes an ecclesiastical employee or appointee to teach religion. In fact, the law of the Church considers the office of Catechist or of the teacher of religion to the children an ecclesiastical office,<sup>4</sup> which no one is allowed to exercise as a regular profession unless he be authorized by ecclesiastical authority. No one may teach Catechism or Bible History, whether in church or school, without this ecclesiastical authorization, called in Canon Law the "Canonical Mission".<sup>5</sup> This authorization may be formal or virtual, that is, by a formal document or by virtue of a simple appointment. Our teacher in the Catholic schools is officially authorized to teach religion, although he passes through no form of ordination or religious ceremony. In our Catholic normal schools the candidates are especially trained in the right method of teaching religion both in Catechism and Bible History. This forms a special class in pedagogy. Not only this; they are taught how to train the school children in the so-called pious practices or exercises of religion, for instance, in prayer, pious hymns or songs, the reception of the Sacraments, proper conduct in church whether in private devotion or in public services; to lead not only the children, but also the grown people, in public prayers and exercises, when the pastor may require it, and so on. They are thus properly fitted out for appointment as associates or assistants to the "duly ordained" clergy, and are

<sup>3</sup> Cfr. II. Plen. C. Balt. (1866); III. Plen. C. Balt. (1884); Plen. C. Americae Latinae (1899).

<sup>4</sup> See Hook, *Church Dictionary*; Shipley, *Glossary of Eccl. Terms*, both s. v. Catechist.

<sup>5</sup> *Kirchenlexicon*, VII, col. 1640. See also *Catholic Encyclop.*, XIII, p. 605, n. 2. "And if all the schools were to be state (public) schools, yet religious instruction is and will ever remain everywhere the teaching of religion. But no one may teach Catholic religion without the legitimate *missio*." *Kirchenl.*, ibid., col. 1642. See also the canonists cited below (p. 27, note).

recognized as such in Canon Law, though they are not called "ministers". Thus the nature and character of the work of the Catholic parish school teacher as a Catechist or regular teacher of religion in the school constitutes him a "regular minister of religion", although neither the term "minister" by itself, nor the phrase "minister of religion", is used by Catholics to designate any office or official in the Church. Teachers appointed by the parish priest to teach Christian doctrine are the official auxiliaries of the bishop and the pastors. "How well the Church understands the importance and excellence of the office of the lay Catechist may be seen from the minute rules laid down in this regard for missionary countries like India and China, and from the ceremonies with which she surrounds their installation." <sup>6</sup> Hence, the Councils of the Church also insist on the proper qualifications of these teachers, especially that they be good and pious men. Thus the II Plen. C. Balt., No. 433, orders that, where secular teachers are appointed in the Catholic school, "only such men may be chosen who not only have the required knowledge, but who also rank high among their fellowmen both by their religious character and their good morals and excellent conduct." The Plenary Council of South America (1900), N. 683, demands that none shall be employed who cannot give undoubted proof of his faith and good character. The New Code of Canon Law (c. 1333) demands that when the pastor has to employ a layman to teach Catechism, he must be a pious man. Pope Leo XIII in his letter to the Cardinal Vicar, 26 June, 1878, ordained that, where laymen teach Catechism, it must be under the supervision of some priest. And again in a letter to the Bishops of the Province of New York, 23 May, 1892, he states that those who teach religion in the schools must be approved by the bishop. The new Code of Canon Law (c. 1381) vindicates to the bishops the right of approving or rejecting teachers as well as text-books of religion in the schools. This official character as teacher of religion of our parochial school teachers is a matter well known in Canon Law and among Catholic canonists. It was brought out more fully and clearly than ever before in the great fights of the Church in Germany, France,

<sup>6</sup> Spirago, *Method*, p. 79.

and Italy, for her rights regarding the teaching of religion in the common schools.<sup>7</sup>

III. Drawing our conclusion from the foregoing statements we are justified in saying that the work of the parochial school teacher in teaching religion is his regular and ordinary occupation, not a mere incidental or irregular or extraordinary work; that with him it is a regular profession and vocation; that he is recognized as a regular and authorized teacher of religion in the law of the Catholic Church. Now it is an axiom of American jurisprudence that the status of a member of the Church or of any religious sect or organization must be determined by the laws and rules or regulations governing the same, and not by ordinary civil tests; that the interpretation placed upon the laws and ordinances of the Church by those in authority must control. We therefore rightly claim that the parish school teacher who is employed under the authority of the Church to teach religion in such schools, comes fully under the class of "regular minister of religion" in the sense of the law which clearly defines such minister to be "one who as his customary vocation preaches and teaches the principles of religion of a church, a religious sect or organization of which he is a member, without having been formally ordained as a minister of religion, and who is recognized by such church, sect or organization as a regular minister";<sup>8</sup> and that he may therefore rightly and justly on this ground claim exemption from military service.

In conclusion a few suggestions. In order that all such cases may receive the attention and serious consideration which they deserve, it seems absolutely necessary that a general ruling be obtained from Washington to the effect that, wherever a local or district board has given an adverse decision, an appeal may

<sup>7</sup> Consult the following canonists: *Heiner*, vol. I, p. 259; *Vehring*, par. 66, p. 407; *Laemmer*, p. 166, note 4; *Saegmueller*, pp. 347, 403; *Hergenroether* (Hollweck), pp. 611, 612 note 2, 615, 617 f; *Bargilliat*, vol. I, p. 459 ff.; *Cavagnis*, *Jus. Publ.*, vol. III, p. 13 ff.; *Werns*, *Jus. Decret.*, II, n. 756, p. 901; *Moulat*, *L'Église et l'État*, I, III, ch. IV, p. 465 ff.; *De Lucca*, *Inst. J. Publ.*, II, pp. 218, 220, 229 ff.; *Laurentius*, *Inst. J. Eccl.*, n. 461; *Giobbio*, *Lesioni di Diplomazia Eccl.*, II, p. 623, where he treats of the rights of the Church in regard to the approval of books as well as teachers employed to teach Catholic religion in the State schools.

<sup>8</sup> Rules and Regulations prescribed by the President, under Selective Service Act, approved 18 May, 1917, p. 26.



be taken to the Judge Advocate General or to the General Exemption Board at Washington, unless the authorities prefer to issue a general and favorable ruling on these cases to said local or district boards. At present in a case like ours no appeal can be taken from the decision of the district board, which is absolutely independent of any other court in its judgment and whose decision is final. Redress might be possibly obtained in a roundabout way to Washington, but with little hope of success. Exemption has been allowed by a district board of one State when the district board of another State has refused to grant it, although the two cases were entirely alike. This ought not to be. In a complicated and so to say unusual and new matter like the present, uniform decisions doing justice to all claimants alike can only be expected when all these cases come before the same court or tribunal, a court which by its high intelligence is fully able to understand the true character and nature of the grounds upon which exemption is claimed, and by its high character is safe against all prejudice or partisan influence.

Sometime ago the case of a male teacher in a small country parochial school had been decided adversely by the local Exemption Board. He appealed to the District Board; the case will in all probability be decided in his favor. But if such a happy decision cannot be obtained, he hopes to get a hearing in Washington, and by that time the Board at Washington will be fully prepared to deal with the case on its merits. It was through this that I was led to pay more attention to the matter, which undoubtedly affects several Catholic schools all over the country.

It might be called to the attention of the authorities in Washington that, while the number of our teachers concerned and to be exempted is very small and of no consideration at all in comparison with the millions of soldiers enlisted in the army, it means a very great deal to the Catholic people and the parishes and families directly affected. It would seem therefore that the Board in Washington is fully justified in taking a wide and liberal view of the question, and that the local and district exemption boards in their judgment under the Selective Service Act should not take a narrower view in this matter than they would take in the cases of claims for exemption or dis-

charge based on dependency or industrial or agricultural grounds. I fully endorse the words of Archbishop Hanna of San Francisco, that the Brothers in our parochial schools "are within the spirit if indeed they are not within the letter of the exemption accorded to regular ministers of religion; that, if they are within the spirit but not within the letter of this exemption, the regulation should be so amended as to make the letter conform to the spirit." But if the Brothers, why not our lay teachers?

Hence I think it proper to enter thus more fully into the nature and character of the office of our lay teacher as a Catechist or regular teacher of religion (call him "Minister" if you wish), as there may be danger of confining the question exclusively to our teaching communities of Brothers and of overlooking the poor and lonely secular or lay teacher.

S. G. MESSMER,  
*Archbishop of Milwaukee.*

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#### THE CHILD JESUS IN THE APOCRYPHA.<sup>1</sup>

THE inspired Gospels are provokingly scanty in their treatment of the child life of our Lord. Merely a few incidents and He is hurried away into the hill country of Galilee, to be seen again only once up to the time of His public appearance. And yet how we all long to know of those early years; of His first words and His childish prattle; of how He spent His days and evenings; of the companions He made and of the games in which He joined. But when we turn to the inspired record, all we find is one or two sentences: "He went down with them and came to Nazareth, and was subject to them"; "Jesus advanced in wisdom and age and grace and with God and men". This silence of course has its deep and mystic meaning. Still the longing remains; if only Mary or Joseph or some of the neighbors had kept a diary. However, these were not the days of diaries; and so the longing remains unfulfilled.

The early Christian ages also must have felt the same wish. And they must have felt it all the more, because of their near-

<sup>1</sup> The quotations in this article are all taken from *The Apocryphal Books of the New Testament*, published by David McKay of Philadelphia. The editor's name is not given.

ness to the time and place in which Jesus lived. Children would ask embarrassing questions of their mothers about the Divine Infant; and even though these mothers should know all the Gospels by heart, yet what was found therein about "little Jesus" was soon told. Of course there was the coming of the shepherds and the wise men; there was the wrath of King Herod and the flight into Egypt. But yet during all these incidents Jesus remained a little infant wrapped in swaddling clothes. The children would ask again: Did the Child Jesus talk like other children? Did He have dolls and "teddy" bears? Did He play games, and did He help His mama and papa? These questions were not easy to answer.

Doubtless there were many legends floating around which mothers remembered having heard in their own infancy. These were recalled and rehearsed. Doubtless also, some pious souls did not scruple to invent little happenings, or to adapt from alien sources; at least we may be sure that the early Christian mother had far more information for inquisitive listeners than we find in Matthew, Mark, Luke, and John. In fact we may not doubt that these mothers were the custodians of those many wonderful sayings and doings which we find recorded in the apocryphal Gospels of the Infancy. To these Gospels therefore we shall turn for a moment to gratify our own curiosity, laying aside for the time being all questions of authenticity and historical value. We shall simply go straight to the books themselves, merely premising that those from which we intend to draw the Gospels of the Infancy are two in number, one of them attributed to Thomas the Apostle, the other being evidently a compilation. Many of the legends are so out of keeping with the character of the Divine Child that they bear on their face their own refutation. In this, however, they point a moral by the contrast they draw between man's improvisations in things divine and the inspired writings.

Immediately on opening them we find ourselves in the midst of signs and wonders, and through signs and wonders we travel on to the end. Miracle succeeds miracle, till we marvel how the compiler did not weary of the monotony and ask for a respite. The difficulty is to summarize them or reduce them to headings.

Perhaps we might begin with Jesus at play. We may be sure indeed that the Divine Infant did play. He who in later years went to the banquet and the wedding, who reprimanded the hypocrites with the long faces, and changed the water into wine at the marriage feast; He who as a man was so kindly disposed to the lawful pleasures of adults, must have been as a child equally indulgent toward the ways and amusements of children, and must have taken part in the games of infancy. Even in the busy days of His missionary life He found time to embrace and bless the little ones without complaining of the bother involved. Must not He Himself have been a child among children, gambolling with the rest while His parents looked on from their work? Doubtless He did not show the Divine power that was in Him, but it is equally doubtless that He played. The Gospels of the infancy support this view, but they could not resist the temptation to be preternatural. He is playing, for example, with other boys making clay into asses, oxen, and birds; "then the Lord Jesus said to the boys, I will command these figures which I have made, to walk. And immediately they moved, and when He commanded them to return they returned. He had also made figures of birds and sparrows, which, when He commanded them to fly, did fly, and when He commanded them to stand still, did stand still; and if He gave them meat and drink, they did eat and drink". The neighbors hear about it; have no doubt the report is true; and warn their own children that Jesus is not fit company for them: "Take heed, children, for the future, of His company, for He is a sorcerer; shun and avoid Him, and henceforth never play with Him". Another day He shows His boyish nature in true boyish fashion by going into a dyeing establishment and throwing a lot of clothes into the fire. Naturally the dyer made "a great noise"; but he was calmed considerably when the young prodigy pulled the clothes out of the furnace again, "and they were all dyed of the same color which the dyer desired". He seemed to have had the run of the public thoroughfare, as much as He wished, and scarcely ever missed a chance to perform some of His signs and wonders for the amusement or edification of the onlookers: "On another day the Lord Jesus going into the street, and seeing some boys who were met to play, joined their company.

But when they saw Him they hid themselves and left Him to seek for them. The Lord Jesus came to the gate of a certain house, and asked some women who were standing there, where the boys were gone. And when they answered that there was no one there, the Lord Jesus said, 'Who are those that ye see in the furnace?' They answered that they were kids of three years old. Then Jesus cried out aloud, and said, 'Come out hither, O ye kids, to your shepherd.' And presently the boys came forth like kids, and leaped about Him. Which when the women saw they were exceedingly amazed and trembled." The children, however, seemed not at all to fear Him; they loved to honor Him in their games. Here for example is one instance, very pretty in itself and very prophetic also: "In the month of Adar, Jesus gathered together the boys and ranked them as if He had been a king. For they spread their garments on the ground for Him to sit on; and having made a crown of flowers put it upon His head, and stood on His right and left as guards of the king. And if any one happened to pass by, they took him by force and said: Come hither and worship the king that you may have a prosperous journey."

We would expect of course that the boy Jesus would be a model of good temper and tolerance with His little play-fellows. However that is not so. In fact He is quite dangerous as a playmate, bringing death or blindness or some other evil on those who dared to cross Him. In the childish quarrels in which He indulges, the other boy is very often carried away on a stretcher, or maimed for life. A boy in His hurry runs against Him accidentally and throws Him down: "To whom the Lord Jesus said, 'As thou hast thrown me down, so shalt thou fall nor ever rise.' And that moment the boy fell down and died." Another day he and some companions were making fish pools in the mud. "It was the Sabbath day and their conduct shocked another boy, who showed His zeal for religion by breaking down the fish pools. However, he had a bad end; for, "coming to the first pool of Jesus to destroy it, the water vanished away, and the Lord Jesus said to him, 'In like manner as this water has vanished, so shall thy life vanish'. And presently the boy died." On still another occasion He talks rather impertinently to His teacher. "But his teacher,

when he lifted up his hand to whip Him, has his hand presently withered and he died."

In all these instances Jesus acts of His own volition, without suggestion or guidance from others. However, in earlier years while yet an infant in arms, the wonders had begun and had multiplied exceedingly. These were done principally at the suggestion of His mother. She, according to the Gospels of the Infancy, was early made aware of the mystery of His personality; for "Jesus spake even when He was in the cradle, and said to His mother, 'Mary, I am Jesus, the Son of God, that Word which thou didst bring forth according to the declaration of the angel Gabriel to thee; and My Father hath sent Me for the salvation on the world.'" This was confirmed by subsequent marvels—at His presentation in the temple: "The angels stood around Him adoring Him as a king's guards surround a king"; "the great idol of Egypt fell down saying: 'The Unknown God is come hither;'" a deaf and dumb woman kisses the infant, and "straightway the string of her tongue was loosed and her ears were opened, and she began to sing praises to God who had restored her."

Having thus learned of his Divine Personality, it was only natural that the Lady Mary should use her position of guardian of such powers for the good of her neighbors. And so we find quite a list of miracles due to her generosity. Of these a large number were wrought by using the water in which the Divine Infant was bathed. In fact a girl cured in this way joins the Holy Family and is most assiduous in bringing the wonderful powers of Jesus to the notice of the public. However she has her reward, for she marries a youth who through her had been brought under the healing power of Jesus. The young man in question had been changed into a mule by "a giddy and jealous woman", to the unspeakable sorrow of his widowed mother and sisters. The girl brings the sad tale to the notice of St. Mary, who puts Jesus on the back of the mule, and "the mule immediately passed into a human form without any deformity". Then follows the romantic part: "Both the sisters told their mother, saying, 'Of a truth our brother is restored to his former shape by the help of the Lord Jesus Christ, and the kindness of that girl who told us of Mary and her son. And inasmuch as our brother is unmarried, it is

fit that we marry him to this girl their servant.' When they had consulted Mary in this matter, and she had given her consent, they made a splendid wedding for the girl. And so their sorrow became turned into gladness and their mourning into mirth; they began to rejoice and to make merry and to sing, being dressed in their richest attire with bracelets. Afterward they glorified and praised God saying, 'O Jesus, Son of David, who changest sorrow into gladness and mourning into joy.' After this Joseph and Mary tarried there ten days, then went away having received great respect from those people, who when they took their leave of them, and returned home cried, but especially the girl."

Another feature of the miraculous life of Jesus referred to in these spurious remains of early Christian literature is the Divine Boy's usefulness to His foster-father, Joseph, who was "not very skilful at his trade". But indeed he had no need to be for he had quite a simple way of remedying his defects. "As often as Joseph had anything in his work to make longer or shorter or wider or narrower, the Lord Jesus would stretch His hand toward it, and presently it became as Joseph would have it." This was very fortunate for Joseph, at least on one occasion. He had received an order from the "King of Jerusalem" for a duplicate of the royal throne. Joseph set to work. When the job was finished—it took two years—it wanted two spans on each side of the appointed measure. Naturally the king was incensed; and Joseph felt so bad that he "went to bed without his supper". Relief was forthcoming, however: "The Lord Jesus asked him what he was afraid of. Joseph replied, 'Because I have lost my labor in the work which I have been about these two years.' Jesus said to him, 'Fear not, neither be cast down. Do thou lay hold of one side of the throne, and I will the other, and we will bring it to its just dimensions.' And when Joseph had done as the Lord Jesus said and each of them had with strength drawn his side, the throne obeyed and was brought to the proper dimensions of the place."

Still another class of occurrences may be mentioned here—those namely in which the boy Jesus is brought into contact with some of those who are to be His friends or fellow-workers later on in life. For example, the future penitent thief gives

him free passage through the band of sleeping bandits, and even bribes an evil-minded companion to do likewise by a gift of forty groats and a girdle. "Then the Lord Jesus answered and said to His mother, 'When thirty years are expired, O mother, the Jews will crucify Me at Jerusalem, and these two thieves shall be with Me at the same time on the cross, Titus on my right hand and Dumachus on my left, and Titus shall go before Me into Paradise.'" Another day a little boy, at the point of death, at St. Mary's suggestion is laid in the bed wherein Christ lay; and "as soon as the smell of the garments of the Lord Jesus reached the boy his eyes were opened, and calling to his mother he asked for bread; and when he had received it sucked it. The boy who was thus cured is the same who in the gospel is called Bartholomew." Again there was a boy possessed by a devil, and "as often as Satan seized him he was inclined to bite all who were present. He tried to bite the Lord Jesus. And because he could not do so he struck Jesus on the right side so that He cried out. And in the same instant Satan went out of the boy and ran away like a mad dog. This same boy who struck Jesus, and out of whom Satan went in the form of a mad dog was Judas Iscariot, who betrayed Him to the Jews."

These are but samples of the series of miracles that go to make up the Pseudo-Gospels of the Infancy. That they are utterly different from the miracles of the inspired volumes is quite evident. That they are foreign to the character of Jesus is equally so. There they are, however, a feeble attempt to supply what God in His wisdom did not reveal; and a standing proof of man's unfitness to extemporize in things divine, especially when these efforts are compared with what has come down to us stamped with the seal of divine truth.

T. J. BRENNAN.

*Merced, California.*



## THE SECOND BOOK OF THE NEW CODE OF CANON LAW.

THE second book of the Code treats of clerics and is divided into two parts, the first of which treats of the secular clergy, the second of the religious. The present article will be confined to the first part of this book.

## I. GENERAL REMARKS.

The opening canons give the general principles of law concerning the subjects of the Church. Canon 87 states that by baptism one becomes a subject of the Church, but leaves open the controversy whether baptism that is only probably valid makes one a subject of the Church. It seems to be the practice of the Church to regard such individuals as her subjects so long as the invalidity is not clearly established and the fact of baptism is certain. Many marriage cases decided by the Holy See bear out this interpretation.

Canons 88 and 89 determine who in the law of the Church is considered of age and what is understood by *puber* and *impuer* and infant. These terms are explained in the same sense as in the past.

Canon 90 states that by *locus originis* is meant the place where one was born and where the father, or in case of an illegitimate child the mother, had a domicile or quasi-domicile at the time of birth. In the case of converts also, the *locus originis* is the place of birth. Hence the opinion of canonists who held that the place of baptism of adults might be considered as their *locus originis* must be corrected.

Rules concerning domicile are slightly different from former regulations on the point. Canon 92 ordains that a domicile is acquired by residence in a parish or quasi-parish, or at least in a diocese, vicariate apostolic, etc. This is the first time that the common law of the Church has expressly recognized a diocesan domicile. The conditions for acquiring one of the two kinds of domicile are either actual residence with the intention of staying there for good, or a residence of ten years complete. A quasi-domicile is acquired by actual residence with the intention of staying the larger part of the year, or by actually having stayed for the greater part of the year. Domicile or quasi-domicile in a parish or a quasi-parish is

called parochial ; in the diocese or vicariate, diocesan. A minor (from seven years of age to twenty-one) can acquire a quasi-domicile of his own, as can also the wife ; but at the same time they continue to have the domicile of parents and husband respectively.

Through domicile or quasi-domicile each of the faithful gets his proper pastor and ordinary. Those who have only a diocesan domicile are subject to the pastor of the place where they actually reside.

Canon 96 has important rules for counting the degrees of blood relationship. Consanguinity is traced by lines of descent and degrees. In the direct line there are as many degrees as there are generations, or, in other words, as many degrees as there are persons, not counting the stipes or head of the line. In the side lines there are as many degrees as there are generations in one line, if the distance from the common parent is equal ; if the distance is not equal, there are as many degrees as there are generations in the longer line.

Concerning the actions of so-called moral persons, namely, cathedral chapters, religious communities, and other recognized bodies of the Church, Canon 101 gives important rules touching the manner of voting on matters subject to the ballots of the community. An absolute majority of votes decides ; and if no majority is reached in the first two ballotings, the relative majority of votes in the third balloting is sufficient to effect an election. If the votes given to several candidates are even in the third voting, the one presiding at the elections can decide the election by adding his ballot for one of the candidates. The Code permits special laws on election to remain in force.

When the law states that the superior needs the consent or the counsel of certain persons, the superior acts *invalidly* unless he has the consent of the majority where consent is required. Where the law requires him to act by the counsel of certain persons, for example, "de consilio consultorum," "audito capitulo, parrocho," etc. it is necessary for the *validity* of the action that he consult these persons, though he need not follow the vote of the majority (Canon 105).

## II. INCORPORATION OF CLERICS.

1. By the reception of the First Tonsure a cleric is ascribed to a diocese or incorporated therein (Canon 111).

2. If one obtains a parish or other benefice requiring residence in another diocese and he has the written consent of his bishop or written permission to leave the diocese for good, the priest is held to be *ipso facto* incorporated in the new diocese by getting the parish (Canon 114).

3. Excardination from one diocese and incardination in another, is ordinarily to be done in writing by the respective bishops, and the cleric must take the oath before the bishop of the new diocese that he wants to be affiliated with.

## III. RIGHTS AND DUTIES OF CLERICS.

Clerics are by right exempt from military service and such public offices as are unbecoming to the clerical state (Canon 121).

The bishop has the duty to see to it that the clergy make a meditation each day for such length of time as he may specify, that they visit the Blessed Sacrament, say the beads, and make an examination of conscience (Canon 125).

Once in three years at least all secular priests shall make a retreat (Canon 126). It goes without saying that the bishop has power to call them to retreat as often as he wishes.

Though they be pastors, priests are to undergo an examination each year for the first three years, according to the manner prescribed by the bishop. He may also exempt them (Canon 130). The Third Council of Baltimore (No. 187) requires our priests to pass an examination for five years after their ordination and this law is not abolished by the Code, since it does not stand in opposition to what the Code prescribes.

All priests, both secular and regular, who have the care of souls as pastors or assistants, must attend the diocesan conferences. If the conferences prescribed by the *jus regularium* are not held in their own houses, all the other priests of the religious Orders who have the faculties of the diocese must attend the diocesan conferences (Canon 131).

All clerics in major Orders are bound to recite daily all the Canonical Hours of the Divine Office, according to their proper and approved liturgical books (Canon 135).

Clerics should wear becoming ecclesiastical clothes, according to the custom of the various countries and the regulations of the bishop of the diocese. They should have the ecclesiastical tonsure, unless the accepted customs of the nation are against it (Canon 136).

Clerics shall not volunteer for military service, unless they do so with the permission of the bishop in countries where they are forced to serve, in order the sooner to put in their period of service. Clerics must not take part in or help in any way in internal revolts and disturbances of public order. Clerics who in violation of the above law volunteer for military service, thereby forfeit their clerical standing (Canon 141).

Clerics are forbidden either by themselves or through others to engage in any business or gainful occupation, whether for their own benefit or for that of others (Canon 142).

Clerics, even though they have no benefice or office requiring residence, are forbidden to be absent from their diocese for a notable length of time without permission of the bishop (Canon 143).

Clerics who go into another diocese with the permission of their bishop but are not excommunicated can be recalled for a just reason. The bishop of the other diocese likewise can for a just reason deny a priest permission to stay any longer in his diocese unless he has given the visitor a parish, in which case he is considered incardinated (Canon 144).

#### IV. ECCLESIASTICAL OFFICES.

An ecclesiastical office in the wide sense of the word is any employment that has a spiritual purpose. In the strict sense an ecclesiastical office means a stable position which is created either by God Himself or by the Church and conferred according to the rules of canon law and which carries with it some participation of ecclesiastical power either of Holy Orders or of jurisdiction.

In law the word office is accepted in the strict sense unless the context clearly shows the contrary (Canon 145).

An ecclesiastical office cannot be obtained without a canonical appointment. By ecclesiastical appointment is understood the conferring of an ecclesiastical office by the competent ecclesiastical authority, according to the sacred canons (Canon 147).

Offices that carry with them the care of souls either in the external forum or in that of conscience, cannot validly be given to clerics who are not yet ordained priests (Canon 154). This regulation is new. According to the old law a cleric could be appointed pastor of a parish before he was ordained priest.

An office that becomes vacant either through renunciation or by the sentence of the ecclesiastical court cannot validly be conferred by the bishop who accepted the resignation or gave the sentence, on his relations in the second degree inclusive, nor to a cleric in his service. Relations to the second degree and clerics in the service of the one resigning the office are likewise barred from obtaining said office (Canon 157).

Appointment to any office should be made in writing (Canon 159).

In the election of the Pope the Constitution of Pope Pius X *Vacante Sede Apostolica*, 25 Dec. 1904, is exclusively to be followed. In elections to other offices the general rules given in the Code and the particular laws that have been legitimately passed are to be observed (Canon 160). There are but few dioceses where the cathedral chapter has the right of electing the bishop of the diocese. In some countries the government has by concession of the Church the right to propose two or three candidates to the Holy See, one of whom must be appointed bishop, unless the Holy See find canonical unfitness in all the candidates proposed. The general rule is that the Holy See freely appoints the bishops. Though for the sake of information the Supreme Pontiff may allow the bishops and priests to propose the names of those whom they think best suited for the office, the Holy Father is free to appoint as bishop whomsoever he wishes.

#### V. ORDINARY AND DELEGATED JURISDICTION.

By ordinary power is meant such as goes by right with the appointment to an office. Delegated power is such as may be committed to a cleric by his superior. He who has ordinary power can delegate it to another, either totally or in part, unless the law expressly restricts the power of delegation in certain matters. One who has been delegated by the Holy See to exercise powers of jurisdiction can subdelegate another,

either for one act or habitually, provided subdelegation has not been forbidden, or provided the person delegated was chosen by the Holy See *ob industriam personae*, i. e. on account of special qualifications for the affair committed to him.

He who has received delegation from an authority inferior to the Holy See *ad universalitatem negotiorum*, i. e. for all matters over which the one delegating has charge or at least all cases of a certain kind, e. g. all marriage cases, can subdelegate in individual cases. If the delegation is not universal, the subdelegation is allowed only by special permission of the superior. In matters, however, that do not require jurisdiction, the delegate can employ another to act for him without express permission of the superior.

No person subdelegated can in turn delegate another to act for him unless this has been expressly granted by the superior (Canon 199).

The power which has been granted for the internal forum can be used also outside the confessional, unless it is explicitly restricted to the *sacramental* forum, i. e. sacramental confession (Canon 202).

## VI. CLERICS INDIVIDUALLY.

The territory of each diocese shall be divided into distinct territorial sections and each section shall have its own church to which the Catholic population of the district shall be assigned. Such a church is presided over by a rector as the proper pastor for the necessary care of souls.

In like manner shall the vicariates and prefectures apostolic be divided where it can conveniently be done.

The parts or sections of a diocese are called parishes; those of vicariates and prefectures apostolic are called quasi-parishes and the priests assigned to these latter are known as quasi-pastors.

This law of the new Code does away with the difference between pastors of European countries and those of countries like the United States; both are equally pastors, no matter whether they are irremovable or otherwise, whether they have a fixed income or get their salary from the voluntary offerings of the faithful. For many centuries past the inamovability from office and the endowment of the church were considered

essential to a pastorship in the strict sense of the word. In more recent decrees concerning pastors there has been a noticeable tendency not to insist so much on the irremovable feature of the office. The condition of the Church in many countries at the present time makes it impossible to have a benefice connected with the parish. The benefice consisting of lands and houses belonging to the church, from the rent of which the pastor drew his living, was made impossible in countries where either the government had taken the goods of the Church with which the Catholic people had endowed the churches in the course of centuries, or the Church was laboring under difficulties among a scattered Catholic population, so that endowments were impracticable or impossible.

Section 4 of Canon 216, following up logically the idea of dividing the dioceses into territorial sections, called parishes, does not desire another division of parishes according to languages: it forbids the establishment of such parishes without special permission from the Holy See. In the United States and in many other countries where through immigration people of different speech reside in a given town or city, it will be necessary to have churches where the people can be instructed in their own language. The purpose of this new regulation is certainly not to do away with such churches, but rather to bring about uniformity of discipline by having all the district under one pastor who will have charge of all the churches in the district and through his assistants have the various churches attended to. The Holy See is evidently going to provide for non-English-speaking Catholics in the United States, for the Code in this Canon rules that for the churches of foreign languages already established nothing should be changed without consulting the Holy See. Special regulations governing the management of parishes where in the same district there are churches for the faithful of different tongues will evidently be passed by the Holy See after consulting the local bishops.

Vicars General are given the privileges and the insignia of titular protonotary apostolic for the time of their office. They are not monsignori or domestic prelates, however. The cassock of a titular protonotary is black, as is also the silken sash which hangs down on the left side; this girdle may end in

two tassels. They may wear the rochetum and black mantle. At Holy Mass and other solemn functions they may use the extra candle with a handle called the "Palmatoria" on a small stand (Canon 370).

The diocesan consultors take the place of the cathedral chapter and are the bishop's official advisers. The rights and duties which the canons of the Code give to the cathedral chapter in the administration of the diocese are accorded likewise to the diocesan consultors (Canon 427). The status of the diocesan consultors has been raised considerably and from now on they take an important place in the diocese and their consent will be necessary for the valid action of the bishop in all important affairs. Though the Third Council of Baltimore prescribed that each diocese should have diocesan consultors and also indicated the affairs in which the bishop had to ask the advice of the consultors, their vote was only consultive and the bishop could act validly against the vote of the majority. In the new legislation they are made equal to the cathedral chapters and the canons of the Code indicate here and there when the cathedral chapter must act, and the same rules apply to the diocesan consultors.

Irremovable parishes cannot be made removable without permission from the Holy See. The removable parishes can be made irremovable by the bishop with the advice of the cathedral chapter or the consultors. The new parishes should be made irremovable unless the bishop, after advising with his consultors, should on account of the peculiar circumstances of the place or the people decide to establish them as removable (Canon 454).

In countries where the conferring of parishes is made by a concursus, either according to special laws or the rules of Pope Benedict XIV, this method should be continued until the Holy See provides new regulations (Canon 439).

Strictly parochial functions are the following: (1) Solemn Baptism, (2) bearing the Blessed Sacrament publicly to the sick within the parish, (3) giving Viaticum whether privately or publicly, and Extreme Unction, (4) announcing the ordination of candidates from the parish, proclaiming the bans of marriage, assistance at marriages, giving the nuptial blessing, (5) the funeral of a parishioner, unless the deceased himself



elected to be buried from another church, (6) blessing the houses on Holy Saturday or on other days according to various local customs, (7) blessing the baptismal water on Holy Saturday, conducting processions outside the church, other solemn functions outside the church (Canon 462).

These are the strictly parochial functions which the pastors have an exclusive right to perform or delegate others to perform. As the reader will notice, the First Holy Communion is not mentioned among the strictly parochial rights, nor private Communion to the sick.

The bishop can for a just and serious reason exempt from the charge of the pastor religious communities and pious institutions which are within the territory of a parish and have not by law the right of exemption. Some bishops in the United States have given full parochial rights to the chaplains of such institutions, while others do not allow the chaplain to perform strictly parochial functions. The right of the bishop to exempt such places from the jurisdiction of the pastor has been a subject of controversy; but it is now settled by the Code (Canon 464).

Pastors can take two months of vacation either continuously or with interruptions; but the bishop can for grave reasons shorten or lengthen the time of vacation. In all cases of absence, however, for more than one week, the pastor needs the permission of the bishop and the pastor must appoint a priest approved by the bishop to take his place during his absence (Canon 465).

Pastors are charged to apply Holy Mass for their parishioners on all Sundays and holidays of obligation, not excepting those that are suppressed. Quasi-pastors ought to apply Holy Mass for their congregation at least on the greater feasts of the year (Canon 466). As the rectors of parish churches in the United States are by virtue of the laws of the Code pastors in the strict sense of the term, they are obliged to apply Holy Mass on those days for the people. They are not allowed to accept a stipend for Holy Mass on the days named, even if they say two Masses on a Sunday or holiday. This is a new and serious obligation which will be in force on the day the new Code becomes effective, viz. Pentecost Sunday of this year. The list of holidays to be followed in the application of Holy

Mass is the catalogue of feasts published by Pope Urban VIII. The list can be found in any compendium of Moral Theology.

Pastors and any other priests assisting the sick in their last hour have the faculty to give the Papal blessing with a plenary indulgence to be gained at the moment of death. The formula of prayer of the Roman Ritual must be used for this blessing (Canon 468).

The title of rector is the proper one for priests in charge of churches that are neither parochial, nor capitular, nor annexed to a religious community. While they may perform the priestly functions and administer some of the sacraments, they have no parochial rights and must therefore abstain from strictly parochial functions (Canon 479).

FR. STANISLAUS WOYWOD, O.F.M.

*Paterson, New Jersey.*

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#### THE CORRESPONDENCE OF SAINT AUGUSTINE AND SAINT JEROME—II.

**A**FTER more than twenty years of correspondence, interrupted by the unlooked-for chapter of accidents of the first two letters, Augustine seems at last to have realized his original design in the letter which he addressed to Jerome on the origin of the human soul, written probably in 415. In this letter Augustine summarizes points of fact and doctrine that are certain and settled in Christian faith and anthropology. He draws some few inferences from these facts; but, in the main, he asks for the judgment of Jerome, his criticism, his approval of principles, premises and conclusions (Epist. CXXXI, n. 2).

This letter was carried to Jerome by Paul Orosius, the same who, on his return from the East, wrote, at the request of Augustine,<sup>1</sup> a compendium of the history of the world in seven books, designed probably to be a handbook of sources, of the materials used by Augustine in his work on the philosophy of history—*De Civitate Dei*.

Orosius had come to Africa from Spain to consult Augustine on that strange medley of errors which we class under the head of Priscillianism.

<sup>1</sup> See Migne, P. L., XXXI, col. 663-666, Prologue; cf. also lib. V, c. 2, col. 921.

Ecce venit ad me religiosus iuuenis, catholica pace frater, aetate filius, honore compresbyter noster, Orosius, vigil ingenio, promptus eloquio, flagrans studio, utile vas in domo Domini se desiderans . . . inde ad nos usque ab oceani littore properavit, fama excitus quod a me posset de his quae scire vellet, quidquid vellet audire. Neque nullum cepit adventus sui fructum. Primo, ne de me multum fama crederet. Deinde docui hominem quod potui: quod autem non potui, unde discere posset admonui, et ut ad te iret hortatus sum (Epist. CXXXI, n. 2).

It is not probable that Augustine regarded those wild theories about the origin of the human soul which we find in the printed works of Orosius<sup>2</sup> as a very serious menace to the faith and teaching of the Church. They are only scraps gathered from the older cosmogonies of the Gnostics, and Manichean dualism, vagaries of human fancy quite as arbitrary and quite as absurd as those which he has described in the Confessions (Bk. IV, c. 15; Bk. V, cc. 5-6; Bk. VII, cc. 2-3; *De Moribus Manichaeorum*, cc. 9 and 10, *De Heraesibus*, c. 46).

For more than twenty-five years Augustine had thought and written much on the nature, the powers, and, incidentally, on the origin of the human soul. The *Soliloquia*, *De Immortalitate*, *De Quantitate Animae*, *De Libero Arbitrio*, and, quite certainly, the twelve books *De Genesi ad Litteram* were finished works before Orosius came for advice and guidance about this new heresy in Spain.<sup>3</sup>

The *Commonitorium* of Orosius appears to have been one only of a series of the incidents which pointed to a possible solution of a question of prime importance in Christian anthropology. This new, Priscillian form of old and discredited heresies, the queries sent by Marcellinus to Jerome, the very

<sup>2</sup> "Priscillianus . . . animam quae a Deo nata sit, de quodam promptuario procedere, profiteri ante Deum se pugnaturam, instrui adhortatu angelorum: dehinc descendente per quosdam circulos, a principibus malignis capi, et secundum voluntatem victoris principis in corpora diversa contrudi, eisque adscribi chirographum." Consultatio sive Commonitorium ad Augustinum—Migne, XXXI, col. 1211-1216.

<sup>3</sup> It would perhaps be hard to prove absolutely that the twelve books *De Genesi ad Litteram* were completed in 415. I am taking only two points of evidence which seem to indicate that they antedate this letter. First, in the general review of all his written works, Augustine places *De Genesi ad Litteram* (II. 24) far ahead of *De Origine Animae Humanae ad Hieronymum* (II. 45). Secondly, in the chapters *De Genesi ad Litteram* (Bk. VII, cc. 1-9 & 22; Bk. X, cc. 20-24), where Augustine speaks definitely on the soul's origin, he makes no reference either to Orosius or the Priscillian errors.

brevity of Jerome's reply, and the fact that he asks Augustine to take the responsibility of solving the problem,<sup>4</sup> all seem to indicate the possibility of a certain and practical solution. Augustine asks in this letter, therefore, not for a treatise on a purely academic problem, not for an accumulation of theories or opinions about the *possible* origin of the human soul; but for proofs to be found in Scripture, or arguments really solid and convincing of Catholic Tradition to show that the soul of each human individual is the result of God's creative power and act.

Jerome in his letter to Marcellinus (CXXVI) had enumerated five theories to explain the mystery of the origin of the soul. For his own personal choice of opinions he had referred to his written works *Contra Ruffinum*, where the doctrine of origin by creation is stated, but not very clearly proved. "Super quo quid mihi videretur in opusculis contra Ruffinum scripsisse me novi." For the answer of Christian Philosophy and Faith he had sent Marcellinus to Augustine. "Misisti ad me discipulos ut ea doceam, quae nondum ipse didici. Doce ergo quod doceam. Nam ut doceam multi a me flagitant; eisque, sicut alia multa, et hoc ignorare me confiteor" (Epist. CXXXI, n. 9).

Augustine states first what are his own thoughts on the nature and the powers of the soul, the one source and principle of the composite life of spirit and material frame in man. He reminds Jerome that the question of the soul's origin must include a second problem, the origin of sin and the descent of guilt from the first tainted source (nn. 3 to 6). He accepts Jerome's choice of opinions for individual creation; but he asks for objective evidence that will make the doctrine practically undoubted, clear and sure.

"Hoc certe sentis quod singulas animas, singulis nascentibus etiam modo Deus faciat . . . Ecce volo ut illa sententia etiam mea sit, sed nondum esse confirmo . . . Obsecro te quomodo haec opinio defenditur, qua creduntur animae, non ex una illa primi hominis fieri omnes, sed sicut illa una uni, ita singulis singulae" (nn. 8-10).

<sup>4</sup> Habes ibi virum sanctum et eruditum, Augustinum Episcopum, qui viva, ut aiant, voce docere te poterit, et suam, imo per se nostram explicare sententiam.—Epist. Hieron. ad Marcellinum, CXXVI, n. 1.

The arguments drawn from our Lord's words: "Pater meus usque modo operatur, et ego operor" (John 5: 17), suggested by Jerome in his letter to Marcellinus (n. 1); or the reasons found in Ecclesiastes: "Tunc revertetur in terram pulvis sicut fuit, et spiritus revertetur ad Dominum qui dedit illum" <sup>5</sup> (12: 7), will have no force against the dangerous theories, Neo-Platonic dreams of the separate preëxistence of human souls, or the crazy phantasies which are reported by Orosius from Spain.

Augustine is evidently unwilling to build a foundation for Christian anthropology out of materials that are not solid, or to make a statement to express the mind of the Church in terms which could be twisted to contradict her meaning. He assures Jerome that he is not alarmed by the negative side of the thesis, by arguments which other theories may raise against individual creation. "Ea vero quae dicuntur contra hanc opinionem, facile me puto posse refellere" (n. 11). But the problem is to prove now, not that opponents are wrong, but that we are right.

The fact of individual creation must be proved as standing against all theories. And nothing but the proven fact can ever put an end to those speculations, some of them harmless, but others dangerous, about material or spiritual descent, or the preëxistence of souls, or the difficulties found in the doctrine of the heritage of sin and its guilt derived from our first parents. Augustine takes up and excludes these theories one by one. The first is excluded by the soul's very nature, as a substance, incorporeal, immortal, and spiritual. "Unde intelligitur, sive corpus sive incorporea dicenda sit, *propriam quamdam habere naturam*, omnibus his mundanae molis elementis *excellentiore substantia creatam*, quae veraciter non possit in aliqua phantasia corporalium imaginum, quas per carnis sensus percipimus, cogitari, sed mente intelligi, vitaeque sentiri." He tells Jerome that he does not presume to teach him on this point, but wishes only to make it clear what his thought is on the subject. "Neque haec proinde loquor ut te quae tibi nota sunt doceam: sed ut aperiā quid firmissime de anima teneam, ne me quisquam, cum ad ea venero quae requiro, nihil de anima vel scientia vel fide tenere arbitretur" (n. 4).

<sup>5</sup> We remark here the peculiarity of the African, pre-Hieronymian text. It agrees with the Septuagint.

The two theories about the soul's spiritual descent or its separate anterior existence he handles briefly by stating again the principles and repeating the thought which we find more fully explained in *De Genesi ad Litteram* (Books V, VII, X, XI).<sup>6</sup>

Verum his qui haec ideo dicunt ne credatur modo Deus, sicut illam unam, novas animas, quae non erant facere; sed ex illa una quae iam erat, eas creare, vel ex fonte aliquo, sive thesauro quodam, quem tunc fecit, eas mittere, facile respondetur etiam illis sex diebus multa Deum creasse ex his naturis quas iam creaverat, sicut ex aquis alites et pisces; ex terra autem arbores, foenum, animalia: sed quod ea quae non erant tunc fecerit manifestum est. Nulla enim erat avis, nullus piscis, nulla arbor, nullum animal . . . Sed novas creare singulas singulis suam, cuique nascenti, non aliquid facere dicitur quod ante non fecerat. Iam enim sexto die fecerat hominem ad imaginem suam, quod utique secundum animam rationalem fecisse intelligitur. Hoc et nunc facit, non instituendo quod non erat, sed multiplicando quod erat. Unde et illud verum est, quod a rebus quae non erant instituendis requievit. Et hoc verum est, quod non solum gubernando quae fecit, verum etiam aliquid, non quod nondum, sed quod iam creaverat, numerosius creando usque nunc operatur. Vel sic ergo vel alio modo quolibet eximus ab eo quod nobis obicitur de requie Dei ab operibus suis, ne propterea non credamus nunc usque fieri animas novas, non ex illa una, sed sicut illam unam (N. 12).

Augustine at the time of the writing of this letter evidently does not consider the fact of immediate creation to be at all out of harmony with the Catholic doctrine of the transmission of original sin; though the Church in Africa had been opposing the Pelagian heresy for more than three years. "Certus etiam sum," he says, "animam nulla Dei culpa, nulla Dei necessitate, vel sua, sed propria voluntate in peccatum esse collapsam" (n. 5). Et infra, n. 15: "Si autem causa creandi quaeritur nulla citius et melius respondetur, nisi quia omnis creatura Dei bona est. Et quid dignius quam ut bona faciat bonus Deus, quae nemo potest facere nisi Deus?"

The close of this letter is characteristic of Augustine. He appeals to Jerome for proofs, clearer evidences of reason and faith; but, if these are not forthcoming, he is ready to submit and wait. "Nam licet nemo faciat optando ut verum sit

<sup>6</sup> See in particular *De Genesi ad Litt.*, lib. V, cc. 4, 5, 11, 23; lib. VI, cc. 3, 10, 22; lib. X, cc. 20 ad 24.

quod verum non est: tamen, si fieri posset optarem ut haec sententia vera esset: sicut opto, ut, si vera est, abs te liquidissime atque invictissime defendatur . . . Quamvis autem desiderem, rogem, votis ardentibus exoptem et expetam ut per te mihi Dominus hujus rei auferat ignorantiam: tamen, si, quod absit, minime meruero, patientiam mihi peto a Domino Deo nostro."

With this letter Augustine sent, also by Orosius, his interpretation of the text of St. James (2: 10)—" Qui offenderit in uno factus est omnium reus " (Epist. CXXXII). Jerome in his reply, acknowledging these two booklets, " quos meo nomini dedicasti ", tells Augustine that the difficulties of the times have made a careful study of his work, and the critical answer in detail to the various points and arguments, which Augustine had requested, practically impossible—" Incidit tempus difficillimum, quando mihi tacere melius fuit quam loqui: ita ut nostra studia cessarent ".

This " tempus difficillimum " refers probably to that point in the Pelagian controversy which Orosius has described in his treatise *De Arbitrii Libertate*. He tells there of his own unpleasant experience in the Synod of Jerusalem, where he won only the glory of a defeat in a decision given by John, the Bishop of Jerusalem, unfavorable to himself and derogatory to Augustine and Jerome and Ambrose and Hilary (Migne, XXXI, col. 1176-1178). Augustine also has recorded the outcome of this trouble after the decision of the Synod of Diospolis: " De his autem quae post hoc iudicium [Diospolitenum] ibi a nescio quo cuneo perditorum, qui valde in perversum perhibentur Pelagio suffragari, incredibili audacia perpetrata dicuntur, ut Dei servi et ancillae ad curam Sancti Hieronymi presbyteri pertinentes, sceleratissima cede afficerentur, diaconus occideretur, aedificia monasteriorum incenderentur, vix ipsum ab hoc impetu atque incursu impiorum in Dei misericordia turris munitior tueretur; tacendum nobis potius video, et expectandum quid illic fratres nostri Episcopi de his tantis malis existiment " (*De Gestis Pelagii*, c. 35, n. 66). The Pope, Innocent I, also refers evidently to this same trouble in a letter to John of Jerusalem, in which he blames him for the neglect of bad government, at least, which did not control partisan zeal and bigotry and prevent the indignities and suffering inflicted upon the Roman ladies, friends and sup-

porters of Jerome, Paula (the younger) and Eustochium (Migne XXII, col. 1164, cf. 1163).<sup>7</sup>

Under circumstances like those there described, when Jerome, bearing the burden of years, was hunted like a wild brute by these fanatics; when the communities of men and women who had clustered round him at Bethlehem were driven from their convent homes, their buildings burned, their books and libraries destroyed, their lives constantly imperiled; when the work of thirty years must be done over again, and Jerome had only four years of life remaining, we can understand easily why the critical and thorough answer which Augustine expected, a confirmation of the theory of individual creation as the practical Catholic explanation of the origin of the human soul, was not forthcoming, and was never sent.

Augustine says in a letter to Optatus, the Bishop of Milevis or Milevum, the second letter of inquiry on this subject, that after five years he is still waiting an answer—"Quinque ferme anni ecce evoluti sunt, ex quo in Orientem misi librum, non praesumptionis, sed consultationis meae, et adhuc rescripta non merui, quibus mihi enodaretur haec quaestio." He tells Optatus, moreover, that he is unwilling to send his own work (the letter to Jerome) to any one, or to allow it to be copied or published, as he designs the two, his own inquiry and suggestions and Jerome's response and approval, to be published together—"Hoc autem quod habeo, sine altero quod nondum habeo cuiquam debere me mittere vel edere non videtur . . . Proinde si utrumque opus nostrum, et ubi ego inquisivi, et ubi ipse ad inquisita responderit, homines legerint, quia etiam oportet, ut si eadem quaestio secundum ejus sententiam sufficienter fuerit explicata, me instructum esse gratias agam, non parvus erit fructus cum hoc exierit in notitiam plurimorum, ut minores nostri non solum sciant quid de hoc re sentire debeant, quae inter nos diligenti disceptatione discussa est, verum etiam discant exemplo nostro, Deo miserante atque propitio, quemadmodum inter carissimos fratres, ita non desit alterna inquisitionis gratia disputatio, ut tamen maneat inviolata dilectio".<sup>8</sup>

<sup>7</sup> Quod cum aliorum periculo tua lacescit negligentia admittere in gregem Domini, et tales agnas incendio, armis et persecutionibus, nudas, debiles, post suorum cedes et mortes vix vivere audivimus. — (Epist. Innocent. ad Joann. Hierosol., Migne, XXII, col. 1164.)

<sup>8</sup> Migne, XXII, col. 1184-1185.



It is evidently the purpose of Augustine to make it clear what the mind of the Church is on this question of the soul's origin, and the method chosen is to get first the reasons and arguments of Jerome, evidences drawn from the sources of Faith and human philosophy, and then publish them together with his own. But in none of the three remaining letters addressed to Augustine does Jerome return to the problem of the origin of the individual soul.<sup>9</sup>

In the short letter of acknowledgement cited above (CXXXIV) Jerome had given a very general and rather flattering approval of Augustine's handling of the subject—"Certe quidquid dici potuit, et sublimi ingenio de Scripturarum Sanctarum hauriri fontibus, a te positum atque dissertum est." But this is far from the critical examination and discerning judgment which Augustine had requested and which Jerome seems to promise in this same reply—"Ad tempus respondere non potui."

At the end of this letter (CXXXIV) Jerome makes a statement from which we may gather what are some of the difficulties which made his literary work a slow and strenuous labor. It may help us to appreciate how much we owe to these book-makers of the fourth and fifth centuries.

Augustine had twice sent requests for critical translations of the Septuagint, and notes to mark variations of text between the Hebrew, the Greek, and various Latin versions (Epist. LVI and CIV). It is evidently in reference to these requests that Jerome says: "Grandem Latini sermonis in ista provincia noteriorum patimur penuriam; et idcirco praeceptis tuis parere non possumus, maxime in editione Septuaginta, quae asteriscis verubusque distincta est. Pleraque enim prioris laboris fraude cuiusquam amisimus".

The term "notarii", though generally used in connexion with the records of public acts of the time, to signify stenographers in a system of shorthand now lost to us, probably

<sup>9</sup> I doubt whether the statement found in some of our text-books on psychology, "Postea argumentatione S. Hieronymi pressus haud obscure dogma creationis professus est" [Augustinus] (Farges, *Philosophia Scholastica*, II, Q. 218; Paris, 1912), has ever been shown to be critically correct. Augustine's repeated request for clear and strong proofs seems to point the other way—"Obsecro te quomodo haec opinio defenditur, qua creduntur animae, non ex illa una primi hominis fieri omnes, sed sicut illa una uni, ita singulis singulae" . . . et supra. "Ecce volo ut illa sententia etiam mea sit."

means here the copyists only, whom Jerome could employ on his former critical translation of the Septuagint, quod "fraude cuiusquam amisimus". He speaks of this same difficulty of finding copyists who knew Latin in an earlier letter addressed to a lady in Gaul, Theodora, the widow of Lucinius. This Lucinius, he says, eager to have all his (Jerome's) written works, had sent six copyists to Bethlehem from Roman Gaul to have copies made of all that Jerome had written from his youth up to that time—"et missis sex notariis . . . describi sibi fecit quaecumque ab adolescentia usque in praesens tempus dictavimus".<sup>10</sup>

There is something in these remarks of Saint Jerome, connecting the works of the Fathers with the circumstances of making books and getting the books of the time, that ought to make us think before accepting some modern censures or slurs upon the Christian culture of the fifth century. When lay people are willing to show their interest in Christian thought and literature at the cost indicated in this statement of Jerome, when they send from France to Palestine for the books of a simple hermit priest, and employ six caligraphers to work in his library for months, to copy the accumulation of the years of his study and thought; when they furnish the materials, we may presume, in prepared skins, the amount of a small fortune in parchment and vellum, in order to have a "full set" of Jerome's works, the question of practical worth seems to have solved itself. If the value of the pre-Christian classics was discounted, why not admit the proof of living Christianity as evidence, that Christian literature had found higher ideals, and a nobler standard of life?

It is very probable that the women in the convent foundations at Bethlehem, ladies of refinement, education and wealth, who had followed Jerome from Rome, did much of the copying of the Scriptures, and of Jerome's own written works in this "*Latini sermonis notariorum penuria*". We know that women copyists and stenographers were employed to write and transcribe the works of Origen.<sup>11</sup> We know also that Sophronius, one of Jerome's own community, had translated the original works of Jerome from Latin to Greek—"Opuscula

<sup>10</sup> *Epist. ad Theodoram*, LXXV, n. 4.

<sup>11</sup> *Euseb., H. E.*, lib. VI, c. 23.

mea in Graecum eleganti sermoni transtulit".<sup>12</sup> He had also turned into Greek Jerome's Latin translation of the Hebrew Psalter. There was evidently much copying to be done, and under conditions and circumstances, as we know them, it seems to be the logical inference, even in absence of any positive statement of the fact, that this phase of book making was a part of the daily routine and regular work of these lady ascetics, who had come to Bethlehem, not merely to live geographically near the place of Christ's human birth, but to be near the living master who had taught them and directed them in the way of the counsels at Rome.

The remaining four<sup>13</sup> letters of this correspondence addressed to Augustine by Jerome are very short. They all refer to the troubles occasioned by the attempts of the Pelagians to make popular their views on divine grace and free will in Palestine. Jerome had met their errors and opposed their teaching in the three books *Dialogorum contra Pelagianos* and a letter or treatise on the subject *ad Ctesiphontem* (Epist. CXXXIII). He tells Augustine that he has his fullest confidence and trust in this controversy; that, because they have stood together for the principles of Catholic faith, they have merited together the persecution and hate of its enemies—"Mihi autem decretum est te amare, te suscipere, colere, mirari, tuaque dicta quasi mea defendere" (Epist. CXXXIV). Again (Epist. CXLI), "Macte virtute in orbe celebraris. Catholici te conditorem antiquae rursum fidei venerantur atque suscipiunt; et, quod signum maioris gloriae est, omnes haeretici detestantur, et me pari persequuntur odio, et quos gladio nequeunt, voto interficiant".

This trustful friendship and confidence in Augustine, whom he had learned to know and esteem by his letters and written works, and the loyalty of monastic communities, men and women at Bethlehem, are almost the only consoling features that we find in these last letters of the closing years of Jerome's life. There was some consolation in knowing that Augustine was meeting the Pelagian errors with the principles of faith, even though he (Jerome) must endure the persecution of their hirelings in Palestine, and, in all this, could not even trust his

<sup>12</sup> De Script. Eccl., CXXXIV.

<sup>13</sup> CXXXIV, CXLI, CXLII, CXLIII.

own ecclesiastical superior, John, the bishop of Jerusalem. The communities of men and women at Bethlehem were the result chiefly of his living influence and example. They represented practically, in concrete and living form, even more strongly than the monuments of his literary labors, the power of ideals in the social fabric of human life, the force of the Counsels of the Gospel in reforming and refining human character for the Apostolic work of the Church, to fit men for the unselfish devoting of life to the needs and service of brother men. These ascetics looked up to him, hardly as the superior fixed by statute law or the canons of the Church, but as the man in whom they beheld a primacy of intellect, the power of mind and acquired knowledge which commands respect and esteem. His life was to them the visible and venerated proof of the standard and ideals of Him who was born at Bethlehem, whose Counsels realized were the explanation and apology of their own lives.

The letter of Jerome *ad Sabinianum* (CXLVII) can hardly be shown to have been written during these last years of his life. If the unpleasing and unsavory episode, the occasion for this letter is to be placed at this time, it only proves another burden added to the weight of years and the troubles of the Pelagians. This impure spirit, Sabinianus, in Deacon's orders, professing to be an ascetic, was in fact a *monachus vagabundus*. He had been received into Jerome's community; but was discovered plotting the seduction of one of the *sanctimoniales*, writing letters for her,<sup>14</sup> and finding means to convey them to her in the chapel, which apparently the two communities, men and women, used in common for the services of religion and divine worship. Jerome's feelings on this subject were evidently shocked. That sense of veneration for women which is manifest throughout all his life, had been violated in his own convent home. His horror and indignation are expressed in this letter *ad Sabinianum*, which was meant probably more as a *monitum* to both communities, than as a summary of charges and conviction against Sabinianus. He excoriates the hypocrite; he lays bare the soul, scheming its carnal desires at the "cradle of the Lord"; he reveals the plot to the eyes of its

<sup>14</sup>Tu inter ostia quondam praesepis Domini, nunc altaris amatorias epistolas fulciebas, quas postea, illa miserabilis, quasi flexo adoratura genu, inveniret et legeret.

impure author. The letter is characteristic of Jerome as a master of invective, strong, simple, and right to the point; hard on the offender, unsparing of the offence. Yet, he is only holding up the mirror, he says, that the brute may see his own ugly face, and be ashamed (n. 4). He is only drawing a miniature: "ut totam tibi scenam operum tuorum, quasi in brevi depingerem tabella, et gesta tua ante oculos tuos ponerem" (n. 12). Jerome is sometimes painfully plain in what he says; but, it is because he has something plain and painful to say.

Villanova, Pa.

FRANCIS E. TOURSCHER, O.S.A.

#### FAST AND ABSTINENCE LAWS IN THE NEW CODE.

THE disciples of John the Baptist asked our Saviour, "Why do we and the Pharisees fast often, but thy disciples do not fast? And Jesus said to them: Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast".<sup>1</sup> The days when the Spouse was taken away from them, viz. Good Friday and Holy Saturday, were the first fast days of the Christian Church. As early as the days of Tertullian (+240) these two days are mentioned as legal fast days. The example of the saintly men of the Old Testament and, still more, that of our Lord's fast of forty days inspired the early Christians to observe this form of penance, and we soon find in some of the early churches the fast of forty days before Easter. In the time of Irenæus (+202) the practice was not yet universal, for, as he says, some fasted only one day, others two, others more days before Easter. The first general regulation for the universal Church is found in canon 5 of the Council of Nice, in the year 325. In some dioceses six weeks of Lenten fast were observed, in others seven. As from ancient times there was no fast observed on Sundays, there would be only thirty-six fast days, if the Lenten fast was begun six weeks before Easter. Gradually the four days were added, so as to make forty days of fasting. In the sixth century the compiler of the *Liber Pontificalis*, says Pope Telesphorus, made the law that the fast should begin seven weeks before Easter. In the Sacramentary of Pope Gelasius, which belongs to the seventh century, the Lenten fast started

<sup>1</sup> Mat. 9: 14-15.

with Ash Wednesday, as we have it at present. Septuagesima, Sexagesima and Quinquagesima Sundays, which are a preparation for the Lenten season, are mentioned for the first time in the Sacramentary of Gelasius.

Friday was kept as a fast day from Apostolic times in memory of our Lord's sufferings and death, and for the same reason Saturday was introduced as a fast day, since, as Pope Innocent I (+416) observes, if we keep Friday we must not neglect to keep Saturday also, as the Apostles were in sorrow during those two days.<sup>2</sup> Wednesday is likewise mentioned as a fast day in the first centuries of the Church. The vigils of the greater festivals were also kept with a fast. The number of these vigils varied with the times and countries, only a few of them being kept throughout the whole Church.

The fast on the Wednesdays, Fridays, and Saturdays of each week, called the Stations, proved too much of a burden in the course of time, and a tendency to restrict these fasts set in. Thus the Council of Elvira, in the year 300, exempted the months of July and August; and at the time of Pope Leo I (+461) regulations were made for the fast of the Ember days; but there is little mention of the Station fasts, except that, besides the Friday obligation, abstinence from meat on Saturday is inculcated, e. g. by Pope Gregory VII in a synod held at Rome.

The rule of the fast meant that it was not lawful to partake of food of any kind until toward evening, when the sole meal of the day was allowed. As to the quality of the food, flesh meat and also eggs, milk and the products of milk, viz. butter and cheese, were forbidden. In the course of time some of the fast days became days of abstinence only, thus the Fridays and Saturdays throughout the year. Wednesday as a weekly fast day disappeared altogether, and in many countries also abstinence on Saturdays. Much of the discipline on fasting and abstinence was left to local customs and the ordinances of individual bishops.

The gravity of the obligation of fast and abstinence is evident from the condemnation by Pope Alexander VII (in 1665) of the proposition that one does not sin grievously by breaking the fast of the Church, unless he does so with contempt of the authority that made the law.

<sup>2</sup> *Decr. Gratiani*, D. III, De consecr., c. 13.

The present rules for fasting and abstinence are comprised in the following canons of the new Code:

Canon 1250. The law of *abstinence* forbids the eating of flesh meat and broth made of meat, but does not exclude the use of eggs, milk and the products of milk (viz. cheese and butter), and any seasonings of food, even those made from the fat of animals.

Canon 1251. 1. The law of *fasting* ordains that only one full meal a day be taken, but does not forbid a small portion of food in the morning and in the evening. As regards the kind of food and the amount that may be taken, the approved customs of one's locality are to be observed.

2. One may partake of both fish and flesh meat at the same meal. The full meal may be taken in the evening and the collation at noon.

Canon 1252. 1. *Abstinence only* is enjoined on the Fridays throughout the year.

2. *Fast and abstinence* are required on the following days: Ash Wednesday, the Fridays and Saturdays in Lent, Ember days, Vigil of Pentecost, of the Assumption, of All Saints' Day and of Christmas Day.

3. *Fast only* is ordained for all the other days of Lent.

4. On Sundays and holidays of obligation there is neither fast nor abstinence, and if a vigil that is a fast day fall on a Sunday the fast is not to be anticipated on Saturday, but is dropped altogether that year. The Lenten fast and abstinence cease at twelve o'clock noon on Holy Saturday.

Canon 1253. The foregoing canons *change nothing in special indulgences*; they do not affect the obligations imposed by vow either of individual persons or communities, nor alter the constitutions and rules of religious organizations and approved institutes of men or women living in community, even those without vows.

Canon 1254. 1. The law of *abstinence* binds all who have completed their seventh year of age.

2. The law of *fasting* embraces all who have completed their twenty-first year, until the beginning of their sixtieth year.

These few canons contain all the rules of the new Code on fasting and abstinence. The law clearly defines what is meant both by fasting and abstinence and enumerates the days on

which either one or both obligations are imposed. By order of the Pope Benedict XV, issued on 20 August, 1917, the canons on fast and abstinence are to go into effect immediately.<sup>3</sup>

On abstinence days flesh meat is forbidden and also broth made of meat. This rule is not new. Some Catholics have the mistaken notion that, since the fat of animals may be used for cooking, it is lawful to eat bacon, e. g., with baked beans. It should be borne in mind that the only reason why the Church allows dripping and lard for cooking at all, is to facilitate the preparation of the meal.

Eggs and milk products are now allowed in all countries at the principal meal on fast days. Heretofore they were not allowed, except by special indult in Lent, and in some countries they were not permitted even on other fast days.

It should be noted that the Code gives no general rules concerning the quality and quantity of food that may be taken at the evening collation, other than the prescription that the approved customs of countries are to be observed. There is no doubt that it is absolutely forbidden to all bound by the law of fasting and abstinence to partake of meat twice a day on either fast or abstinence days. Whether eggs, milk and the products of milk are allowed at the evening collation on fast days is to be learned from the lawful customs of one's locality, or from special indults.

Permission to eat flesh meat at the principal meal on all days in Lent, with the exception of the days mentioned above, is a concession which has never before been granted for the whole Church.

Another favor granted by the Code is the allowing at the same meal of fish and flesh on fast days when meat is allowed. Repeatedly since the time of Pope Benedict XIV the Holy See had forbidden fish and flesh at the same repast on any fast day and even on Sundays in Lent.

The recent rule that there is to be neither fast nor abstinence on a holiday of obligation, even if it falls on Friday or on a fast or abstinence day, is embodied in the Code (Can. 1252, 4); and in addition the vigil fast is dropped when the vigil falls on a Sunday or a holiday of obligation. Formerly the fast had to be anticipated under these circumstances.

<sup>3</sup> Cf. *ECCL. REVIEW*, November, 1917, p. 537; also pp. 541-543.



The Advent fast on Wednesdays and Fridays (or on Fridays only, which was obligatory in most countries) has been abolished altogether. Most dioceses in the United States observed the fast on the Fridays of Advent.

These regulations hold for the Church in all countries, except where the Holy See has granted special indulgences. The special faculties of the Bishops in the United States are not revoked by the new Code, as is quite plain from canon 1253, cited above. As a rule the episcopal faculties in the matter of fasting and abstinence were granted for ten years at a time. Until the expiration of that period or the express recall of the faculties, our Bishops may still make use of them. It will be seen from the foregoing that in several points the Code now grants universally what was formerly only given by dispensation, and so the faculties have become unnecessary in these particulars.

Fridays and Saturdays in Lent are, according to the Code, meatless days. The faculties of our Bishops give them the power to set Wednesday and Friday as meatless days, as it was found more convenient not to have two meatless days in succession. Can the Bishops still make Wednesday and Friday meatless days instead of Friday and Saturday, as the Code has it? We think they can, seeing that their faculties are not revoked by the Code.

When the Bishops of the United States asked for the faculty to allow eggs and milk products at the evening collation in Lent, they received the answer that they might tolerate the custom of the people who partook of such foods at the collation. The Code does not change anything in this matter, since it lets the quality and quantity of food at the collation be determined by the approved local customs.

Furthermore, our Bishops are empowered to allow those who are *exempt* from the law of fasting to eat meat several times a day on fast days when meat is allowed. It may be noted that the word *exempt*, strictly speaking, applies only to those who are free from the law of fasting by reason of age or heavy work. Sabetti, however, maintains that even those dispensed from fasting may eat meat several times a day on meat days. Many moralists oppose this interpretation, though there is one answer of the S. Penitentiary which says that anyone who is

dispensed from fasting *affectae valetudinis causa* may take meat several times a day. Strictly speaking, the bishop could limit the use of flesh meat for all except those excused by illness to once a day, but the S. Penitentiary answered the Bishop of Buffalo that such restriction was not expedient.

For *working people and their families* the Bishops of the United States used to get ten-year faculties to allow the use of flesh meat on all days except the Fridays of the year, Ash Wednesday, etc., so that the meatless days of the working class were reduced to the Fridays of the year, Ash Wednesday, the Wednesday and Saturday of Holy Week, and the vigil of Christmas. The bishops can still give this dispensation, since the Code says nothing to the contrary.

The indult for the men serving in the army and navy is likewise in force, and it reduces for them the meatless days to four a year, viz., Ash Wednesday, the vigil of Christmas, Good Friday, and the forenoon of Holy Saturday.

By decree of 3 May, 1912,<sup>4</sup> bishops received faculties to dispense their subjects from fasting and abstinence when a feast that is not a holiday of obligation, but is celebrated by the majority of the Catholic people like a holiday of obligation, should fall on any day of fast or abstinence. Does this indult entitle the bishops to dispense on St. Patrick's day, which usually falls in Lent? We think it does; for on the one hand the day is kept by a great many people like a feast of precept, and on the other hand St. Patrick may be considered as almost the patron saint of the Catholics in the United States. In dioceses where St. Patrick is the patron of the diocese there is no doubt that the bishop can dispense, for the feasts of patron saints of cities and dioceses were in former times kept as holidays of obligation.

The obligation of fast or abstinence which individuals have taken upon themselves by a private vow is not affected by the new Code, neither does the Code intend to change the regulations for fast and abstinence that religious organizations of any kind may have in their rule or their constitutions. A decree of 1 September, 1912<sup>5</sup> allows religious a share in the dispensations which the bishop by the faculties of the Holy See

<sup>4</sup> ECCL. REVIEW, July, 1912, p. 79.

<sup>5</sup> ECCL. REVIEW, December, 1912, p. 719.

grants for his diocese on all fast and abstinence days prescribed by the general law of the Church, unless the Papal indult expressly excludes religious from such dispensations.

The Lenten regulations may be summed up as follows :

1. All the weekdays of Lent beginning with Ash Wednesday are fast days on which those bound to fast may take only one full meal, a small piece of bread with a cup of coffee or tea or cocoa or chocolate in the morning, and a light lunch or supper, which should not exceed eight ounces. The principal meal may be taken in the evening and the lunch at noon. From this fast are excused all persons under twenty-one years, those over fifty-nine years of age, those who have heavy work that calls for great physical strength, women bearing or nursing infants, those who are sickly or convalescent after an operation or serious illness. These persons, however, are obliged to abstain from flesh meat on Fridays and other days specified in the next paragraph, unless the doctor prescribes otherwise.

2. Flesh meat is allowed at the principal meal on all the days of Lent except Wednesdays and Fridays, Ember Saturday, and the forenoon of Holy Saturday. The use of eggs, milk, butter, cheese is by common custom allowed at the principal meal and at lunch. Dripping and lard may be used in cooking and seasoning all foods. On days when meat is allowed, fish, oysters and other sea food may be taken, together with the meat.

3. For Lent and other fast days of the year, such as the Ember days and vigils, by special indult of the Holy See the bishop may allow workingmen and their families to take meat on any day, with the exception of all Fridays, Ash Wednesday, the Wednesday of Holy Week, the forenoon of Holy Saturday, and the vigil of Christmas. These exempt families have therefore in most of the weeks of Lent only one meatless day, viz. Friday.

4. Men serving in the army or the navy are allowed by Papal indult to eat meat on all days of the year except Ash Wednesday, the vigil of Christmas, Good Friday, and the forenoon of Holy Saturday.

FR. STANISLAUS WOYWOD, O.F.M.

*Franciscan Monastery, Paterson, N. J.*



# Analecta.

## LITTERAE APOSTOLICAE.

### I.

SODALITATI VERITATIS CATHOLICAE IN HIBERNIA CONSTITUTAE INDULGENTIAE ET PRIVILEGIA IN PERPETUUM CONCEDUNTUR.

### BENEDICTUS PP. XV.

Ad perpetuam rei memoriam.—Beati Petri Apostolorum Principis vices hic in terris, nullis quidem meritis Nostris, gentibus divinitus, antiquius nihil est Nobis, quam ut piae Societates, quae militantis Ecclesiae ministros, quasi auxiliares cohortes, in bono certamine decertando adjuvant, peculiaribus ormentur privilegiis et spiritualibus gratiis, quibus auctae uberiores in Domino incrementa suscipere satagant. Hoc ducti consilio, cum Ven. Frater Ioannes Harty, Episcopus Cassiliensis et Praeses “ Veritatis Catholicae Societatis Hiberniae ” frugiferum ad finem sexdecim iam ab annis institutae, sub auspicio Episcopatus Hibernici, ut in vulgus modico pretio effundantur per typos edita salutaria ac pia scripta, enixis Nos precibus flagitaverit, ut nonnullis Societatem ipsam indulgentiis locupletare dignemus, Nos optatis his annuendum, quantum in Domino possumus, censuimus. Quae cum ita sint, audito dilecto filio Nostro S. R. E. Cardinali Poenitentiario Maiore, de omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum Eius auctoritate confisi, omnibus et singulis fidelibus qui Societatem memoratam Veritatis Catholicae in Hibernia in pos-

terum ingredientur, die primo eorum inscriptionis, si vere poenitentes et confessi ac S. Communione refecti, in propria Societatis Ecclesia, si adsit, secus in quavis alia publica Aede sive Sacello item publico, pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione pias ad Deum preces effundant, plenariam; ac tam inscriptis, quam in posterum eadem in Societate inscribendis fidelibus, in cuiuslibet eorum mortis articulo, si admissorum Sacramentali exomologesi expiati atque Angelorum dapibus refecti, vel, quatenus id facere nequiverint, nomen Iesu ore, si potuerint, sin minus corde devote invocaverint, mortemque tamquam peccati stipendium submisso animo receperint, etiam plenariam; tandem similiter omnibus et singulis nunc et in posterum existentibus enunciatae Societatis sodalibus, qui singulis annis Dominica SSmae Trinitatis, nempe post Pentecosten prima, et festivitibus Immaculatae Conceptionis B. Mariae Virginis, idest die octava mensis decembris, die S. Patricii, nempe die martii decimoseptimo, S. Laurentii O'Toole, scilicet quarto decimo novembris mensis die, denique S. Brigittae, nimirum Kalendis februariis, aut Dominicis immediate respective festivitates ipsas sequentibus, a medietate diei praecedentis ad mediam usque noctem diei festi, propriam, item si reperiatur, Ecclesiam Societatis, secus quodvis aliud templum sive sacellum publicum, similiter poenitentes et confessi atque ecclesiastica mensa recreati celebrent, ibique preces, uti superius diximus, fundant, quo ex his die id agant, plenariam omnium peccatorum suorum indulgentiam et remissionem misericorditer in Domino concedimus. Insuper dictis fidelibus nunc et in posterum in Societate Catholicae Veritatis existentibus, quo per annum die, contrito saltem corde, recitaverint antiphonam, versiculum, responsum et orationem ut infra: "Veni, Sancte Spiritus, reple tuorum corda fidelium et tui amoris in eis ignem accende.—Emitte Spiritum tuum et creabuntur, et renovabis faciem terrae.—Oremus. Mentis nostras, quaesumus, Domine, Paraclitus, qui a Te procedit, illuminet, et inducat in omnem, sicut tuus promisit Filius, veritatem. Qui Tecum vivit et regnat in unitate eiusdem Spiritus Sancti Deus in saecula saeculorum. Amen"; et quoties contrito pariter corde SSimum Eucharistiae Sacramentum visitent et coram Ipso pro incremento et iuxta fines Veritatis Catho-

licae Societatis Hiberniae devote orent, trecentos de numero paenaliū dies; quo vero die ad catholicarum veritatum diffusionem per eandem Societatem cooperentur, doxologiam, sive "Gloria Patri" semel recitantes, de numero pariter paenaliū dierum in forma Ecclesiae consueta centum expungimus. Porro largimur omnibus et singulis ipsis sociis, si malint, liceat (excepta iugiter in mortis articulo lucranda indulgentia) omnibus aliis tam plenariis quam partialibus indulgentiis functorum vita labes paenasque expiare. Praeterea tam adlectis in praesens, quam in posterum eandem in Catholicae Veritatis Hiberniae Societatem adlegendis Sacerdotibus, facultatem facimus benedicendi unico Crucis signo Coronas precatorias, Cruces, Crucifixos, parvasque ex metallo tum Redemptoris, tum Virginis, tum Sanctorum statuas, eisque applicandi indulgentias apostolicas omnes quae in elencho a Suprema Congregatione S. Officii die 5 septembris anno 1914 edito numerantur; pariterque veniam tribuimus benedicendi Crucifixos cum applicatione indulgentiarum quae a Via Crucis sive Calvariae adpellantur, et quas lucrari poterunt sodales qui legitime impediti quominus ante Stationes legitime erectas se sistant, Crucifixum ipsum manu gerentes, bis decies Orationem Dominicam, Salutationem Angelicam ac doxologiam sive "Gloria Patri" devote recitent. Fas etiam sit Sacerdotibus iam inscriptis quam in posterum dicta in Societate inscribendis bis in hebdomada Missae, quam pro defunctis celebrent, altaris indulgentiam applicare. Tandem defunctorum ipsius Sodalitii Veritatis Catholicae sodalium animas in Purgatorii igne detentas adiuvare cupientes, concedimus atque indulgemus, ut Missae omnes quae ad quodvis cuiuslibet Ecclesiae Altare pro anima cuiuscumque sodalis dictae Societatis, quae Deo in charitate coniuncta ab hac luce migraverit, per quemvis Sacerdotem adprobatum saecularem, seu, de Superiorum suorum licentia, regularem, rite celebrabuntur, animae pro qua litatae fuerint perinde suffragentur, ac si ad privilegiatum Altare fuissent peractae. Non obstantibus Nostra et Cancellariae Apostolicae regula de non concedendis indulgentiis ad instar aliisque Constitutionibus et Sanctionibus Apostolicis ceterisque omnibus in contrarium facientibus quibuscumque. Praesentibus perpetuis futuris temporibus valituris. Volumus autem, ut praesentium Litterarum transumptis, seu exemplis, etiam impressis, manu alicuius

Notarii publici subscriptis ac sigillo personae in ecclesiastica dignitate constitutae muniti, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum, sub annulo Piscatoris, die XII aprilis MCMXVII, Pontificatus Nostri anno tertio.

P. CARD. GASPARRI, *a Secretis Status*.

## II.

SODALITIO A CATHOLICA VERITATE, VULGO "CATHOLIC TRUTH SOCIETY", IN ANGLIA INSTITUTO, PARTIALES AC PLENARIAE INDULGENTIAE CONCEDUNTUR, ADDITIS PECULIARIBUS PRO SOCIIS SACERDOTIBUS.

### BENEDICTUS PP. XV.

Ad perpetuam rei memoriam.—Dilectus Filius Noster Franciscus S. R. E. Presbyter Cardinalis Bourne, ex dispensatione Apostolica Westmonasteriensis Archiepiscopus, refert ad nos canonice in Anglia erectam exstare piam Sodalitatem a Catholica Veritate, vulgo *Catholic Truth Society*, frugiferum ad finem christiani nominis res provehendi, ac potissimum diffusionem bonorum librorum religionis Catholicae veritatem tuendi atque asserendi. Addit Purpuratus idem Princeps, Societatem enunciatam, quam ipse moderatur, nonnullis ab hac S. Sede indulgentiis fuisse auctam, nunc vero in votis sibi admodum esse, ut alias iam concessis addere simulque omnes et singulas in perpetuum proferre dignemur. Nos autem, quibus nihil antiquius est quam ut pia Societates, quae militantis Ecclesiae ministros, quasi auxiliae cohortes, in bono decertando certamine adiuvant, peculiaribus ornentur privilegiis, votis his piis annuentes, indulgentias ac spirituales gratias, ut infra, tum confirmamus in perpetuum, tum, quatenus opus sit, de integro largimur. Quae cum ita sint, collatis consiliis cum VV. FF. NN. S. R. E. Cardinalibus Inquisitoribus Generalibus, de omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum Eius auctoritate confisi, omnibus et singulis fidelibus qui Societatem supra memoratam a Catholica Veritate tuenda in posterum ingredientur, die primo eorum ingressus, si vere poenitentes et confessi ac S. Communionem refecti in propria Societatis Ecclesia, si adsit, secus in alia quavis publica Aede sive Sacello, pro Christianorum

Principum concordia, haeresum exstirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione pias ad Deum preces effundant, plenariam; ac tam descriptis quam in posterum eadem in Societate adscribendis fidelibus, in cuiuslibet eorum mortis articulo, si admissorum sacramentali exomologesi expiati atque Angelorum dapibus refecti, vel, quatenus id agere nequiverint, nomen Iesu ore, si potuerint, sin minus corde devote invocaverint, et mortem tamquam peccati stipendium submisso animo receperint, etiam plenariam; tandem similiter omnibus et singulis nunc et in posterum exsistentibus dictae Societatis sodalibus, qui singulis anni festis diebus coelestium Societatis eiusdem Patronorum, nempe die octavo mensis decembris, quo Immaculatae Conceptionis Virginis Mariae festum agitur, ac die festo S. Ioseph, nempe die XIX mensis Martii, item festivitibus S. Petri in Vinculis, I augusti, S. Matthaei, XXI septembris, et S. Barnabae, XI iunii, vel Dominicis immediate respective sequentibus, a medietate diei praecedentis ad mediam usque noctem diei festi, propriam, si reperiatur, Ecclesiam Societatis, secus quodvis aliud templum sive Sacellum publicum, similiter poenitentes, confessi atque Eucaristica mensa recreati celebrent, ibique preces, uti superius diximus, fundant, quo ex his die id agant, plenariam omnium peccatorum suorum indulgentiam et remissionem misericorditer in Domino concedimus. Insuper dictis Sodalibus, nunc et in posterum in Societate a Catholica Veritate exsistentibus, quo per annum die, contrito saltem corde, precem sequentem, latino vel quovis alio idiomate, dummodo versio fidelis sit, recitent: "*Ant.* Tu es Pastor ovium, Princeps Apostolorum, tibi traditae sunt claves Regni coelorum.—*V.* Tu es Petrus,—*R.* Et super hanc petram aedificabo Ecclesiam.—*Oremus.* Subleva nos, quaesumus, Domine, per Apostolicam Virtutem B. Petri Apostoli tui; ut, quo debiliores sumus in nobis ipsis, eo validius sit praesidium, quo, ipso intercedente, firmemur, quatenus sic protegente Apostolo tuo roborati, nunquam peccato cedamus, nec adversis opprimamur. Per Christum Dominum nostrum. Amen", trecentos dies; et quoties, contrito pariter corde, Sanctissimum Eucaristiae Sacramentum visitent, et coram Ipso iuxta fines *Catholic Truth* Societatis orent, item trecentos die de numero poenali; quo autem per annum die quolibet modo ad Catholi-



carum Veritatum diffusionem per eandem *Catholic Truth* Societatem cooperentur, doxologiam sive "Gloria Patri" semel recitantes, de numero similiter poenalium dierum in forma Ecclesiae consueta centum expungimus. Ad haec largimur omnibus et singulis sodalibus, si malint, liceat (excepta iugiter indulgentia in mortis articulo lucranda) omnibus aliis, quas recensuimus, tam plenariis quam partialibus indulgentiis functorum vita labes poenasque expiare. Praeterea tam addictis in praesens, quam in posterum ipsam in Societatem a Veritate Catholica adlegendis Sacerdotibus, facultatem facimus benedicendi unico Crucis signo coronas precatorias, Cruces, Crucifixos parvasque ex metallo tum Redemptoris, tum Virginis, tum Sanctorum statuas, eisque adplicandi indulgentias Apostolicas omnes quae in elencho a Suprema Congregatione S. Officii die v septembris MCMXIV edito numerantur; pariterque veniam tribuimus, benedicendi Crucifixos cum applicatione indulgentiarum quae a Via Crucis, sive Calvariae, appellantur, et quas lucrari poterunt sodales qui, legitime impediti quominus ante Stationes canonice erectas se sistant, Crucifixum ipsum manu gerentes, bis decies Orationem Dominicam, Salutationem Angelicam atque doxologiam, sive "Gloria Patri", devote recitent. Fas etiam sit Sacerdotibus, tam inscriptis, quam in posterum dicta in Societate inscribendis, bis in hebdomada Missae, quam pro defunctis celebrent, Altaris indulgentiam applicare. Tandem defunctorum eiusdem Sodalitatis a Catholica Veritate tuenda sociorum animas in Purgatorio igne detentas adiuuvare cupientes, concedimus atque indulgemus ut Missae omnes, quae ad quodvis cuiuslibet Ecclesiae Altare pro anima cuiuscumque sodalis dictae Societatis, quae Deo in charitate coniuncta ab hac luce migraverit, per quemvis Sacerdotem adprobatum saecularem seu, de Superiorum suorum licentia, regularem, rite celebrentur, animae pro qua litatae fuerint perinde suffragentur, ac si ad privilegiatum Altare fuissent peractae. Non obstantibus Nostra et Cancellariae Apostolicae regula de non concedendis indulgentiis ad instar, aliisque Constitutionibus et Ordinationibus Apostolicis, ceterisque omnibus in contrarium facientibus quibuscumque. Praesentibus perpetuis futuris temporibus valituris. Volumus autem, ut praesentium Litterarum transumptis, seu exemplis, etiam impressis, manu alicuius Notarii publici subscriptis ac sigillo personae in eccle-

siastica dignitate vel officio constitutae munitis, eadem prorsus adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud sanctum Petrum, sub annulo Piscatoris, die II maii MCMXVI, Pontificatus Nostri anno secundo.

P. CARD. GASPARRI, *a Secretis Status*.

### III.

AD R. P. D. IULIANUM GUILIELMUM CONAN, ARCHIEPISCOPUM PORTUS PRINCIPIS, ADMINISTRATOREM APOSTOLICUM GONAÏ-VESENSEM, COETEROSQUE HAITIANAE REIPUBLICAE ARCHIEPISCOPOS ATQUE EPISCOPOS, DE COMMUNIBUS LITTERIS, OCCASIONE ANNUI CONVENTUS EPISCOPALIS REVERENTER DATIS, GRATIAS AGENS.

Venerabiles fratres, salutem et apostolicam benedictionem.—Confirmantur consilia ac proposita Nostra iudicio vestro vestraque pietatis officiis; et quamquam in eandem belli flammam alias ex aliis coniicere se gentes videmus, eoque res esse deductas, ut prope vincere iam coeperit humanam medicinam morbus, a suadenda tamen pace ab impertiendisque christianae caritatis beneficiis numquam cessabimus, plurimum in Eo confisi, qui, quando velit, potest imperare ventis et mari, ac magnam facere tranquillitatem. Ex hisce benemerendi studiis vos quidem haec interim Nos praemia laturos confiditis, ut paci ipsi conciliandae firmandaeque adlaboremus, tantumque apud omnes valeat grati animi fidelis memoria, ut quem prae ceteris noverint pacis suasorem auctoremque fuisse, ab eodem pacis securitatem ac diuturnitatem petendam expectandamque esse intelligant. Id Nos, non Nostra quidem causa, sed Ecclesiae ac gentium plurimarum vehementer cupimus; vosque interim, venerabiles fratres, quae adhuc pro communi salute vota ad Deum nuncupastis, in iis multo nunc acrius incumbite. Is enim qui dixit: *petite et accipietis*, fidelis est: sed rogari diu a nobis vult et nostris quasi precibus fatigari.

Pro significatione voluntatis debita vobis et agimus et habemus gratias, ac caelestium auspicem munerum Nostraeque testimonium benevolentiae apostolicam benedictionem vobis omnibus, venerabiles fratres, vestrisque dioecesibus peramanter in Domino largimur.

Datum Romae apud sanctum Petrum, die VII maii MCMXVII, Pontificatus Nostri anno tertio.

BENEDICTUS PP. XV.

# Studies and Conferences.

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## OUR ANALEOTA.

The Roman documents for the month are:

APOSTOLIC LETTERS: (1) concession of indulgences and privileges to members of the Catholic Truth Society of Ireland; (2) Catholic Truth Society of England receives grant of partial and plenary indulgences, with special privileges for its priest members; (3) letter to the Most Rev. Julian W. Conan, Archbishop of Port au Prince, and to the bishops of the Republic of Haiti, on the occasion of their annual congress.

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## PURE WHEAT FOR THE HOLY SACRIFICE.

A Jesuit Father writes from British Honduras:

Many priests have scruples about the quality and especially the purity of the flour we are using for our altar bread. So long as milling interests produced pure wheat flour at lower cost than adulterated substitutes for it, we had little reason to worry. No American miller will adulterate an article, even though it be for malicious purposes, unless he gets a round return in hard cash. With wheat at \$2.20 a bushel, as it is now, there may be a wide margin of profit in selling various compounded substitutes under the generic name of wheat flour. Pastors in the United States will probably realize the danger, and will to a certain extent be able to provide against adulterated flour being used for the hosts. But what of the hundreds and probably thousands of priests in Central South America, and—especially in these days of the war—in many other places, including the Allied nations, who are being fed on “American Flour”? I may be mistaken in my fears, but I consider the danger real and urgent. The remedy? You might find a more efficient one; but you may get perhaps on the track of one by a hint to the effect that, if any trust would deserve holy Church's approval, it would be that of a combination of responsible millers; or, if that plan fails, of the monopoly of one Catholic miller who would under ecclesiastical guarantee supply the clergy with pure wheat flour for sacramental purposes, ordinarily in sacks; and for tropical countries in moist-proof envelopes. Thus priests generally, and especially those living in countries depending on the United States for their flour supply, could say daily Mass with a tranquil conscience; and no matter what other

sacrifices they are called on to make, would have the comfort of "verily and truly knowing that their God is sacramentally with them".

In case of further tightening of the embargo on "Wheat Flour", an exception might perhaps be obtained in favor of "Wheat Flour for sacramental purposes", for export to foreign countries.

The danger here referred to is by no means overstated. A recent bulletin sent out by the United States Food Administration, under the direction of Mr. Herbert Hoover, declares that the United States Government has not only placed an embargo on cereals, but that the administration proposes to send its wheat flour, rather than other cereals, to Europe. "It is difficult to ship corn meal, and in Europe its preparation is not understood. Wheat on the other hand is less difficult to ship, and its preparation is understood over there. That is why we need to use other cereals here as much as we possibly can." The administration therefore suggests the use in America, preferably of corn, graham, and rye; and then adds the information that "a new flour, called cotton seed flour, is fine, and costs less. It is something new, from New Orleans."

The novelty coming from New Orleans, with its French traditions of improving the natural wheat flour, recalls the fact that the cry of adulteration was first raised not many years ago, among the clergy of France. At the Eucharistic Congress held at Lourdes in 1899, a careful and conscientious report was presented showing that as early as 1861 out of a hundred samples of flour sold throughout the country only thirteen were free from adulteration. The ostensibly best qualities of wheaten flour showed admixtures of rye, oats, beans, peas, rice, or potatoes. Other samples showed the introduction of pulverized bones, chalk, lime, plaster, ashes, alum. In some cases a large quantity of fine pulverized sawdust, talc, and sundry stony substances had been used. These adulterants gave false weight to the flour, and were injurious to health. The *Literary Digest* of New York (14 March, 1903) reports cereal statistics of France, by Paul Combes, revealing that wheat flour of an inferior kind, sold by French millers, contained as much as forty per cent of sawdust. Another report showed that "the merchants of Bordeaux mix ten per cent of maize flour and five per cent of flour of rice with the wheat flour."

Whilst hitherto this sort of adulteration was rarely practised by American millers, as is shown from statistics of the United States Department of Agriculture, the mixing of Indian corn meal with wheaten flour has long been resorted to as an expedient, tolerated since it is not contrary to the pure food crusade which seeks in the main to eliminate hurtful and unnutritious substitutes. A prominent army officer of large experience in our Commissary Department officially reports as early as 20 March, 1897, that "the Indian corn flour used in adulterating wheat flour (made in certain Ohio and Kansas flour mills) is not put upon the market at all; but is *solely made and prepared for use in adulterating wheat flours*. To an unpractised eye the corn flour made at the Cincinnati mill, without any admixture, could be passed off as a spring wheat flour. It has the same feel and the same appearance to the inexpert; of course it lacks taste and color when critically examined, but it is of such a nature that it is difficult to detect it in mixtures."

The problem as a practical issue for the clergy presented itself some years ago. One of our Bishops while on his pastoral visitation found his priests greatly disturbed about the validity of the Masses that had been said by them owing to the purchase of wheat flour from an agency in the locality that proved to be fraudulent under the Pure Food investigation. The S. Office, 27 January, 1897, relieved the situation by proposing the matter to the Holy See for adjustment. "*Supplicandum Sanctissimo ut suppleat de thesauro Ecclesiae, quatenus opus sit, habita ratione circa missas celebrandas eorum qui in bona, et eorum qui in dubia fide celebrarunt. Sequenti feria vi, 29 ejusdem mensis facta relatione SSmo D. N. Leoni PP. XIII, SSmus resolutionem E'mentorum Patrum confirmavit, et petitam gratiam benigne concessit.*"<sup>1</sup>

Not long after this declaration of the Holy See the subject was discussed at the Eucharistic Congresses, and the late Bishop Maes of Covington, President of the Congress, wrote a carefully prepared paper for the REVIEW, pointing out the actual sources of danger, and suggesting practical remedies.

<sup>1</sup> Cf. ECCLESIASTICAL REVIEW, 1900, Vol. XXII, pp. 401-402.

It must be evident to any thoughtful person that we are running much more serious risks of such adulterations to-day, not only in view of Mr. Hoover's suggestions and the general stress and the high price of foodstuffs, but also because of the absence under such circumstances of a strict control of the Pure Food legislation in force before the declaration of a state of war, so long as we are busy sending as much wheat as possible out of the country.

The question remains how this state of things can best be remedied. To the Catholic population at home, no less than to the Catholic soldier and especially the chaplains of the armies, it is of supreme importance that the sacred treasure of the Real Presence, through the Holy Sacrifice, the very centre and substance of our God-given Faith, should be maintained, whatever other sacrifices we may be called on to make for the securing of an ideal democracy. The prophecy of "wars and rumors of wars", of the "abomination of desolation in the Holy Place", appears to many not far from its final fulfilment. If it means the cessation of the Holy Sacrifice, it is not unlikely that it will be brought about by such means as are foreshadowed by the famine and revolt already upon the nations.

Father Mermillod, who spoke at the Eucharistic Congress at Lourdes in 1899, found a remedy for the Catholics of France. He prevailed upon a religious community in Annecy to buy a mill property in his neighborhood. There the wheat was ground under his own supervision. His Bishop and the Archbishop of Chambéry directed their priests to obtain their flour for altar breads from this mill at Anthy-Sechez. The Congress, as a result of the success of this experiment, passed a resolution that the Bishops be requested to establish, wherever practicable, mills for the grinding of wheat for Eucharistic purposes under the supervision of a priest. Sometime after that the Cardinal Archbishop of Lyons established the *Moulin Eucharistique de S. Camille* connected with the agricultural school at Aix, near S. Germain-Laval, Loire.

In Canada the Sisters of the Good Shepherd built a grist mill at *La Rivière de Prairies*, known throughout the country as the *Moulin du Crochet*. It supplies a large number of religious communities with pure wheat flour for baking the altar breads used by the clergy of Montreal.

The Sisters of Hotel Dieu went a step farther and set apart some acres of their farm for the planting of wheat which is ground into flour for the special use of the altar.

In view of these facts it should not be difficult for our clergy to secure pure wheat for the service of the altar by adopting the suggestion of the Jesuit Father above. Bishop Maes mentioned the fact that the Benedictine Fathers at St. Vincent's, Westmoreland Co., Pa., built a grist mill on their farm where they grind pure wheat flour for Eucharistic purposes. "These abbeys," said the late Bishop of Covington, referring to similar institutions elsewhere, "are scattered all over the country from the Atlantic to the Pacific coast, from the Lakes to the Gulf. Most of them own extensive farms, which they keep in the very highest state of cultivation."

#### FEDERAL INCOME TAX AND PRIEST'S INCOME.

*Qu. I.* In our diocese a pastor's salary is eight hundred dollars and an assistant's six hundred. Both are provided with housing, furniture, light, heat and water, at the expense of the parish. The pastor is responsible for board, domestic service, laundry, etc., of his assistants. Besides his salary, the pastor receives (1) the regular Offertory collection on all Sundays, except when a diocesan collection is ordered—usually about five times in the course of the year; (2) the Christmas collection; (3) offerings on the occasion of baptisms and marriages. High Mass stipends, minus choir expenses, go to the celebrant, although it is the right of the pastor to arrange for these Masses. Ordinary stipends go, of course, to the celebrant. All Souls' Day offerings are shared, in varying ratio, by the pastor with his assistants, although it is generally understood that the sharing is optional with the pastor. In country districts, where missions are attended, the pastor is allowed a moderate amount for travel; sometimes he uses his own machine.

In declaring his income, must the pastor add an estimate for house-keeping, light, heat, and so forth? Must he, and how should he, estimate Offertory and Christmas collections, marriage and baptism fees and stipends? Should allowance for travel be added in? May he deduct the expense necessitated by his boarding the assistants? Must the assistant add the amount that he saves by being boarded in the parish house? An answer to these questions will be very much appreciated.

*Qu. II.* Should the *jura stolae* be added to the pastor's salary when he declares the amount of his income?

*Resp.* I. The assistant should, in our opinion, declare his income from all sources and add an estimate for the board, etc. which he receives at the parish house. Even then, his income, in most cases, will fall short of the minimum that is taxable under the Federal Income Tax Law. Let the civil authorities decide (the point of law will be stated later) whether the amount corresponding to board, etc. is taxable or not. The pastor, likewise, should give a complete account of his income from all sources, deducting, of course, a sum for the expense of boarding his assistants. As to how the amount received from offerings, etc. is to be estimated, there should be no difficulty if accounts are kept as they should be.

II. The *jura stolae*, to answer the second question, are part of the pastor's income, or at least that portion of them, if any, that is left after the boarding expenses of the assistants are deducted.

While we contend that the declaration should be complete and cover income from every source, it may be made a point of legal inquiry whether the traveling expenses of the priest who has country missions to attend and the household expenses of all priests engaged in parish work, may not be exempted. The traveling expenses are incurred in the course of parochial business, and the parish house may be regarded as the office in which the business of the parish is transacted. The house and its equipment do not belong to the priests who reside there; it is maintained by the parish, for the benefit of the parish. A clerk, for example, who works in an office, has light and heat furnished him during business hours, and we take for granted that he is not obliged to add anything on that account to the declaration of his income. The point may be important enough to deserve inquiry or test by means of a "friendly" suit. It is for the civil law to decide. Church law does not enter into the matter. The intent of the civil law is the norm as to whether income of a certain kind, or the equivalent of income, is taxable. When the intent is defined and interpreted by competent civil authority, priests, we are sure, will meet their obligations as promptly—we do not say willingly, for nobody is enthusiastically willing to pay taxes—as the laity, to whom in this as in other civic duties it is their privilege to set the



best example. Meantime, their unequivocal obligation is to make, when the time comes, a full, a candid and, as far as practicable, a complete declaration of their income from all sources.

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**NEWMAN'S ARGUMENT FROM CONSCIENCE FOR THE  
EXISTENCE OF GOD.**

To the Editor, THE ECCLESIASTICAL REVIEW.

Apropos of what Newman meant in a certain passage recently under discussion in the pages of the REVIEW, it may be of interest to give Newman's own commentary on the same. It is contained in a letter written by Newman, under date of 25 July, 1869, to Dr. Meynell, professor of philosophy at Oscott, to whom the *Grammar of Assent* was submitted for criticism before publication :

I thank you very much for your criticisms which will be very useful to me . . .

However the next sheet will be my great difficulty—and I shall not wonder if it was decisive one way or the other. You will find I there consider *that the dictate of conscience is particular—not general—and that from the multiplication of particulars I infer the general—so that the moral sense, as a knowledge generally of the moral law, is a deduction from particulars. Next, that this dictate of conscience, which is natural and the voice of God, is a moral instinct, and its own evidence—as the belief in an external world is an instinct on the apprehension of sensible phenomena.*

That to deny these instincts is an absurdity, because they are the voice of nature.

That it is a duty to trust or rather to use our nature—and not to do so is an absurdity.

That to recognize our nature is really to recognize God.

Hence those instincts come from God—and *as the moral law is an inference or generalisation from those instincts*, the moral law is ultimately taught us from God, whose nature it is.

Now if this is a wasp-nest tell me. If the Church has said otherwise, I give it all up—but somehow it is so mixed up with my whole book, that, if it is not safe, I shall not go on.<sup>1</sup>

So Newman himself says explicitly that knowledge of the moral law is an inference from the dictate of conscience and

<sup>1</sup> Ward's *Life of Newman*, Vol. II, pp. 256 and 257. The italics are mine.

the letter shows that he did not want any other meaning read into his work. Dr. Cronin adopts Newman's interpretation in his refutation, Murray's *New English Dictionary* to the contrary notwithstanding.

J. C. HARRINGTON.

*St. Paul, Minnesota.*

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### IS THE GIVER OF ADVICE BOUND TO RESTITUTION?

*Qu.* Will you kindly help me with the following difficulty? *A* gives a note for certain articles that he bought; but he could not get the articles until *B* signed the note with him. *A* leaves the country. *C* then advises *B* to sign away his property in order to avoid paying the note. Is *C* guilty of any sin, and would he be obliged to make restitution for the damage he did in advising *B*? *C* is a layman.

*Resp.* In the Chapter *De Consulente* in Moral Theology certain principles are clearly laid down. In the first place, it is certain that, if the advice is not efficacious, that is, if it does not really induce the agent to act—if *A*, in the case, would have signed over his property independently of *C*'s advice—there is no obligation on the part of *C* to make restitution. In the next place, the obligation of restitution rests primarily on the agent, *B*, in this case, and secondarily on the adviser, *C*, that is to say, in case the agent refuses to make restitution. If the adviser, in his official capacity as confessor or lawyer, states a point of law which he urges by way of advice he is bound not merely to the third party, who is injured, but also to the person who sought advice from him in his official capacity. If he is not an official or gives his advice in an unofficial capacity, he is bound to make restitution to the injured party. Judged by these principles, *C* seems to us to have, by his advice, efficaciously contributed to the injury of the party who gave the articles to *A*; he sinned against justice and is bound to make restitution in case *B* does not or will not do so.

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### FORM OF PRAYER FOR THE DEAD.

*Qu.* Is the form of prayer on the enclosed mortuary card correct? "Absolve, we beseech Thee, O Lord, the soul of Thy servant, that, being dead to this world, she may live to Thee; and whatever sins she may have committed in this life, through human frailty, may

Thou wipe away by the pardon of Thy most merciful goodness, through our Lord Jesus Christ, Thy Son, who liveth, etc."

*Resp.* The prayer is a correct translation of that which is to be found in the Roman Ritual, Tit. VI, Cap. 5, as part of the service to be held, *absente cadavere*, on the third, seventh, thirtieth, and anniversary day.

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#### BLESSING A ROSARY.

*Qu.* Can a rosary be blessed in the usual acceptation of the term, by making the sign of the cross? In order to put the Brigittine and Crozier indulgences on a rosary, is any special form of blessing required?

*Resp.* Any priest approved to hear confessions can, by applying to the Holy See, obtain the faculty of attaching the Apostolic indulgences to pious objects, including rosaries, and he may give the blessing in the form of a simple sign of the cross, provided he accompanies it with the intention of giving the indulgences.<sup>1</sup> In the United States this faculty is included in the formula generally given to priests. By a declaration of the Congregation of the Propaganda in 1877, it was decided that this faculty includes the power of imparting the Brigittine indulgences. It is, therefore, not obligatory to use the form of blessing found in the Ritual (ECCLES. REVIEW, II, p. 55). As to the Crozier indulgence, in 1906 the Holy Father (Pius X) extended to the S. Congregation of Indulgences and Relics the power of granting this faculty to any priest who applies for it in due form, with the approbation of the Ordinary of the place where it is to be used. In 1908 the faculty was granted to all priests who are associated with the work of the Society of the Propagation of the Faith.<sup>2</sup> The Crozier indulgence can be imparted by the usual simple form of blessing.<sup>3</sup>

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#### PATRON OF CATHEDRAL AND PATRON OF DIOCESE.

*Qu.* Is the patron of the cathedral also the patron of the diocese, or is it lawful to appoint a patron of the diocese different from the patron of the cathedral?

<sup>1</sup> Moccheggiani, *Collectio Indulgentiarum*, p. 305.

<sup>2</sup> ECCLES. REVIEW, LIV, p. 500.

<sup>3</sup> *Monitore Ecclesiastico*, Serie III, Vol. VII, p. 80.

*Resp.* The patron of the cathedral is, properly, the titular of the cathedral church, and distinct from the "patronus loci", that is, the patron of a city, province, or diocese. A decree of the S. Congregation of Rites (N. 3048) dated 9 May, 1857, declares: "Titularis, sive patronus Ecclesiae is dicitur sub cuius nomine seu titulo Ecclesia fundata est et a quo nominatur. Patronus autem loci is est quem certa civitas, dioecesis, provincia, regnum, etc. delegit velut singularem ad Deum patronum." It is clear that the titular of the cathedral is not *eo ipso* the patron of the diocese, but may be selected as such.

#### PATRON OF AVIATORS.

*Qu.* Was not St. Peter Regalatus appointed as patron of aviators? In the December number you say that you have no authoritative statement on the matter.

*Resp.* In 1916 several Catholic publications carried as an item of news that the Holy Father, Pope Benedict XV, had appointed the Capuchin Venerable Mark of Aviano patron of military chaplains, and the Spanish Franciscan, St. Peter Regalatus, patron of aviators. The *Franciscan Herald*, referring to the latter appointment in March 1916 (Vol. IV, No. 3), tells us: "We read in the life of this great saint that on one occasion he was miraculously transferred from the convent of Tribulos, Abrojo, to that of d'Aguilera, a distance of fifteen leagues . . . Surely, the aviator in his perilous work needs the protection of a saint, and he can now count on the special aid of St. Peter Regalado when answering the call of duty." The same publication, however, in the number for January 1917 (Vol. V, No. 1) retracts the announcement, so far as the Venerable Mark of Aviano is concerned: "We learn from the *Annales franciscaines* that the Very Rev. Postulator General of the Capuchin Order officially announces the report to be unfounded, since the Holy Father has never made such an appointment." Reason for doubting the appointment of St. Peter Regalatus as patron of aviators is found in the fact that in the official *Acta Ordinis Minorum* there is no mention of it. The saint lived from 1390 to 1456, was canonized by Pope Benedict XIV in 1746, and has his feast on the thirteenth of May.

## EXTREME UNCTION "IN EXTREMIS."

*Qu.* In the ECCLES. REVIEW of October, p. 432, the question is asked whether a suicide, still living but unconscious, may receive conditional absolution and Extreme Unction. As to Extreme Unction the following statement is made in the answer: "Extreme Unction *may* be administered *sub conditione*." Should not this sentence rather read: "Extreme Unction, however, is to be administered unconditionally"?

I have not at hand the latest edition of Lehmkühl, whom you quote, but in Ed. 3a, II, p. 404, the author states: "Quoad iudicium de *dispositione* subjecti (in the case cited above the question concerns the disposition) notari debet . . . quando plus haberi nequeat, sufficere ut non constet de indispositione, quia in extremo periculo omnia tentanda sunt. Neque adjici debet conditio 'si dispositus es'; extrema unctio enim *absolute* conferri debet (*must*, not *may*), si homo capax est unctionis sacramenti *valide recipiendi*." For the valid reception of the sacrament "requiritur periculum mortis intrinsecus impendens" (p. 403). Similarly, Noldin, Ed. 6a, III, p. 529: "Quoties autem de *existentia dispositionis* dubitatur . . . extrema unctio, secus atque absolutio sacramentalis, non conditionate sed *absolute* danda est (*must*, not *may*): nam ablato obice malae dispositionis extrema unctio probabiliter reviviscit; atqui si sub conditione *si dignus es* confertur indigno, ipsa, utpote nulla, reviviscere nequit." (Cf. also Goepfert, Ed. 6a, III, p. 308.)

As the eternal salvation of a dying person, who is in a state of unconsciousness, may depend on the proper administration of this sacrament, it is important to have no misconception as to the manner in which it is to be administered.

*Resp.* Our correspondent is quite correct in his contention that, if the subject is capable of the valid reception of the Sacrament and there is doubt as to his disposition, Extreme Unction may and should be administered *sine conditione*. But, when there is a doubt as to whether the subject may validly receive the Sacrament, it should be administered *sub conditione*. The sentence quoted from Lehmkühl, namely "Neque adjici debet conditio 'si dispositus es'; extrema unctio enim *absolute* conferri debet", is followed by the clause "sub conditione tum tantum quando dubium est, num valide recipere possit". Sabetti-Barrett (N. 828, Q. VII) asks, "An possit dari hoc sacramentum iis qui in actu peccati sensibus destituuntur?" and answers: "Duplex datur sententia: negative utitur

verbis *Ritualis Romani* . . . Altera sententia affirmat posse his *sub conditione* (italics ours) dari". The question originally put was "may he give conditional absolution, etc.", and we answered in the affirmative, without going into the question whether he *should*. Undoubtedly, the priest who is certain that he may administer the Sacrament in such a case knows very well that he *should* administer it.

### PREACHING DURING THE HOLY HOUR.

*Qu.* Would you kindly inform me in your "Studies and Conferences" whether it is permissible to have during the Holy Hour a short instruction on the end and purpose of the Holy Hour? If it may be done, should a small banner be placed in front of the Blessed Sacrament so that the people will feel more at ease to sit down?

*Resp.* There is a decree of the S. Congregation of Rites (N. 3728) which prescribes that when a sermon (*concio*) is preached during the Exposition of the Blessed Sacrament, a veil should be placed before the Blessed Sacrament. If, however, it is a question of a short discourse ("*conciuncula, vulgo fervorino*"), then, according to another decree (N. 3599), the veil apparently is not prescribed. (See *Il Monitore Ecclesiastico*, 1915, p. 36.)

### MASS IN PRIVATE RESIDENCE.

*Qu.* When a priest, owing to ill health or the infirmities of age, is not able to celebrate Mass in the church, but could, without danger or grave inconvenience, celebrate Mass in his own house, to whom should he apply for permission? Can his bishop grant him this privilege?

*Resp.* The most recent decree on this question is that of the S. Congregation of the Sacraments, dated 23 December, 1912. It provides that the Ordinary may grant permission for the celebration of Mass *per modum actus* in a private house, provided there be a "just and reasonable excuse," and provided also that the place be suited or fitted for the Holy Sacrifice. The phrase *per modum actus* means that the Ordinary cannot grant the permission for an indeterminate period nor for a long period. Some canonists consider that when the

privilege is requested for more than three weeks the Ordinary cannot grant it in that form; recourse can, in that case, be had to the Holy See, which may grant the permission for a longer period or for an indeterminate period.

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#### PRIEST DIRECTOR OF BAND.

*Qu.* Is there not something unbecoming in a priest's directing a band in public, beating time with his baton, waving his arms in the air, and "making faces" at the bass-drum, trombone, and cornet? Is there not a positive enactment against this?

*Resp.* The Church has traditionally maintained a distinction between the avocations and activities that are unbecoming to the dignity and seriousness of the clerical calling and those that are in themselves unobjectionable. Among the former is reckoned the calling of comic actor or buffoon; among the latter is undoubtedly to be reckoned the art of music. Some years ago the question was discussed whether the occupation of photographer was consonant with the dignity of the clerical state, and *Il Monitore Ecclesiastico* very sensibly distinguished between the pursuit of that gentle art as a private hobby or for the delectation of one's friends and the public, mercenary exercise of the photographic art. More recently, a writer in the same periodical has some remarks on the subject of directing band concerts in public places. He classes music, very properly, among the "good and beautiful" arts ("le arti buone e belle"), and calls attention to the fact that priests of the highest reputation in the world of music have conducted musical recitals in the largest theatres in Italy without in any way appearing to lessen the dignity of the sacerdotal office. "Nevertheless", he adds, "the case is different when a priest directs a band in a public square before an audience that has little or no refinement in the matter of musical taste, and follows a programme not of his own choice in which there are numbers representing profane music that is sometimes questionable" ("discutibile"). The writer has, of course, reference to conditions in Italy. The distinction which he makes, however, would apply, *mutatis mutandis*, to the problem proposed by our correspondent. There is, so far as we know, no positive enactment against the practice to which

he refers. The only consideration that is applicable is the general one that what is incompatible with the dignity and seriousness of the clerical state is forbidden to priests.

### DIVORCE OBTAINED THROUGH FRAUD.

*Qu.* In *The Houses of Lancaster and York* (p. 26), by James Gairdner, the following statement is found: "Robert de Vere, Duke of Ireland, through the influence of his position, obtained a divorce in Rome from Philippa and married a German lady who had come to England in the Queen's suite (about 1384)." I can find no information in any of the historical works in my possession that will enable me to refute this statement. Will you kindly help me by giving the facts of the case?

*Resp.* The statement quoted by our correspondent is found substantially in Gairdner's *The Houses of Lancaster and York*.<sup>1</sup> The facts appear to be as follows: Robert de Vere, ninth Earl of Oxford and Duke of Ireland (1362-1392), married on or before 30 June, 1378, Philippa, daughter of his guardian, Enguerand (or Ingrelam) de Couci, Earl of Bedford, who was son-in-law of Edward III.<sup>2</sup> About 1386 Robert repudiated Philippa for one of the Queen's suite, whose name is variously given as La Lancegrove<sup>3</sup> and Lancerona.<sup>4</sup> According to most of the English writers, she was the daughter of a Bohemian saddler. Robert, whose treatment of his wife cannot be justified, obtained a divorce from Rome, by means, it is alleged, of false witnesses, and married the Bohemian.<sup>5</sup> Robert's own mother took up the cause of the injured wife.<sup>6</sup> The divorce was annulled by a papal bull in 1389 and Philippa, once more the wife of Robert, survived him until 1411 or 1412, being always called Duchess of Ireland.<sup>7</sup>

<sup>1</sup> New York, Scribners, p. 26.

<sup>2</sup> Calendar of Pat. Rolls, I, 260.

<sup>3</sup> Froissart, Ed. Kervyn de Lettenhove, xii, 261.

<sup>4</sup> Walsingham, *Hist. Anglicana*, II, 160.

<sup>5</sup> Malvern's Chronicle in *Polychronicon*, ix, 95.

<sup>6</sup> *Ibid.*

<sup>7</sup> Malvern, *op. cit.*, 218; Beltz, *Memorials of the Order of the Garter*, 303; Wylie, *History of Henry IV*, III, 115.



## ELECTRIC BULBS NOT ALLOWED.

*Qu.* Do the liturgical laws allow the use of electric light bulbs in six "false" candles in place of the six regular candles on the altar at solemn Mass. Electric light has, among other advantages, this in its favor that it does not blacken the sanctuary ceiling, as the real candles do.

*Resp.* Electric light may not be used *on the altar* in addition to the prescribed candles, according to a decree of the S. Congregation of Rites (N. 4097) of 16 May, 1902. To substitute electric bulbs for the prescribed candles would, therefore, be contrary to liturgical laws. A comparatively recent decree of the same Congregation (17 January, 1908) reiterates: "*Lux electrica vetita est non solum una cum candelis ex cera super altari . . . sed etiam loco candelarum vel lampadum quae coram sanctissimo Eucharistiae sacramento vel sacris reliquiis aut imaginibus sanctorum praescriptae sunt.*" Finally, a decree of 24 June, 1914, after adverting to the fact that abuses had crept in, reaffirms the legislation in the very words of the decree just quoted. (See REVIEW, Vol. 41, pp. 351 and 614.)

## THE PRIEST'S SERMON AND CHANT.

To the Editor, THE ECCLESIASTICAL REVIEW.

I read the article entitled "The Sermon, the Congregation, the Preacher", written by the Rev. Dr. William Kirby, and I found it not only interesting but instructive as well. Among other things he says this: "He, the priest, should have a decent respect for standards of style, composition, and delivery. He should be willing to spare no pains to add charm of voice and delivery and composition to those of divine truth in standing as the representative of God to deliver to God's children the Divine message."

Good words and true! Many sermons otherwise well constructed and well worked out, containing solid food for thought, are spoiled in the delivery. People complain that they cannot understand Father X or Father Z, even when he recites the prayers after Mass, or the Rosary and the Litany, because he makes no effort to speak distinctly.

Why is this? I would say that with some of us it is because we never learned to articulate our words, we never learned to enunciate distinctly, we never had any voice training in the right sense of the word, though we are expected to use our voice in our grand calling in order to make known to the faithful the Word of God. In our seminaries there are classes of sacred oratory, it is true, but there is rarely any special training in either voice culture, or in the acquiring of a correct enunciation. These things are left to the individual, which means that they are rather generally neglected entirely. There seems to be a prevailing notion among seminarians that priests attain to a high standard of preaching in time, just by practice. As a result they leave the seminary with the idea of practising on the people. Some of us keep on practising to the end of our days. Why not learn as much as possible of this in the seminary? Why not learn in the seminary how to speak with a certain charm and flexibility of voice? Why neglect during our training time to cultivate a decent respect for the standards of style, of composition, and delivery? We should be ready to give to the people the best we can give them as soon as we leave the seminary. They expect it, and they deserve it with regard to the Word of God which we proclaim.

There is another important point, although it does not pertain to preaching, that deserves our attention. I mean the priest's singing or chanting at the altar. We know that in the estimation of the faithful a priest who can sing well, knows his business. Indeed there are few things in our ceremonial more touching and grand than the chant of the Preface, of the Pater Noster, and the other parts of the Mass, when sung as they ought to be sung. Many of us have poor voices, it is true, and no matter how we try we cannot do justice to the beauty of the liturgical music. But that is no reason why we should not be taught assiduously to improve such gifts of voice as we have, and not furnish distraction and unholy amusement to the congregation. Let me urge that more attention be paid to the training of voice in the seminary, teaching the students how to enunciate clearly, and how to sing properly, so that our preaching and our singing may tend to the edification and devotion of the faithful.

SACERDOS.

# Ecclesiastical Library Table.

## RECENT BIBLE STUDY.

Christological Theories 27.

Harvard Christologies 12.

### THE WRONG DYNAMIC AT HARVARD.

A detailed examination of the writings of Harvard professors shows that there has been, at the great university, no more potent influence awayward from God, from Christ, and from the fundamentals of Christianity, than that of Dr. William James, late Professor of Psychology. For thirty-five years he hacked at the very roots of the giant oak of revelation; and strove, by pragmatism and pseudo-psychology, to kill whatever of faith Harvard men had in Christ and His Church. This went on at the university whose motto is *Christo et Ecclesiae!*<sup>1</sup> The opposition of James to absolute truth in religion was felt in the faculty as well as the student body. The result is a tendency among the Harvard writers on Christology to view religion merely as a dynamic, an ever changing sense of an extra-human something, a constantly evolving attitude of the human to the real or fancied superhuman.

I. **Dr. Toy's Dynamic.** In this wise, Dr. Crawford Howell Toy, Emeritus Professor of Harvard,<sup>2</sup> teaches that Judaism attained to monotheism through contact with Persian and Greek religions; Christianity took over the Judaistic "apparatus of angels and demons," and was evolved into a Trinitarian religion through the influence of Roman and Greek philosophic thought; whereas Muhammedanism made the same start from Judaistic monotheism, without the Trinitarian evolution. After setting forth this evolution of Judaism from Persian and Greek religions, Dr. Toy thus gratuitously describes the same dynamic in its transmission as Christianity:

This theistic scheme passed over in complete form to early Christianity, in which, however, greater prominence was given to the chief figure, the Satan; his larger rôle arose from the fact that he was

<sup>1</sup> Cf. "William James 'in so far forth'", *ECCLESIASTICAL REVIEW*, May, 1917, pp. 538 ff.; "William James and 'MORE of the same Quality'", *ECCLESIASTICAL REVIEW*, June, 1917, pp. 643 ff.

<sup>2</sup> Cf. "Dr. Toy's Degradation of Religion", *ECCLESIASTICAL REVIEW*, December, 1916, pp. 692 ff.; and "Dr. Toy's Degradation of Christianity", *ECCLESIASTICAL REVIEW*, February, 1917, pp. 199 ff.

brought into sharp antagonism with the Christ, the head of the Kingdom of God. When Christianity was adopted by the Graeco-Roman world, *the doctrine of the Trinity was worked out and formulated in accordance with Greek and Roman philosophic thought*, but was held not to impair the monotheistic view since the three Persons were regarded as being in substance one. Islam adopted the Jewish form of monotheism, with its Satan and angels, retaining only the old Arabian apparatus of demonic beings (the *jinn*).<sup>3</sup>

All this is set down in the coolest and most definitive manner of Dr. Toy, just as his colleague, Dr. Clifford Herschell Moore, Professor of Latin at Harvard, pronounces *ex cathedra*, from the chair of Latin literature, the dogmatic utterance that the triumph of Christianity was its destruction, its Hellenisation, its change from the Christianity of Christ to a hodge-podge of pagan ideas, all borrowed from the Hellenic mystery-religions and Greek philosophers.<sup>4</sup>

**II. Dynamic of Russian Liberal Theology.** Our large Protestant universities are bidding high for Catholic students. This is especially the case in New England. For New England, as President Eliot not very long ago delivered himself, has its "Irish problem". The channels of Puritan blood are clogged and damned. Irish blood still flows free. This full flow of Irish blood constitutes an "Irish problem" for Puritan New England. One solution of that problem is the ruin of Irish Catholic faith at Harvard. In line with that solution, now and then something is done by the great university to show how broadminded is its policy, how open is its motherly embrace for all. A sop is thrown to the dogs at the table of Dives. A Catholic is invited to give a lecture.

The Harvard menace to faith would be lessened, were a priest to lecture there on Modernism, and unflinchingly stand the ground of Ephesus, Chalcedon, and Constantinople, in regard to the Divinity of Christ—a ground that were easily held against the pop-guns of Lake, James, and Toy. He would be a wholesome leaven of true faith, were such a priest to tell the Harvard Catholic students, in a lecture under the auspices of the university and not of a Catholic club, how de-

<sup>3</sup> Cf. *Introduction to the History of Religions*, vol. iv of "Handbooks on the History of Religions" (New York: Ginn & Co. 1913), p. 474.

<sup>4</sup> Cf. "Professor C. H. Moore and the Evolution of Christianity", *ECCLESIASTICAL REVIEW*, vol. 56, March, 1917, pp. 307 ff.

nitively is the wrong dynamic of Christianity refuted in *Pascendi Dominici gregis*; how accurately the errors of Modernism are summed up in *Lamentabili sane*; what a timely blessing to the Church was that executive ability of Pius X, which nipped Modernism in the bud by the enforcing of the anti-Modernistic oath upon the pastors of the flock of Christ. We do not hear of such public lectures, given by priests under university auspices at Harvard *for Christ and the Church!*

Of another sort of lecture, by a priest at Harvard, we have undeniable evidence. A lecture, delivered there in 1914 by Father Aurelio Palmieri, O.S.A., has been published by the *American Journal of Theology*,<sup>5</sup> under the title "Russian Liberal Theology". The Harvard Catholic students, who heard this lecture, must have wondered as we wondered who read it in print. For the impression upon the hearer or reader of the lecture is inevitable; he wrongly identifies the dynamic of Father Palmieri with the dynamic of Russian liberalism.

This lecture we shall examine objectively. The meaning thereof will be presented, which needs must have been taken by the Harvard listeners, and is naturally imparted to the reader. The printed form of the lecture is fathered by the author in a footnote to his article on "Russia and the Revolution", in the *Catholic World*:<sup>6</sup>

In the *American Journal of Theology*, there has recently been published a part of a lecture given in 1914 on the "Russian Liberal Theology". This lecture is a separate chapter of a book on the destructive, formalistic and Catholic types of Christianity (Tolstoi, Khomiakov, Soloviev). This lecture is a simple *exposé* of the errors of the Russian adogmatists, outlined in their own words. A refutation of them from a Russian point of view is contained in a third lecture on Soloviev, which I hope to publish in a short time.

The very point we make, is that neither the Harvard listener nor the average reader can have deemed the offending lecture to have been "a simple *exposé* of the errors of the Russian adogmatists, outlined in their own words". The article of Father Palmieri if taken objectively, leaves the inevitable impression that, at least in the instances to which we refer,

<sup>5</sup> January, 1917, pp. 79 ff.

<sup>6</sup> August, 1917, vol. 105, p. 586.

he is giving his own sympathetic outline of Russian Modernism. To offset that inevitable impression, he should have explained, in an opening paragraph, that what followed was not his own language but that of Russian liberals; he should have directed us by quotation marks, and scientific references to specific works of concrete writers; and should not have allowed the misleading personal pronoun in the first person to creep into his article five times.

On the very first page, we read :

Russian writers, clinging to the ancient traditions of their own country, cannot refrain from lampooning with pungent witticisms and gibes the Russian aristocrats who leave their native soil to kill time in the perverse atmosphere of the most corrupted European centers, affecting German or French. The worst of it is that they make little of the orthodox inheritance of their forefathers and fall a prey to the basest materialism, or are lost in the maze of agnosticism, or betray both Russian fatherland and Russian church by *enslaving their minds under Roman Catholicism*.<sup>7</sup>

The Catholic students of Harvard, if any were present, must have wondered at Father Palmieri's use of the expression, "enslaving their minds under Roman Catholicism". We wondered, even when assured that here Russian liberals were "outlined in their own words". For Russian liberals also "make little of the orthodox inheritance of their forefathers". It is a pity that quotation marks were omitted, and the Russian liberal author of these words was not specifically cited.

We read on. Our wonder increases. The statement of Russian liberalism is throughout sympathetic. To these Modernists who "look for the Kingdom of God in their own consciousness . . ."<sup>8</sup> *We are indebted* for the awakening of lay theology and of the bright views of the religion of the future."<sup>9</sup> Who are indebted to Russian Modernism? WE! Is Father Palmieri included? Unfortunately, the reader will never suspect that he is not. If he had only used quotation marks, or even written, "they are indebted", all suspicion would have been precluded of any sympathy on the part of the author with Russian liberalism.

<sup>7</sup> *American Journal of Theology*, January, 1917, p. 79. Italics are always ours.

<sup>8</sup> *Ibid.*, p. 82.

<sup>9</sup> *Ibid.*, p. 83.

Another passage, in which the first person unfortunately occurs, is the following:

True Christianity, that Christianity which spread its boughs over all the world, and gathered all peoples under their shelter, and fertilised its roots with the blood of the martyrs, the Christianity of, I SAY, the golden Apostolic age, sank down, faded away, in the *chains of a rigid dogmatism*. It became a historical religion, which holds, no doubt, a foremost place in the story of the religious evolution of mankind, which looks like a huge edifice built up on geometrical lines. The great mistake, the ruinous illusion of historic Christianity, lies in the barren *worship of the dogmatic formulas*, which have been wrongly magnified as the echo of the fullest and purest teaching of Christ.<sup>10</sup>

Who is the subject referred to in "I say"? The reader quite naturally thinks that *Father Palmieri* is here sympathetically dealing with Russian Modernism. The reader is wrong. "I say" is merely a slip. Father Palmieri does not decry "the chains of a rigid dogmatism"; he is not averse to "dogmatic formulas" at all.

Of Father Palmieri's orthodoxy, we have ample proof. In his *Theologia Dogmatica Orthodoxa (Ecclesiae Graeco-Russicae) ad Lumen Catholicae Doctrinae examinata et discussa*,<sup>11</sup> we find a complete refutation of the Modernistic evolution of dogma. Herein is thrown over the idea of Le Roy<sup>12</sup> that dogmas are mere rules of conduct. The *Program of Modernists*<sup>13</sup> is rejected. Cardinal Billot<sup>14</sup> is quoted with approval to the effect that, if the early Church meant one thing and the later Church meant quite another thing in her dogmas, there would be no unchangeable, fixed and constant tradition; on the contrary, tradition would of its very nature be liable to indefinite change. And the decree of the Holy Office, *Lamentabili sane*,<sup>15</sup> is referred to as the milestone that indicates the way of Catholic faith.

<sup>10</sup> Ibid., pp. 86-87.

<sup>11</sup> Florence: Libreria Editrice Fiorentina, 1911, vol. I, pp. 31-89.

<sup>12</sup> *Dogme et critique*, Paris, 1907, p. 32.

<sup>13</sup> *Il programma dei modernisti*, Rome, 1908, p. 79.

<sup>14</sup> *De immutabilitate Traditionis contra modernam haeresim evolutionismi*, Rome, 1907, p. 89.

<sup>15</sup> 3 July, 1907, Denzinger-Bannwart, *Enchiridion Symbolorum* (Freiburg im Breisgau: Herder, 1911), 11th ed., pp. 538 ff.

Father Palmieri also gives accurately the distinction of theologians between the increase of the deposit of faith *simpliciter* and *secundum quid*.

The deposit of faith, given to the Church by Christ and the Holy Spirit through the Apostles, cannot increase *simpliciter*. For such an increase could be only by new additions to the deposit of faith, that is, by new revelations of dogmatic truths. And the Church has received not the power of making new revelations to the faithful, but of infallibly teaching the revelations made to her in the Apostles. "Teach them to observe all things, *whatsoever I have commanded you*; and, lo, I am with you all days, even to the end of the world."<sup>16</sup>

On the other hand, Catholic theologians allow that the deposit of faith may increase *secundum quid*—not by an addition to the truths of that deposit, but by an authoritative declaration of the meaning and bearing of those truths. That is what the infallibility of the Church means; namely, that she has not erred and will not err, nay, cannot err, in holding, handing down, and explaining the deposit of revealed truths entrusted to her by Christ and the Holy Spirit in the Apostles.

What a pity that the Harvard listeners and the readers of the *American Journal of Theology* are not familiar with these orthodox writings of Father Palmieri. Did they know how thoroughly orthodox he was, there would have been no misunderstanding of his unfortunate omission of quotation marks and use of the first person singular, in a sympathetic summary of the Modernism of Russia.

We pass over other such passages, which the Harvard listeners must have unfortunately accepted as the lecturer's own opinions; and come to the conclusion of this misleading article. It begins:

Such is, as we have summed it up, the Russian liberalism in its destructive form. It is a strong reaction against the exaggerated formalism and the stiffened traditionalism of the Greek orthodoxy, against the superstitious outgrowth of the outward religion, to the great detriment of the inner life, against the letter which kills, to the great detriment of the spirit which vivifies. That reaction is needed whenever the religious feeling gets crystallized, whenever the religious life sinks into a mechanical achievement of ritual forms, into the

<sup>16</sup> Matthew 28: 20.



unbounded adhesion to self-styled oracles of God, into a blind obedience to a tyranny which, while boasting of being inspired and guided by God, actually feels the sway of human passions and the influence of ignorance. The reaction of Russian liberalism owes its birth to the craving to shatter the material crust of Christian worship, to make plain that the religious feeling, which springs out of the secret springs of our souls, *cannot be hemmed in by the dikes of formulas*.<sup>17</sup>

This beginning of the author's conclusion has all the appearances of his own comment upon the Russian liberalism he has so sympathetically detailed. If the omission of quotation marks in preceding passages is misleading, most emphatically is that omission here to be deprecated. For all the loyalty of Father Palmieri, that we have proved from his great work against Russian liberalism, never enters into the mind of the ordinary reader of the shamefully Modernistic ideas of this conclusion. The Harvard listener must needs have wrongly received this Modernism, as the dynamic of Father Palmieri and not merely that of Russian liberalism. He could not have thought that this conclusion was a continuation of the ideas of others than Father Palmieri, unless the lecturer explicitly rejected the errors.

No explicit rejection of all this Modernism ensues. Quite the contrary. The Modernistic free fling for "our religious consciousness" is advocated; and the rigidity of formulas is pooh-poohed, without any quotation marks to indicate that even this conclusion is in the very words of some Russian liberal. We read on:

In the irresistible straining of all the powers of the soul toward God, in the quickened throbbing of the heart seeking after God, in the mystical fellowship of our spiritual being with the Deity that dwells in regions inaccessible to us, *our religious consciousness throws off the yoke of legal determinations*, the material of the Canonists, and, above all, the barrenness and narrowness of Phariseeism. In a similar way religious thought which in a flight of love aspires toward God, and upon the unlit heights of the contemplation of God swims into an ocean of uncreated light, religious thought, I SAY, in the dazzling splendors of the Divine Wisdom, *gets rid of the rigidity of formulas* carefully elaborated by skilful dialecticians and finds in the bosom of God hidden treasures.<sup>18</sup>

<sup>17</sup> Ibid., p. 92.

<sup>18</sup> Ibid., p. 92.

Could a thoroughgoing Modernist be more explicit in advocating the divorce of the individual conscience from authority and formulas? Does Father Palmieri really advise Harvard Catholics to substitute a catch-as-catch-can, ungetatable mysticism for the creeds and definitions of the Church? Impossible, in view of the loyalty with which he elsewhere adheres to *Pascendi Dominici gregis!* The unfortunate "I say" misleads the reader. He naturally identifies the first person here with the first person of the preceding quotation from this paragraph. He refers "I say" to Father Palmieri, to whom he has referred "WE have summed it up". Again we can only deprecate the slip, "I say", and the omission of quotation marks. Only such marks would have indicated that it is a Russian liberal, and not Father Palmieri, who writes, "I say".

We proceed with this conclusion, which is so much more bewildering than the body of the article:

Religious feeling sprouts up in mystery, lives in the shrine of mysteries, grows up and refines itself in the cloud of mystery, and any attempt to bring it down from the mysterious heaven which is both its throne and its source would be to transform it into a craggy and dry soil where, in a short time, it would fade and die.

In conclusion, we can entirely subscribe to the just remark of Rt. Rev. William Boyd Carpenter, bishop of Ripon: "The moment a creed becomes scientifically measurable the religious power of it evaporates. Self is a sacred thing; and the religion which seeks to set it aside, rather than to lift it to true self-possession, has set the seal of doom upon itself".<sup>10</sup>

Is the misty mysticism of the first paragraph to take the place of the accurately formulated creed of Nicæa in the religious life of the Harvard Catholic? He must have made the mistake of supposing such mysticism to be Father Palmieri's suggested dynamic. For the first paragraph, without any quotation marks, inevitably impresses the reader as the urging of the author of the second paragraph. And the second paragraph does not strike the ordinary reader as part of "a simple *exposé* of the errors of the Russian adogmatists, outlined in their own words". "WE can entirely subscribe" inevitably points to Father Palmieri. The words, that an Anglican

<sup>10</sup> Ibid., p. 92.

bishop spoke thirty years ago, seem not to be a Russian liberal dynamic but the dynamic of Father Palmieri.

It is greatly to be regretted that Father Palmieri did not end by saying: "In conclusion, we can entirely subscribe to the teaching of Pius X in regard to Modernism." An exposition of the great Pontiff's condemnation of Modernism would have left the Harvard Catholic students in a more respectful attitude toward the creeds of the Church, than can have resulted from an Anglican bishop's rejection of creeds "scientifically measurable", and projection of the sacredness of self-evolution upon the youthful imagination.

The words of Bishop Carpenter, in their present setting, must have had a very Modernistic ring to the unwary Harvard audience. In the previous sentences, without warning the young men that he was quoting the pseudo-mysticism of some Russian liberal, Father Palmieri speaks sympathetically of the "flight of love" by which the soul "gets rid of the rigidity of formulas"; and deprecates "any attempt to bring it down from the mysterious heaven" into the craggy and dry soil of formulas "carefully elaborated by skilful dialecticians". He now leaves the reader under the unfortunate impression that he is evolving that same Modernistic idea in other words. Not a creed "scientifically measurable", but "self is a sacred thing" in the religion that does not "set the seal of doom upon itself".

In their original setting, the words of Bishop Carpenter are two sentences twenty-two pages apart. Long before the infiltration of Protestantism, under the specious form of Modernism, into the writings of Catholic theologians, Bishop Carpenter let fly at creeds and codes and "the rigidity of formulas"; and advocated rather the "flight of love" as the norm of true religion.<sup>20</sup> It was logical for him to do so. Starting from the Protestant idea of faith as an act not of the reason but of the will or the feelings, he logically decried "the rigidity of formulas" in creeds and codes, and found the be-all and end-all of permanent religion in love of a Person. Strange, that Father Palmieri closed his Harvard lecture by an approving citation of so wrong a dynamic as is that of Bishop Carpenter.

<sup>20</sup> Cf. W. Boyd Carpenter, Bishop of Ripon, *The Permanent Elements of Religion*, Bampton Lectures, 1887 (London: Macmillan & Co. 1889).

The first sentence that Father Palmieri quotes from the Anglican bishop is in a passage that seems to say: "Religious feeling sprouts in mystery, lives in the shrine of mysteries, grows up and refines itself in the cloud of mystery". Carpenter is developing the idea that there must be in religion "the divine element, the breath of God from the unseen and infinite":

But when religion is reduced to the level of analysis, and from its elements every touch and flavor of aught surpassing man's knowledge has been deliberately rejected, of the residue that is left man cannot make himself a religion. *The moment a creed becomes scientifically measurable, the religious power of it evaporates.* Men may dislike or distrust the dogmatism of the Athanasian Creed, but there is more religion in the grand roll of its declaration of faith in the Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible, than in a self-styled religion whose position and proportions can be laid down upon a diagram and measured upon a plane.<sup>21</sup>

Think not that the bishop here defends the intellectual belief in the mysteries of the creeds upon the authority of God revealing, accepted because of the infallibility of the Church teaching. No; he is only advocating the mysterious "flight of love", which constitutes "religious feeling", and is substituted for "the rigidity of formulas" in the free fling of Modernism.

The second sentence from Bishop Carpenter, to which Father Palmieri tells the Harvard men "we can entirely subscribe", is twenty-two pages farther on;<sup>22</sup> and is rather innocent *there* in its setting. The bishop rightly defends a "legitimate Egoism" in religion. The soul's Godwardness does not leave the soul out. "Self is a sacred thing", and should not be annihilated by an attempted Nirvana. The pity is that Father Palmieri changes the setting, and leaves upon the reader the impression that, in true Modernistic wise, the bishop is contrasting "scientifically measurable creeds" with the *sacredness of self* in the evolution of religious consciousness.

WALTER DRUM, S.J.

Woodstock, Maryland.

<sup>21</sup> Op. cit., pp. xxvi-xxvii. In the *Prayer Book* translation, "immensus" is "incomprehensible".

<sup>22</sup> Op. cit., p. xlviii.

## Criticisms and Notes.

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**GOD AND MYSELF.** An Inquiry into the True Religion. By Martin J. Scott, S.J. A clear, practical and understandable investigation with a reasonable conclusion. With an Introduction by Cardinal Gibbons. P. J. Kenedy & Sons, New York. 1917. Pp. x-182.

**THE EXTERNALS OF THE CATHOLIC CHURCH.** Her Government, Ceremonies, Festivals, Sacramentals and Devotions. By the Rev. John F. Sullivan of the Diocese of Providence. With Illustrations and an Index. P. J. Kenedy & Sons, New York. Pp. xi-386.

Religion, viewed objectively, as a system of truths explanatory and regulative of life, or subjectively and personally, as a virtue or an attitude of the soul toward God, or exteriorly, as embodied in forms and modes of worship, is in each case and much more in the aggregate of all these aspects a subject so immense and many-sided that no human mind can possibly exhaust its wealth and truth and illimitable suggestiveness. While therefore it may at first sight appear, at least to some, that the unceasing production of books dealing with religious doctrine and life is unjustified, a wanton knicking of Occam's razor, on second reflexion it should be manifest that, although the essentials of these countless productions are identical, the point of view taken by their respective authors, their mode of presentation and their individual styles vary sufficiently to elicit the interest of different classes of readers. After all, it is by reason of the varying accidental forms that the identical substantial form impresses the imagination and thereby elicits the attention of individual minds and the devotedness of individual hearts. Hence it comes about that while some relish best *The Faith of Our Fathers*, others prefer *Catholic Belief*; some take to the *Question Box*, others clinging to *Plain Facts*. And so on, with the many other manuals of religious instruction. Nor is it saying, nor hoping, too much, that when the two works introduced by these observations become known to the religious world, they will win a range and degree of appreciation not inferior to those long and justly accorded to the popular works above mentioned.

The books before us are mutually complementary. In the one, *God and Myself*, the motives and the doctrinal contents of the true religion are set forth. In the other, *The External of the Catholic Church*, the outward form, system, instruments, rites, and ceremonies

are explained. The former volume appeals primarily, though not exclusively, to the non-Catholic inquirer. The latter volume will interest primarily, though again not exclusively, the Catholic reader.

If faith were not a *donum gratuitum*, as well as a *magnum mysterium*, we might venture to say that no fair-minded seeker for the true religion can possibly escape the logic of *God and Myself*. The thought and the manner seem irresistible. Starting from the plainest primary facts of the religious consciousness the path leads onward, with never a break or uncertainty or obscurity, through the demonstration of the Creator's existence, the soul's spirituality and immortality, to the religion established by Jesus Christ, the presence of that religion, one and unchanged, in the world of to-day, and its logically inevitable claims on the reasonable mind. The line of argument is of course not new, but it is presented and unfolded with a freshness, vividness, and felicity of illustration that give to the traditional exposition a force and a magnetism that from a purely rational point of view seem to be inevitable.

Moreover, Father Scott is not only strong and skilful in selecting and marshalling his arguments; he is equally expert in dealing with the objections that lurk in the minds of the non-Catholics whom he is addressing. He brings forth to the light those difficulties, minimizing none of their plausibility. They are not men of straw set up to be knocked down at the first blow. They are the living creations of the imagination, persistent in their struggle for existence; and he makes them show their best strength before he finally disposes of them. Witness in this respect his treatment of the perplexing problem of the world's calamities and his answers to the questions why, if there is but one true religion, so many people do not find it; and why, if that one religion is obligatory on all men, so many are indifferent to its insistent claims.

The first part of the volume establishes the existence and imperativeness of the one true religion, and the second explains succinctly, but with unmistakable clarity, the principal truths of faith and the channels of grace.

It is gratifying to add that the publishers have left nothing undone to make the material aspects of the book befit the contents. Even the paper edition, that is issued at a price that is relatively so low that lovers of the work will be able to spread it widely, is attractive enough to satisfy the most refined taste.

*The Externals of the Catholic Church* supplies a want which many, among the clergy, religious teachers, and the educated laity,

have long experienced. It is true, we have several books treating of parts of the field here covered; but there is not in English, and perhaps in no other language, a single volume in which so many of the externals of religion are explained so reasonably and so clearly. There are some five hundred subjects treated. These fall under eight captions: The Government of the Church, The Religious State, The Administration of the Sacraments, The Mass, The Ecclesiastical Year, The Sacramentals, The Liturgical Books, Devotions. There is a ninth section containing a goodly number of miscellaneous subjects, for instance, the Bible, Church Music, Indulgences, Pilgrimages, and others. The only object of special importance which we missed is Benediction of the Blessed Sacrament. This might well be supplied in a future edition.

The volume contains a number of serviceable illustrations and a good index.

**PETRI LOMBARDI LIBRI IV SENTENTIARUM.**—Studio et cura Patrum Collegii S. Bonaventurae in lucem editi. Secunda editio. 2 vols. Quaracchi. 1916. Pp. lxxx-1056.

This is a new and much needed edition of the famous Lombard master's Books of Sentences, which during the great constructive period of Catholic theology was without rival as a text in the schools. The Books of Sentences, indeed, has been aptly described as "compendiosa, completa ac coordinata totius theologiae sui temporis expositio". It was, as is well known, the text from which St. Thomas, St. Bonaventure, and the other great masters of the thirteenth century lectured on the sacred sciences; it determined to a great extent the method and content of their *Summae*, and other compendiums of theology.

The present edition is provided with a critical life of the great Lombard, an appreciation of his work, and a careful study of the manuscripts. The same College of St. Bonaventure published, some thirty years ago, a critical text of the "Books of Sentences" together with the Commentaries of the Seraphic Doctor, in their monumental "Doctoris Seraphici . . . Opera Omnia" (Quaracchi, 1882-1902). Of this edition of St. Bonaventure's works Father Paschal Robinson writes in the *Catholic Encyclopedia* (s. v. "Bonaventure, Saint"): "In its preparation the editors visited four hundred libraries and examined nearly five thousand manuscripts, while the first volume alone contains twenty thousand variant readings." The text of the present edition is not based on any previous edition. It is entirely new and is founded on a more thorough study of the manuscripts, especially of those dating from the twelfth century. Among these is

one dated by the amanuensis himself, "Anno Dñi MCLVIII conscriptus est iste liber", and in the same hand is added the very interesting item: "*Michael Hiberiensis scriptor extitit*". This is, in the estimation of the editors, the most valuable of all the codices. It was written within ten years of the completion of the "Sentences".

Needless to say, the edition is up to the highest standard of modern scholarship; the text is critically constructed and attractively printed. By publishing it amid difficulties of every kind, the Quaracchi Fathers have added another claim to the recognition and gratitude of every student of the history of Catholic theology. And it may not be out of place here to express the hope that the edition of Alexander of Hales which they have in preparation may soon see the light.

**NOS QUATRE EVANGILES.** Leur Composition et leur Position respective. Etude suivie de quelques procédés littéraires de Saint Matthieu. Par E. Levesque, Professeur d'Ecriture sainte au Séminaire Saint-Sulpice. Gabriel Beauchesne, Paris. 1917. Pp. 362.

The author's justification for presenting this study of the relative position of the four Gospels, the authenticity of which he takes for granted, is their complementary character, hitherto not sufficiently recognized by critics. It has been generally assumed in commentaries on the Gospels that the synoptics stand apart from St. John's Gospel, or that the latter bears only an indirect relation to the historical narratives of the first three Evangelists. Père Levesque points out that the Gospel of St. John supposes the existence of the synoptic work and although it was written with a distinct purpose, completes and explains the other three Gospels. Thus a unity of design is established which serves a catechetical purpose, inspired by the Holy Ghost. In the light of this exposition we are made to realize that to understand the synoptics we need St. John's Gospel, whilst the latter itself is only clearly comprehended when we have become familiar with the story of the other Evangelists.

As a foundation of the four Gospels we must conceive the apostolic preaching orally, comprising the chief events and characteristics of the life and doctrine of Christ. As written down by mutual agreement, understood if not expressly entered upon, the catechetical lessons furnish a true historical and parenetic tableau presented in consistent order and readily adjusted to a general chronological scheme. The synoptics cannot be separated from the Johannine account, if we would rightly understand and appreciate the purpose of both as an inspired source of historical and Christian teaching.



To set forth this essential connexion is the chief object of the volume. Accordingly the author begins by clearing the ground for his argument in the exposition of the chief purpose of the apostolic preachers. They address themselves to their contemporaries not as philosophers proposing a new theory of living, nor as historians writing for the information of future generations, but simply as personal witnesses of the actions and words of Christ. They put down in writing catechetical instructions uniformly given to converts, first in Jerusalem, and then adapted to the hearers at Rome, and in the Hellenistic and Greek communities. Hence arise certain differences in form of address and presentation. St. Matthew, speaking to the Jewish converts in Palestine, uses the Aramaic language, which is later translated into Greek for the Hebrews of the dispersion. St. Mark, under the direction of St. Peter, addresses himself to the Romans, familiar with the adopted tongue of the Greeks. St. Luke interprets the same simple message to the Asiatic and European readers living in the cultured zones of Grecian civilization. It is from the latter Gospel that our author draws his chief demonstration of what he calls "le plan quadripartite" of the Gospels. In conjunction with this he analyzes the Johannine report as supplementary, and concludes that Christ attended three, if not four, Paschal celebrations, giving thus to His public ministry the full scope of three and a half years implied by the synoptics. This thesis is developed in a comparison of the facts and words in the life of Christ as presented by the entire evangelical picture and the deductions of St. Paul.

In conclusion the author refutes the various objections that might be lodged against his theory and adds some illustrations from St. Matthew's Gospel indicative of the literary method pursued by the Evangelist.

**THE MEDIATOR.** Jesus Christ in the Scriptures the Model of the Priest.

By the Rev. P. Geiermann, O. SS. R. B. Herder, St. Louis. 1917. Pp. 394.

**COURTES GLOSES SUR LES EVANGILES DU DIMANCHE.** Par

Monseigneur Landrieux, Eveque de Dijon. G. Beauchesne, Paris. 1917. Pp. 429.

With equal appropriateness these volumes may either be classified under the category of sermonic or that of devotional literature, though, possibly, the first lends itself more readily to purposes of spiritual reading and meditation whereas the second is more directly adapted to pulpit use. They have this in common, that they are saturated with apt and striking Scriptural allusions and that they give evidence of a first-hand and familiar acquaintance

with patristic thought. In point of literary finish the French volume far surpasses the other, a superiority which, in part, may be due to the inherent charm and inherited grace of that inimitable language.

The theme which Father Geiermann handles is not a new one. In fact it may be almost regarded as a devotional commonplace. Time and again it has exercised the mind and pen of ascetical writers and prompted magnificent outbursts of inspired eloquence. It is however, so many-sided and rich in content and import, that its deeper significance has not yet been exhausted; and even a cursory glance at these pages will bring the fact home that the author has discovered a new phase, at least a new angle of vision, under which the familiar subject may be viewed. To old thoughts he gives a wider perspective or adds a touch of color by bringing them in fruitful contact with unwonted, felicitous associations. Although every page is aglow with zeal and every line vibrates with earnestness, the author happily avoids the pose and tone of preaching. He is bent, rather, on bringing a message of cheer and encouragement to his brothers in the sacred ministry. One will be the better for looking often into this mirror of priestly perfection.

In view of these excellent features, the author might have dispensed with certain exaggerations of statement and doctrine which do not make for greater effectiveness, but only serve to antagonize the minds of some readers, thus diminishing the profit they might have derived from the perusal of the book. We have the impression of an untrue and jarring note being struck, when we come to the passage asserting that "the priest becomes, as it were, the creator of his Creator by pronouncing the words of consecration in the Sacrifice of the Mass" (p. 5). Of course, slips of this kind, especially as there are not many, do not detract from the value of the work, but they do mar its perfection and may be traced to undue haste in the compilation of the volume.

There is a quality in Bishop Landrieux's explanations of the Gospels which reminds one of the late Father Maturin's best style. This amounts to saying that there is something refreshing, direct, gripping, and graphic about them, that they go straight to the heart and never fail to make their point. Uniformly, they are of a very high standard and combine harmoniously all the elements that make a good sermon. Glimpses of the Holy Land, drawn from the author's personal experiences amid its sacred scenes, enliven the discourses. The fact that the instructions were delivered in the historic Cathedral of Rheims up to the German occupation of the town invests them with an additional interest.

C. B.

**INSTITUTIONES MORALES ALPHONSIANAE, seu Doctoris Ecclesiae S.**

Alphonsi Mariae de Ligorio Doctrina Moralis, ad usum Scholarum accommodata, cura et studio Clementis Maro, O. SS. B. Editio decima quinta plane recognita multisque novis adaucta quaestionibus. Accedit Supplementum iuxta novum Codicem Juris Canonici. Typis Cuggiani, Romae. Pp. xv—918 et 943.

When Father Marc announced his *Institutiones Morales* in 1885 he stated that his chief purpose was to explain the pastoral practice of St. Alphonsus in its application to the changed conditions of the times, and for the use especially of theological schools. When he died, hardly two years later, he was preparing the third edition of his work, which, since then, has maintained its reputation as "opus claritate et soliditate doctrinae eminens," to use the words of the learned Dominican, P. Dom. M. Prummer. P. Kannengiesser undertook, in 1898, when the work was in its ninth edition, to bring it into line with the new legislation enacted under Leo XIII. Since that time certain reforms in moral practice, under Pius X, have made further changes in the volumes necessary. These reforms have furnished the chief matter for the present revised edition. The work is thus brought up to date with a large number of recent decrees, as well as in respect to recognized improvements in didactic methods. These emendations imply here and there throughout the work a curtailing and likewise important additions. They have, however, been so managed as to leave the original arrangement of the author intact. It is needless to say that in his references to the text of St. Alphonsus the editor follows the critical reading by P. Leonard Gaudé.

In addition to his careful and scholarly revision of a reliable theological manual of the school of St. Alphonsus, the editor publishes at the end of each of the two volumes a detailed series of reference notes for the guidance of the student in adjusting the legislation of the new Code of Canon Law to the exposition of the author. It would have been, of course, a distinct advantage if this could have been done directly in revising the text; but as it is, the notes will prove a benefit to the student inasmuch as they help to emphasize the changes by comparison, for the references are grouped in chapters corresponding to the general divisions and paragraphs of the text.

To the correctness of the opinions as well as to the accuracy with which the work of the new revision has been done, it is scarcely necessary to refer here, since the editor did his task under the eyes of the Roman authorities and with every opportunity of comparing his conclusions with the results of approved moral science. The

typography and format likewise recommend the volumes to the student in the class room no less than to the cleric anxious to consult reliable sources for his work as confessor and director of souls.

**TWENTY-THIRD ANNUAL REPORT OF THE SUPERINTENDENT OF  
PARISH SCHOOLS OF THE ARCHDIOCESE OF PHILADELPHIA.**

For the Year ending 30 June, 1917. Published by the Diocesan  
School Board. 1917. Pp. 139.

**SEVENTH REPORT OF THE SUPERINTENDENT OF PARISH  
SCHOOLS: Diocese of Newark, 1916-1917.**

**SIXTH REPORT OF THE SUPERINTENDENT OF PARISH SCHOOLS:  
Diocese of Trenton, 1916-1917.**

**ARCHDIOCESE OF SAN FRANCISCO, CALIFORNIA. Annual Report of  
Superintendent of Schools, 1916-1916.**

The man who invented the pert paradox, "nothing lies like figures," should have excepted himself. He sacrificed truth to coin a smart epigram. Figures are no more falseful than words. It is the use, the manipulation of them, that makes the falsehood. Nothing is more truthful than figures when you use them rightly. But not only are they veridical; they are eloquent. They have the forcefulness of truth. Take these Parish School Reports. They bristle with statistics. The figures are the measurements of progress and the progress is eloquent—eloquent of intelligent zeal, devotedness, labor, sacrifice for the cause of true idealism, the idealism of lofty truth. Just an illustration here from the Report of Philadelphia's parish schools. When Father McDevitt, the present Bishop of Harrisburg, assumed the superintendency in 1899, the Archdiocese of Philadelphia, we are told by Father Flood, his present successor and the compiler of the Report, had 112 schools with 689 teachers. When he laid down his office, seventeen years later, in 1916, the schools numbered 170, and the teachers 1293. The enrollment of the pupils mounted in the interim from 40,133 to 79,961. An increase of fifty-one per cent in the number of schools and ninety-nine per cent in the attendance of pupils. The figures tell the truth and they eloquently attest the enlightened zeal of pastors and teachers, and the no little sacrifice on the part of the Catholic body. Moreover, that the eloquence of these statistics is losing none of its force appears from the fact that during the past year the number of the schools has risen to 178, and the attendance at the close of the year numbered 83,818.

Nor proportionately are the figures for the Diocese of Newark less eloquent. Here the number of equipped schools has grown by four during the past year, the increase in total enrollment being 3,040. To keep in mind the exact truth of the latter figures, it should be noted that *enrollment* is always greater than actual average *attendance*. We do not find the increase in the latter element computed in the present Report.

The same holds good of the Report of the Schools of the Trenton diocese. Here we find the total enrollment for 1916-17 to have been 16,927, the average daily attendance being 15,071. An increase over the preceding year of 965.

Leaping the continent we meet in the Archdiocese of San Francisco with figures proportionately significant. The report is the first of its kind to be issued on the Pacific coast so that there are fewer comparative statistics tabulated. We learn however, that the average attendance of pupils was during the term ending Dec. 1916, 15,001 and that this represents an increase over that of the preceding year of 535. The superintendent, therefore, can report progress.

These Reports, however, are interesting not simply for the statistics, general and local, which they furnish, but for the wise and timely suggestions with which the Superintendents, the compilers of the Reports, preface the documents. Viewing as they do the educational system as it is carried out in the numerous schools of the respective dioceses, they are in a position to notice the shortcomings whether they be in the system itself or in the teachers who are responsible for its execution. As a result, the hints to the religious teachers, and occasionally—with becoming prudence and gentleness—to the rectors, are eminently sane and practicable. They constitute a quite valuable element of these Reports, while they manifest not only the wisdom but the imperative necessity there is for a close and ever alert organization of our parish schools, with the apex of the system culminating in high schools for girls as well as for boys.

**THE PARISH THEATRE.** A Brief Account of Its Rise, Its Present Condition, and Its Prospects. To which is added a Descriptive List of One Hundred Choice Plays suitable for the Parish Theatre. By the Rev. John Talbot Smith, LL. D. Longmans, Green & Co., New York and London. 1917. Pp. 90.

**THE LIFE OF AUGUSTINE DALY.** By John Francis Daly. The Macmillan Co., New York. 1917. Pp. xi—672.

**JUVENILE PLAY CATALOGUE.** Edited by Katherine Bregy. Catholic Theatre Movement, Philadelphia Centre. 1916. Pp. 36.

This is not the place for any extended notice of the *Life of Augustine Daly*. The volume is here introduced partly in order that readers who for one reason or another are interested in it may be informed, if not already aware, of the existence of this admirable biography; and partly because the dominating ideal of Mr. Daly's life touches at more than one point the leitmotiv of Father Smith's work on the Parish Theatre.

Augustine Daly, it may be superfluous to say, saw instinctively the power of the theatre for good as well as for evil. He realized that actually it was enlisted oftenest on the side of evil, and he spent his life in the effort to convert its potency to the cause of good, to make of it an organ both of ennobling influence and of healthy entertainment. How he labored and the means and measures of his success are told by his brother in the present biography, with true insight and sympathy.

What Mr. Daly aimed at and strove for in his particular sphere of life and opportunity, the clergy are to some degree attaining, but can in a very greatly enlarged measure accomplish in their peculiar sphere, through the utilization and development of the Parish Theatre. How this can be done is interestingly told by Dr. John Talbot Smith in the brief monograph before us. The subtitle of the book sums up the contents so fully that little need here be said on this point. One of the two chapters unindicated deals with the Passion Play in America. Dr. Smith mentions the performance of "the Sacred Drama in the Jesuit College of Santa Clara, California, some twenty years ago. A Jesuit wrote the play." In the interest of historical accuracy it might be noted here that the Passion Play was presented at Santa Clara in 1901 (subsequently in 1903 and 1907) and that the author of the play was Mr. Clay M. Greene who was neither a Jesuit nor even a Catholic.

Dr. Smith makes note of the Passion Play as having been rendered in Buffalo, Boston, and even Hoboken, besides Lawrence, Massachusetts. He omits to state that the Sacred Drama was rendered about a score of times and with magnificent staging and remarkable success by the students of St. Joseph's College in the Metropolitan Opera House, Philadelphia, during Passiontide of 1916 and 1917.

One of the most interesting chapters in the book is that which shows the need of organization. Father Smith estimates that there are some three thousand parish halls in this country giving at least four plays a year; that about sixty thousand persons are concerned in the production; that about \$250,000 are spent annually on these plays; and that the investment brings in nearly \$2,000,000. These

figures obviously suggest the need there is for organization, and Dr. Smith indicates the steps leading thereto. The first step, he says, has been taken in this book by naming the new institution the Parish Theatre. The name will be instantly recognized by the thousands interested and from this date will be heard of all over the country, perhaps throughout the world. "If you wish," he adds facetiously, "to feel its full significance, watch the Puritan wriggle and writhe at its first utterance, as if a colic seized him."

The second step should be the establishment of directive bureaux located in New York and other leading cities. The Catholic Actors' Guild, he tells us, has opened such a bureau at its offices in New York, "and will be ready for business by the time this book reaches [the clergy] the managers of the parish theatres. Its first business will be the distribution of this volume and catalogue which come out under its auspices. Its next business will be concerned with the production of plays suited to the new institution" (p. 24). Father Smith then proceeds to describe the sort of play adapted to the needs or wants of the Parish Theatre. The second half of the volume contains an annotated list of such plays as are already available. The list will in course of time be enlarged.

The final step in organization suggested by Dr. Smith is a convention of "parish theatre managers in some quiet spot to discuss ways and means for improving the institution without awaking the Puritans who are ready to call a plenary council to destroy this latest iniquity. For the present, discussion will have to be by mail or in twos and threes, in gumshoes, without publicity. The Parish Theatre has grown to dimensions because no one noticed it. Now that it has a name, an office, a catalogue of plays and a promising future with an income, let all beware! The great wire-puller known as The Whisperer, who stands in the shadow of thrones and whispers things to their occupants, may take notice and utter his sibilant condemnation." Let us hope that these sly creatures will read Dr. Smith's cogent argument and, being convinced of the power for good that emanates from the rightly conducted stage of the parish theatre, they themselves will join the movement, will occupy the front seats in their respective parish entertainments, and convert their subtle whisperings into whole-souled applause of the public efforts of the parish dramatic association!

Though Miss Brégy's highly serviceable catalogue of Juvenile Plays was noticed in these pages at the time of its first appearance, it may be well to call attention to it here in connexion with the foregoing book on *The Parish Theatre*. The catalogue covers a wide field of subjects—musical, religious, historical, classical, mytholog-

ical, fairy land, folk lore; besides a large variety of general and miscellaneous plays. There are over a hundred and fifty plays in all. To each title are annexed appropriate comments and suggestions.

While many of the plays are meant for small children and for schools, convents and colleges, they will be equally in place on the stage of the parish theatre. Moreover, a goodly number are designed for adult actors—young men and women of the proper theatrical age and ability. Not the least serviceable feature of the catalogue is its list of reference books relating particularly to costuming, dress, pageantry, and so on. Besides these there is a list of (18) French plays and even (6) German plays. As most of the latter have not been made in Germany, but away down in Alabama, they probably will pass the censor.

**DISCOVERY OF AMERICA. A Pageant.** By Thomas F. Coakley, D.D.  
Illustrations by J. Woodman Thompson, A. B. Encyclopedia Press,  
New York. 1917. Pp. vii-58.

The foregoing notices had been already printed when Dr. Coakley's *The Discovery of America* came to hand, and it is inserted here as being an apposite and a timely illustration of the principal ideal of the Parish Theatre. For what is that ideal? To elevate the mind, ennoble the feelings, inspire and illustrate worthy impulses—all this through the beauty, action, life of dramatic art. But where shall we find a more fruitful source of these ennobling influences or a more fertile field of dramatic illustrativeness than in the story of Columbus? Dr. Coakley is not of course the first to recognize this or to give the story a dramatic form. What he has done is to bring out into a fresh and vivid light and to clothe in a striking, splendid form the leading historic events of the life of Columbus. Accordingly he presents a pageant alive with three immortal episodes: Columbus at La Rabida; in the Court of Isabella; on the shores of San Salvador. The mere mention of these names suffices to suggest what possibilities there are here both for scenic effect and poetic expression. Dr. Coakley makes consummate use of both. By clear and minute directions he shows how the former element is attained and his lines move majestically and sonorously to the march of the story. Perhaps here and there a word might be changed in the interests of even higher dignity; as for instance "altruistic" (p. 9), "smug" (p. 12), and perhaps a few more. "The light that never was—" could also be omitted from p. 33. Such minutiae, however, are almost negligible specks on so polished a mirror of lofty thought and noble sentiment.

It should be noted that the play has stood the test of actual experiment, having been performed in Pittsburgh during an entire week before crowded houses.



## Literary Chat.

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Most cordially do we thank our subscribers for their generous response to the call for the 1918 subscription. With practical unanimity and with unsurpassed promptness, they have granted the increase which present conditions have made necessary in the yearly rate for the REVIEW. We are sincerely appreciative of this expression of their good will, and we ask them, one and all, to accept our very best wishes for the New Year. *Omnia fausta et felicissima!*

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Copies of the *Codex Juris Canonici* have been slow in reaching America. The first edition of the Code was issued as Part II, Vol. IX of the *Acta Apostolicae Sedis* by way of official promulgation of the Canons. It was ready for distribution at the end of June. Early in December copies of the large octavo edition began to arrive in the United States. This volume contains the analytical index. Word has just reached us from Rome that the 12mo and 18mo editions will have been sent to subscribers during December. Both of these smaller volumes are to have the analytical index. Our correspondent in Rome notifies us that still another edition will have been published before the close of the year 1917, most likely. It will be an octavo volume and will give not only the excellent index but also notes. The notes will be "de fontibus" only.

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After the preceding pages of this number had been released for the press, we received a photographic copy of the text of an important concession made by the Holy Father to the Holy Name Society. This dispensation or concession, which is granted in view of conditions in the United States, allows the members of the Holy Name Society to gain the plenary indulgence on the second Sunday of every month, even though no procession is held. It is sufficient that the members fulfil the usual conditions of confession and Communion.

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Apropos of this very practical dispensation to the members of the Holy Name Society, it occurs to us to call attention to the pertinent article in this number by Father Thuente. In forthcoming issues the organization of the Holy Name Society, and how the clergy may coöperate, will be discussed.

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Catholic literature, doctrinal and devotional, owes a great deal to Mother Mary Loyola. There is a certain wholesomeness, naturalness, geniality about her spirituality that at once wins a place in the Catholic heart for whatever she writes. This will be found eminently true of the little volume which has recently come from her pen bearing the title *Blessed Are They That Mourn*. Mother Loyola possesses the not too common gift of true and deep sympathy and she seems to be able to take into her own the very heart of pain and sorrow. At the same time she feels that mere sympathy can give no lasting comfort to the grief-laden soul. Faith alone, with its sisters hope and love, possesses and can administer the balm that soothes while it heals. And so, as Father Thurston notes in his graceful words of preface, "there is a wonderful gentleness of touch in Mother Loyola's probing of the wound, and her diffidence as to her own power of finding the apt and helpful word is evidenced by her constant and almost exaggerated recourse to Scriptural examples and by her retention everywhere of the actual phraseology of Holy Writ." Thus it is that, as God sends or permits our pains and griefs, to His own illustrations and teaching she invites those that mourn. It is a beautiful little book which can unhesitatingly be placed in the hands not alone of Catholics but of non-Catholics as well. (P. J. Kenedy & Sons, New York).

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Among the important books held over for more extended notice is the second volume of the *History of the Society of Jesus in North America* by Father Hughes, S.J. It is a generous volume of more than seven and a half hundred octavo pages and yet none too ample for the eventful period covered, 1645-1773, a very slowly formative period for the Church, a century and a quarter of trial and persecution during which her spiritual interests were in the sole

custody of the valiant Company of Jesus. Those who are acquainted with the preceding, the initial portion of this historical monument, need not be told that nothing is set down in the recent volume which is not drawn from original and authentic sources, or that Father Hughes possesses the art of resurrecting the human life of buried documents, and of clothing past events with the fresh and living color of actuality. Whether he deals with the science of the present or the history of the past his wit is always with him. *Nihil tangit quod non ornat.* (Longmans, Green & Co., New York).

The many friends and admirers of the late Father Ryan, the gentle poet-priest of the South, will be glad to note the movement afoot to replace by a worthy stone edifice the inadequate frame church that serves St. Mary's Parish, Mobile, Alabama, where Father Ryan was so long pastor. This well-conceived memorial is the enterprise of the Rev. Thomas Eaton, Father Ryan's successor as pastor of St. Mary's Parish, Mobile.

Longmans, Green & Co., announce the publication soon of a work entitled *Catholic Education: A Study of Conditions*, by the Rev. J. A. Burns, C.S.C., Ph. D., who has already given us two valuable studies dealing with the history of the parish schools. Dr. Burns, who has been Vice-President of the Catholic Educational Association since its formation some thirteen years ago, and has taken an active part in some of the most important educational movements of the time, is in a position to know his subject thoroughly. The forthcoming work is to describe the actual condition of Catholic education in this country—"its aims and methods, its problems and difficulties, its achievements and future prospects".

Admirers of the illustrious Belgian prelate will welcome the English translation of *Cardinal Mercier's Pastorals, Letters and Allocutions* issued during the interval between 1914 and 1917. The volume containing these documents, which is published in their accustomed good form by Messrs. Kenedy & Sons (New York), is prefaced with a biographical sketch and foreword by the Rev. Joseph Stillemans, President of the Belgian Relief Fund. The documents all relate, it is hardly necessary to say, to the unhappy conditions prevailing in Belgium, and reflect the fervent patriotism and lofty idealism for which Cardinal Mercier is justly renowned throughout the world. Of special interest is the correspondence exchanged between his Eminence and the German authorities residing in Brussels in reference to the deportation of Belgian workmen. The letters from both sides are given in full and throw considerable light on the situation. The translation is clear and almost, if not quite, perfect.

The two caskets of gems of devotional thoughts on the Sacred Heart which Father Donnelly, S.J., has given us, have recently appeared bearing the author's latest refining and polishing. The *Heart of the Gospel*, it will be remembered, centres the multiple lights of the inspired Evangelists upon the Heart of Christ. The *Heart of Revelation* employs the Epistles to the same purpose. The result is a richly varied, bright, and illuminating treatment of the central object viewed from manifold aspects. The two volumes constitute a repertory of striking thoughts that offer suggestions to the preacher as well as food for private meditation. (Kenedy & Sons, New York.)

*The Handy Companion for Soldiers and Sailors*, compiled by a Vincentian Father and published by Kilner & Co., Philadelphia, contains in a compact form about a hundred pages of prayers and devotions adapted to the needs of the men who are offering their lives for God and Fatherland. The booklet, bound in tough linen, is aptly named.

The well known *Manna of the Soul* compiled by Father Lasance is now to be had in neat little vest-pocket edition. Paper, print, and binding leave nothing to be desired in so small a volume. (Benziger Brothers, New York.)

Father Earle, S. J., ranks with the comparatively few poets who are able to sing their way into the soul of the child. The number of those who can jingle to the ears of children is numberless. It is a chosen band who have the key to their inner life. Eugene Field and Robert Louis Stevenson are at the head of the list and Father Earle is said to come close. Since Stevenson's *A Child's Garden of Verse*, Joyce Kilmer says, "there have been few poets with a closer sympathy with children and a greater skill of putting their sympathy into verse," than the author of *Ballads of Childhood*. Katherine Conway thinks that the latter booklet "contains the best poetry of childhood since Eugene Field laid down his pen." However, "the poetry of childhood" lends itself to large variations of taste and therefore all readers may not admit the justice of these comparisons. Be that as it may, *Ballads of Peace in War*, Father Earle's latest sheaf of song contains a number of gems of real poetry; some that children will love and others that their elders will best appreciate. Father Earle has the true poet's sympathy with what is fairest and loveliest in nature; he possesses insight into the world of ideas and ideals, and he has the gift of singing in tuneful measures of what he feels and sees. (The Harrigan Press, Worcester, Mass.)

*The Ruby Crown*, by Mary Wallace, is a story with sufficient plot to keep curiosity on edge and enough love to make it human. The Ruby Crown whence the title is derived is an heirloom in Judge Beresford's family. There is a prophecy attached to the crown and this lends an air of mystery. David Beresford, the judge's brother, is a worthless fellow who loves money more than his wife, whom he deserts. She possesses some Buena Vista mining stock, which David tries to secure for himself. Anne, a close friend of the wife of the judge and a splendid type of a selfish woman, discovers the villain's intrigues and eventually succeeds in thwarting them. Herein lies the chief point of the story, which is simply told, but with sustaining interest and action. (New York: Benziger Bros.)

*In Spite of All*, by Edith Staniforth, is a simple story and true to life. The interest lies mainly in the workings of the heart—a psychological portrayal or illustration of the relative power of beauty and sentiment. The former triumphs outwardly and for a time. Love in reality and in the long run leads to true happiness. The characters are living personalities and are well drawn. (Benziger Bros.)

Pressure on our space has forced us to hold over till the February number the review of the Rev. Dr. J. A. Zahm's *The Quest of El Dorado*.

The publishers of *Canon Sheehan of Doneraile* announce that the volume has been so favorably received by the reviewers and the public that a new edition is already called for. (Longmans, Green & Co., New York.)

## Books Received.

### THEOLOGICAL AND DEVOTIONAL.

**GOD AND MYSELF.** An Inquiry into the True Religion. By Martin J. Scott, S.J. A Clear, Practical and Understandable Investigation with a Reasonable Conclusion. With an Introduction by Cardinal Gibbons. P. J. Kenedy & Sons, New York. 1917. Pp. x—182. Price: paper, \$0.25; cloth, \$1.00 net.

**THE EXTERNALS OF THE CATHOLIC CHURCH.** Her Government, Ceremonies, Festivals, Sacramentals and Devotions. By the Rev. John F. Sullivan of the Diocese of Providence. With illustrations and an Index. P. J. Kenedy & Sons, New York. Pp. xi—385. Price, \$1.50 net.

**SERMON NOTES.** By the Late Monsignor Robert Hugh Benson. Edited by the Rev. C. C. Martindale. Second Series: Catholic. With a frontispiece. Longmans, Green & Co., New York and London. 1917. Pp. viii—138. Price, \$1.25 net.

**TEACHERS' MANUAL.** Based on *Practical Plan of the Catholic Instruction League*. By the Rev. Francis Cassilly, S.J. Catholic Instruction League, 1080 W. 12th St., Chicago. 1917. Pp. 17. Price, \$0.05; \$0.50 a dozen.

**THE HEART OF REVELATION.** Further Traits of the Sacred Heart. By Francis P. Donnelly, S.J., author of *The Heart of the Gospel*, etc. Revised edition. P. J. Kenedy & Sons, New York. 1917. Pp. v—267. Price, \$0.75 net.

**THE HEART OF THE GOSPEL.** Traits of the Sacred Heart. By Francis P. Donnelly, S.J., author of *The Heart of Revelation*, etc. Revised edition. P. J. Kenedy & Sons, New York. 1917. Pp. x—237. Price, \$0.75 net.

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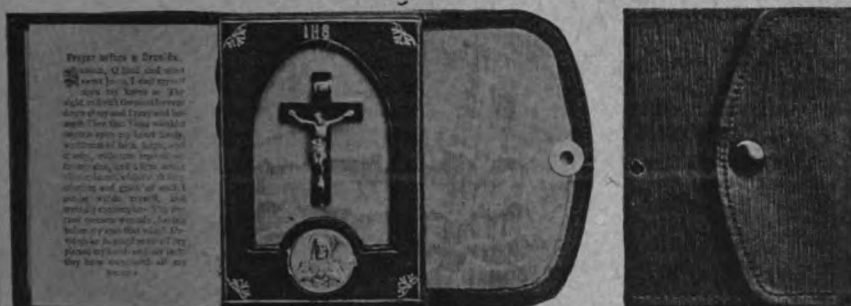
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# THE ECCLESIASTICAL REVIEW

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SIXTH SERIES.—VOL. VIII.—(LVIII).—FEBRUARY, 1918.—No. 2.

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## THE UNIAE ORIENTAL CHURCHES.<sup>1</sup>

THE series of important events which are taking place in the Orient since the fall of 1914 has brought to evidence the venerable churches extant in those war-torn regions. In this article I shall endeavor to recite briefly the past history of those churches and describe the rise, growth, and chiefly the organization of those most interesting bodies of Uniates, our brethren in the Faith.

### ORIENTAL UNIAE CATHOLICS.

The existence of a part of Christendom, called the Oriental Church, is a matter of general knowledge.

The name "Oriental" is derived from the geographical position of that great body of Christians who occupy those European territories lying between the river Vistula and the Ural Mountains, on the northeast, and in the south extending as far west as the Adriatic Sea.

In Asia we find them in Asia Minor, in western Persia, and a body of them on the western coast of British India. In Africa they are to be found in Egypt, as far as the Soudan, Abyssinia, and a part of Libya (west of the Sandjak of Bengazi in Turkish days). Some of their patriarchates or "churches" are united to the Holy See. These are Oriental Uniates, Catholics as we are.

The question naturally arises "What is a Uniate?" The Very Rev. Dr. A. Fortescue answers this question very clearly:

<sup>1</sup> The *Orthodox Eastern Church*, by Adrian Fortescue, (London, 1907) was freely consulted in the preparation of this article. I am also indebted to Dr. Fortescue for his courteous permission to use the map reproduced below.

"The definition of a Uniate is a Christian of any Eastern rite in union with the Pope; namely, a Catholic who belongs, not to the Roman, but to an Eastern, rite. They differ from other (schismatic) Eastern Christians in that they are in communion with Rome, and from Latins in that they have other rites." A curious but entirely theoretic question of terminology is: Are Milanese and Mosarabic Catholics Uniates? If we make rite our basis, they are; that is, they are Catholics who do not belong to the Roman rite. "As a matter of fact, the real basis, though it is superficially less obvious than rite, is the



patriarchate, so the remnants of other rites in the West do not constitute Uniate churches."<sup>2</sup>

An Italo-Greek may best be defined as a member of the Roman patriarchate in Italy, Sicily or Corsica, who, as a relic of ancient custom, is still permitted communion with the Byzantine rite.

The Pope, for an Oriental Catholic, is the Vicar of Christ, the successor of St. Peter and the visible head of the Church,

<sup>2</sup> Catholic Encyclopedia, Vol. V, "Eastern Churches," Section B, "Uniate Churches."

with all the rights and prerogatives attached to his sublime dignity. But he is not an Oriental Patriarch, since he is Patriarch of the West. So, whenever the Holy Father exercises his jurisdiction in any of the Oriental churches, he acts as Pope, that is, as supreme head of the Church; whereas even for us in distant America he acts as Pope, it is true, but oftentimes also as Patriarch of the West only. For the clergy and faithful of, for instance, the Archdiocese of Turin, Italy, he is Pope, Patriarch, and Primate (of Italy). For the suburbicarian see of Albano he is Pope, Patriarch, Primate, and Metropolitan. In fine, for the diocese of Rome he is Pope, Patriarch, Primate, Metropolitan, and Bishop.

#### PATRIARCHS AND PATRIARCHATES.

As soon as we come in contact with the Oriental churches, excepting those in Austria-Hungary and Russia, we hear of the Patriarchs. Who are these dignitaries, and what is their status in the Church of God?

The history of some of their venerable sees begins with the Apostolic age. But time has worked deep changes and the near Eastern communities of those once great sees (e. g. of Antioch in Syria) have lost much of their ancient importance and suffer very much by comparison with the flourishing churches of Western Europe and North America. It should, however, be borne in mind that the Gospel was preached to them by the Apostles, as we see in the New Testament.

The hierarchy of the Church existing in each local "ecclesia" dates from about the second half of the first century. This hierarchy comprised the three fundamental orders: Bishops, Priests, and Deacons; in other words, the Apostolic organization. But a further organization determined the relations of bishops to one another; and from the beginning we find some prelates exercising jurisdiction over their fellow bishops beyond the boundaries of their own dioceses.

Early in the Christian era bishops of the more important sees—often of the chief cities of provinces—were in authority over neighboring churches. There is nothing to prove that they were formally invested with this right; still less was the arrangement an imitation of the Roman civil jurisdiction, at least before Diocletian remodeled the administrative divisions.

of the Empire. The explanation of their authority seems to be that it was to the great cities that the Gospel was first brought. From them the Faith spread throughout the surrounding towns. The bishops of the chief cities, then, ruled necessarily over the oldest sees and in many cases they traced their line back to some one of the Apostles. These bishops sent missionaries to the neighboring towns; and when it became necessary to set up other sees in their neighborhood, they of course consecrated the new bishops.

This custom of consecrating another bishop was for many centuries looked upon as involving a sort of vague jurisdiction over him. It produced the relationship of a "paternitas in Christo". The new bishop looked up to his consecrator with filial respect. As a consequence, before there was any formal legislation in this matter, the bishops and faithful of each province naturally regarded the bishop of the oldest Church in their vicinity as their superior because from him they had received the Faith and Holy Orders. So they appealed to him in disputes and they followed his liturgical usage. These senior bishops were what we term Metropolitans or Archbishops. In Aichner<sup>a</sup> we read: "The name Metropolitan is first used as their specific title in the fourth century. About the same time appeared the synonyms Exarch and Archbishop. Since the ninth century Archbishop has become the regular name in the West, while in the East they are still called Metropolitans. The name Exarch has since changed its meaning."

Metropolitans supervised the administration of neighboring sees, consecrated their bishops, convoked and presided over synods. But the organization went further. Just as several bishops were joined under one metropolitan, so the chief metropolitan of the country dominated his fellows. These chief metropolitans were in some cases afterward called exarchs. Even before the Council of Nicæa three of them are looked upon as the first three bishops of Christendom. These three are the Bishops of Rome, Alexandria, and Antioch.

The name *Patriarch*, like nearly all church titles of purely ecclesiastical origin, was at first used vaguely; for instance, as late as the fourth century it is applied to any specially vener-

<sup>a</sup> *Comp. Juris Can.* (Brixen, 1900), pp. 385 ff.

able bishop. St. Gregory Nazianzen (A. D. 390, *Orat.* 42, 23) says: "The older bishop, or, to speak more suitably, the patriarch". In the West, as late as the sixth century, Celdonius, Bishop of Besançon, was called "The Venerable Patriarch".<sup>4</sup>

Several reasons contributed to give precedence to the patriarchs of Rome, Alexandria, and Antioch. Rome, of course, was always the first see; but the other two also claimed descent from the Prince of the Apostles. St. Peter was originally Bishop of Antioch, and Alexandria was considered as having been founded by him through his disciple St. Mark. Moreover, these three metropolitan sees represented also three distinctly defined divisions of land. Rome was identified with Italy and the rest of the West; Antioch was the chief city of Syria, and Alexandria the capital of Egypt, which in spite of all changes had preserved its own language and individuality (for instance, Coptic was spoken in Egypt up to the time of the Arab invasion). So, before Constantinople was built, these three cities were the most important in the empire. And when the first general council met at Nicæa (325), it only confirmed what had long been received: "Let the ancient custom be maintained in Egypt, Libya, and Pentapolis, that the Bishop of Alexandria have authority over all these places, just as is the custom for the Bishop in Rome. In the same way, in Antioch and the other provinces, the churches shall keep their rights."<sup>5</sup> This canon says also that, if any one becomes a bishop without the knowledge of his metropolitan, "this great synod declares that it is not meet for such a one to be a bishop".<sup>6</sup> This is the early aspect of the patriarchates. So in 325 A. D. in the church at large there were metropolitans ruling over provinces of suffragan bishops, and towering above all of them were the three great patriarchs of Rome, Alexandria, and Antioch.

Next we come to those other two sees which made up the time-honored number of five patriarchates — Jerusalem and Constantinople.

It is a well known fact that during the time of the Apostles the Church of Jerusalem was the centre of Judæo-Christians,

<sup>4</sup> *Acta SS., Febr.* iii, 742—*Vita Romani*, 2.

<sup>5</sup> *Can. 6, Nic. Corpus Juris D.* 65, c. 6.

<sup>6</sup> *Socrates.*

counting its bishops from St. James the Less. When Emperor Hadrian (117-138) exiled all the Jews from the city in 135, Judæo-Christians were obliged to leave it with the real Jews. Most of them had fled at the first destruction of the city in 70; so, to a certain extent the original church of Jerusalem had ceased to exist. But the Bishop of Aelia Capitolina, the pagan city rising on the site of what had been Jerusalem, in spite of his being a local bishop of Cæsarea in Palestine, was looked upon as something more than other suffragan bishops. To the Christian as well as to the Jew, Jerusalem remained Zion, the Holy City.

Hence the bishop of Aelia Capitolina attained a sort of honorary primacy, yet without disarrangement of the order of the hierarchy. A natural consequence was the seventh canon of the Fathers of Nicæa (325); "Since custom and ancient tradition have obtained that the Bishop of Aelia be honored, let this honor continue, saving, however, the domestic rights of the metropolis."<sup>7</sup>

These bishops, however, were not content with their "continuance of honor"; they wanted to be independent of Cæsarea and even of Antioch!

When the Council of Ephesus met (431), the See of Jerusalem was occupied by Juvenal (420-456), a very ambitious prelate. He came to the council and made a strong effort to have his see recognized as independent, but failed. St. Cyril of Alexandria opposed him vigorously and Pope Leo the Great censured his ambition in a letter to Maximus of Antioch. With the help, however, of the Emperor Theodosius II (408-450), he finally attained his object. (The Basileus is already usurping jurisdiction in ecclesiastical matters!) By the first arrangement suggested, all Palestine, Phœnicia and Arabia<sup>8</sup> were to be separated from Antioch and annexed to Jerusalem, thus forming a new patriarchate.

Of course, the Patriarch of Antioch, whose territory was in this way considerably reduced, protested against the Emperor's action, and the dispute lasted for twenty years, until the next general council, at Chalcedon (451), when, in the seventh

<sup>7</sup> *Corpus Juris Canon.* dist. 65, c. 7.

<sup>8</sup> Hefele, *Konsiliengesch.* II, pp. 477 and 502. (i. e. only the Sinai peninsula which belonged to the Empire).

and eighth sessions, the Fathers succeeded in arranging a compromise. Jerusalem was made a patriarchate, but a very small one, comprising only Palestine and the Sinai peninsula.

The first bishop of Byzantium whose name was on record during the reign of Constantine (323-337) is Metrophanes. He was a local bishop of Thrace under the metropolitan of Heraclea. The bishop of this small city would have remained in that position, if it was not for the fact that in 330 Constantine moved the seat of his government to Byzantium, and changed its name to Constantinople.

The second general council (Constantinople I: 381) endeavored to give Constantinople the second place, "because it is the New Rome"; but this canon was not accepted by the Pope. The fourth council (Chalcedon, 451) enormously extended the power of Constantinople, but its canon was also rejected by the Pope. Meanwhile, two other sees—Ephesus and Cæsarea, in Cappadocia—were "absorbed" by Constantinople.

After the council of Ephesus (431) the Nestorian heresy produced a schism in the extreme east of the Empire, by way of consequence creating a national church in Persia. After the Council of Chalcedon (451) Monophysitism caused the establishment of other heretical national churches in Egypt and Syria and cut off all Armenia. In the seventh century, Syria, Egypt, and Palestine were overrun by the Arabs, thus completing the fall of their three patriarchates. Constantinople was left without a rival in the East, becoming the head of all the Eastern churches and trying to rival Rome.

The famous council in Trullo (691-692) went so far as to draw up the following list of Patriarchs: (1) Rome, (2) Constantinople! (sic.) (3) Alexandria, (4) Antioch, and (5) Jerusalem. Then the Nomocanon goes into details and inserts the articles of the Code of Justinian, giving to the Patriarch of Constantinople the title of Œcumenical! Rome approved only some parts of this council and never, of course, these fantastic novelties.\*

The "Trullanum" is sadly famous because it was the first council where the laws enacted were not "pro tota ecclesia". Hence the beginning of the Byzantine separatism. The

\* Canon 36, Nomocanon t. I, c. 5.



Patriarch Photius began to inject imperial laws with the help of his Nomocanon into the church legislation. So the Eastern church, or rather its leaders, were ready for schism.

#### RELATIONS AND REUNION WITH ROME.

A very interesting part of the history of the Eastern churches is their relation with Rome—one may say, their only relation with the West. We are approaching the very heart of our subject in the reconstruction by Rome of those formerly great sees, a reconstruction which is characterized by the greatest respect for their wonderful history and ancient traditions, entitling them to the veneration of the Christian world.

We may be allowed here to sketch briefly, after the lamented Dr. Joseph Bousquet,<sup>10</sup> former Vice Rector of the Institut Catholique in Paris, the chief arguments of the Greeks against us:

St. John, speaking of the Word, says, "All has been done by Him and nothing has been done without Him". Origen, commenting on this expression, applied it in a rather dangerous way: "We accept as true, since all things came to existence through the Word, that the Holy Ghost is over all things and at the heart of all that owes its existence to the Father through the Son."<sup>11</sup> Some Arians, taking these words in a narrow sense, came to the conclusion that the Holy Ghost was a *creature* of the Son. They were called Macedonians, on account of their leader Macedonius of Constantinople. The second œcumenical council condemned them in 381 and, in order to affirm the divinity of the Holy Ghost, added to the Nicæan creed, speaking of the Holy Ghost, these words: "Who proceeds from the Father, is adored and glorified conjointly with the Father and the Son". One sees the reason of this addition. But in adding "who proceeded from the Father", the Council did not deny that the Holy Ghost proceeded from the Son, it did *not say anything* on that point; that was all. Now, it is said in another place that the Holy Ghost "receives from the Son", that the Holy Ghost is sent by the Son, and this is in St. John's Gospel (15: 26; 16: 14). Saint Epiphanius in his work against heresies says explicitly, "The Holy Ghost who pro-

<sup>10</sup> J. Bousquet, *L'Unité de l'Église et le Schisme Grec*. Paris, Gabriel Beauchesne, 1913. pp. 146-148.

<sup>11</sup> Origen, *Commentaries on St. John*, II, 10, 75 P. G. t. XIV, col. 128.

ceeds from the Father and receives from the Son".<sup>12</sup> Perfectly orthodox writers had been able to draw the conclusion that the Holy Ghost proceeds at the same time from the Father and from the Son. St. Cyril of Alexandria says it expressly.<sup>13</sup> Others preferred to say that the Holy Ghost proceeds from the Father *through* the Son. Tertullian had employed that formula: Spiritum non aliunde puto quam a Patre per Filium; <sup>14</sup> it is to be found in St. Basil.<sup>15</sup>

None of these formulas existed in the Nicean-Constantinopolitan symbol, but none contradicts it: The formula "from the Father and the Son, ex Patre Filioque", prevailed gradually in the Occident, first in Spain, then in Germany and in France, later at Rome where Saint Leo III at first deemed it inopportune, in 810, to allow its introduction, and it is only in the eleventh century, under Pope Benedict VIII, that the word *Filioque* was officially inserted in the symbol. In the Orient the formula "From the Father through the Son" had more success. Saint John Damascene prefers it to the other.<sup>16</sup> But these two formulas freely used in the Church did not contradict one another. They did suppose clearly that the Father is the Principal, but that the Holy Ghost did proceed nevertheless through the action of the Son. So, for a long time no one ever thought of disturbing the adherents of one or the other formula. The first attack came from the Orient; the oldest testimony we have of it is the one of the abbot of the Latin monastery of Mount Olivet, who in 809 complained at a council held at Aix-la-Chapelle that he was threatened with expulsion from Bethlehem because he recited the *Filioque* in his creed.

This is Photius's chief objection against Rome. It is baseless, of course, but has an appearance of learning and seems to leave to the uninformed room for discussion. On the other hand Michael Cœrularius's objections, which culminated in the open schism of 1054, were simply ridiculous and without the least provocation on the part of the Pope, who was always the greatest friend, the custodian of real discipline and regulation of the Oriental Church. Michael Cœrularius suddenly finds fault with the discipline of the Western Church, under the flimsy reason that it is different from that of the Oriental

<sup>12</sup> *Adv. hæreses*, 624, P. G., t. XLI, col. 1053.

<sup>13</sup> *Thesaurus de Sancta et consubstantiali Trinitate*, 34, P. G., t. LXXV, col. 585.

<sup>14</sup> *Adv. Præeam*, 4 P. L., t. II, col. 159.

<sup>15</sup> *De Spiritu Sancto*, 18, 47 P. G., t. XXXII, col. 153.

<sup>16</sup> *De Fide Orthodoxa* I, 12 P. G., t. XCIV, col. 849.

Church. One can hardly believe that a man in such an exalted position as Michael could have recourse to such an argument. He called the Latins Jews on account of their use of unleavened bread in the Holy Sacrifice of the Mass; and the Sacred Species themselves he calls "dry mud".<sup>17</sup> His chancellor, Nikephoros, burst open the tabernacle of the Latin church of Constantinople and trampled on the Blessed Sacrament because it was consecrated in unleavened bread."<sup>18</sup> Our fast on Saturdays then and still in honor in some parts of the Western Church, the celibacy of our clergy, the fact that Latin clerics are not supposed, in the West, to wear a beard, that our prelates wear a ring, and the like, were and are the flimsy reasons which, added to the long racial animosity, absence of confidence and understanding between East and West, keep aloof from the See of Peter nearly 125,000,000 of Christians, a hierarchy with the Apostolic succession, and a Church with the seven Sacraments.

When Michael Cœrularius refused to receive the Papal Legate and struck the Pope's name off his dyptich, a real schism was introduced and the legates could only fulminate the excommunication which they did in the following terms:<sup>19</sup> "As far as the pillars of the Empire are concerned and its wise and honored citizens, this city is most Christian and Orthodox. But we, not bearing the unheard-of offence and injury done to the Holy Apostolic and first See whose Legates we are . . . declare this: That Michael, patriarch by abuse, neophyte, who only took a monk's habit by fear and is now infamous because of many very bad crimes, and with him Leo, called Bishop of Achrida, and the sacellarius of the said Michael, who with profane feet trampled on the sacrifice of the Latins, and all their followers in the aforesaid errors and presumptions, shall be Anathema Maranatha . . . with all heretics and with the devil and his angels, unless they repent. Amen."

It should be recalled that the Church has never excommunicated the Orthodox communion as such, nor any other patriarch. This is the only sentence that Rome has pronounced

<sup>17</sup> *Vide Will, op. cit.*, pp. 205 and 208.

<sup>18</sup> C. Will, *Acta et scripti quae de controversiis ecclesiae Graecae et Latinae seculo XI composita extant* (Leipzig, 1861), pp. 164-165.

<sup>19</sup> C. Will, *op. cit.*, pp. 153-154.

against the "Græci". If they lost the communion of the See of Peter it is because Michael Cœrularius struck the Pope's name from the dyptich and the patriarchs that succeeded him followed his example.

Prior to the schism of Michael Cœrularius, the Holy See had been little concerned about the older Nestorian and Monophysite heresies. The conversion of these dissidents had been left to the then Catholic hierarchy of the Byzantine Empire. But the attempts of the Byzantines in this direction were made in the most hopeless and impolitic manner, i. e., by destroying those people's nationality and rite, imposing the Greek language in their liturgy and centralizing them in the patriarchate of Constantinople. Of course nothing was achieved; but, to a certain extent, heresies were created.

These negotiations under Cœrularius were the first instance of Rome's treating with the Orthodox with a view of reunion. The second council of Lyons (1274) and the council of Ferrara-Florence (1438-1439) were the first efforts on a large scale. At Florence there was a representation of all the Eastern churches, and reunion with them was considered as a kind of supplement to the question of the Greek Orthodox. It is a matter of history that those unions were not stable; nevertheless, such negotiations were, and are yet very important facts. For instance, the deep discussions which preceded the union of Florence clearly showed forth the relative attitude of the East and the West. The question of the patriarchs, even the new ones, was not to be a subject of real discussion, because the Western canon law contained the twenty-first canon of the eighth general council (Constantinople IV-869): "We define that no one at all of the mighty ones of this world shall dishonor those who occupy the patriarchal thrones or shall try to move them from their sees, especially the most holy Pope of old Rome and the Patriarch of Constantinople, and those of Alexandria and Antioch and Jerusalem."<sup>20</sup>

#### PRESENT UNIATE PATRIARCHS.

In the sixteenth century, thanks to the unceasing labors of the Latin missionaries, the number of Orientals entering into

<sup>20</sup> C. J. C., dist. 32, c. 7.

union with Rome became so great that Uniate churches were formed. On the other hand, as each group came out of a corresponding non-Catholic church and were accustomed to a chief of their own rite—their own “nation” in the Turkish sense—the only course seemed to be to give each of these “returning churches” a Uniate patriarch corresponding to his non-Catholic rival. Moreover, in many cases the line of Uniate patriarchs comes from a disputed succession among the non-Catholics, one claimant having submitted to Rome and having been, therefore, deposed by the non-Catholic majority.

Historically, but historically only, the oldest of these Uniate patriarchates is that of the Maronites. In 680 the patriarch of Antioch, Macarius, was deposed by the general council for Monothelitism. The Monothelites then grouped themselves round the *hegumenous* of the Maronite monastery, John (707). Thus begins the separated Maronite (at that time undoubtedly Monothelite) church. John made himself patriarch of Antioch for the benefit of his followers, who wanted a head and who were in communion with neither the Jacobites nor the Melchites. At the time of the Crusades, the Maronites united with Rome (1162 and again in 1216). They relapsed into heresy; but in 1439, i. e. at the council of Ferrara-Florence, and finally during the sixteenth century they became Catholics. The Maronites were allowed to keep their patriarch of Antioch as head of their rite, but he in no way represents the old line of St. Peter and St. Ignatius, the Melchite Patriarch being the real representative. The old Antiochian rite, now followed in its purity by the Uniate Syrians, has been latinized by the Maronites beyond recognition. They are the only ones among the Oriental Uniates who have no heretical or schismatical counterpart.

The next oldest Uniate patriarchate is that of Babylon for the Chaldeans (converted Nestorians). It began with the submission of the Nestorian Patriarch, John Sulaga (d. 1555); the title of “Babylon” was not used until Pope Innocent XI conferred it in 1681. The ecclesiastical officials of those days confused it with the name of Bagdad.

The Melchite patriarchate dates from 1724 (Cyril VI Thanas, 1724-1759). This also began with a disputed succession, namely, that of the old patriarchal see of Antioch. The Uniate Byzantine (Melchite) sees of Alexandria and Jeru-

salem are, since the time of Pope Gregory XVI, considered as united to that of Antioch, i. e. the Patriarch is administrator, his titles thus being Patriarch of Antioch, of Alexandria, of Jerusalem, and of all the East. It is customary to consider this expression "East" as an equivalent for the old Roman "Prefectura Orientis", a civil division.

The Uniate Armenians have a patriarch who resides at Constantinople, but does not take his title from that city. His line began in 1739, with a disputed election to Ctesiphon, one of the several Armenian exarchates. He is called Patriarch of Cilicia of the Armenians.

The history of the Syrian patriarchate is as follows: In 1737 Ignatius Giarve, Jacobite bishop of Aleppo, was canonically elected patriarch of Antioch. He then made his submission to Rome and the heretical bishops deposed him and chose a Monophysite as patriarch. It is from Giarve that the line of the Uniate Syrian patriarchs of Antioch descends.

Finally, in 1895, Pope Leo XIII erected a Uniate Coptic patriarchate of Alexandria, thus replacing the Coptic vicar apostolic by a patriarch and two bishops.

At first glance, it may seem strange to have several Catholic patriarchs of the same see—of Antioch, for instance; the Melchite, Syrian, and Maronite patriarchs bearing that title. This is merely a concession to the national feeling of Eastern Christians.

Uniate patriarchs are elected by a synod of all the bishops of the patriarchate and confirmed by the Holy See. They must send to the Holy Father a profession of faith and receive the pallium from him. Their rights are summed up by a constitution of Benedict XIV, *Apostolica*, February, 1742.

The most important rights accorded them are: to summon and preside at patriarchal synods (the acts must be confirmed by Rome); to consecrate all bishops of their territory and to bless the Holy Chrism; to send the Omophorion to their metropolitans and to receive appeals made against their decisions. They are entitled to receive tithes of all episcopal incomes.

They can exercise a paternal supervision over their bishops, leaving intact, of course, the bishop's right to rule his own diocese. In synod they may depose their bishops, with the final approval of the Holy See. To them the bishops may ap-

peal. The patriarchs may bear their patriarchal cross exposed, not only throughout their own territory but by a special concession everywhere except at Rome. They may also dispense from the fifth degree of consanguinity. The patriarchs must make a visitation of all their dioceses every third year and may not resign without the Pope's consent. Since 1895 no appeals from any matrimonial or ecclesiastical case whatsoever may be submitted to the decision of the local Apostolic Delegate except by special permission of the Holy See; they must be referred to the Sacred Congregation of the Propaganda for Oriental Affairs.

In the Bull *Reversurus* of Pius IX (1867) further laws were promulgated, first for the Armenian patriarch; but, with modifications, they have been extended to other Uniates. Precedence among patriarchs is determined by the rank of the see, according to the order of the five older patriarchates, followed by Cilicia, Ctesiphon, then Babylon. Regularly speaking, these last two are rather "Catholicos exarcha", i. e. minor patriarchs, who in early ages were dependent on Antioch. In fact they were sent into the East of Syria (Mesopotamia) and toward the Caucasus (Armenia and Georgia) as representatives of the Antiochian patriarch "ad universalitatem causarum," i. e. Catholicos.

In Turkey all patriarchs, Catholics or not, are considered by the government as the civil heads of their "nation" or "millet". They have a rather extensive civil jurisdiction over them. The said civil power is conferred upon the patriarchs by the Turkish government, in fact by the Sultan himself, through his "berat," i. e. charter of investiture. The Maronite patriarch is the only one who has no such investiture given to him. He exercises his civil jurisdiction over the people nevertheless, thanks to the privileges of Lebanon and to the time-honored custom which in Turkey often takes the place of the law itself.

#### APPROXIMATE NUMBER OF ADHERENTS OF ORIENTAL RITES.

The Oriental rites are divided into sections or branches.

##### BYZANTINE BRANCH.

These form a branch in which the same liturgy, the Byzantine (so called on account of having its origin in Constanti-

nople), is used, each group having, with few exceptions, its own liturgical language. These groups are:

(a) The *Uniate Melchites*, in Syria and Egypt. About 165,000, under the Patriarch of Antioch, Alexandria and Jerusalem. About 7000 are in this country and Canada. Eleven dioceses; Arabic and also Greek liturgical languages.

(b) One *Georgian* congregation in Constantinople, last remnant of the old Georgian Church. Old Georgian Ural-Caucasic tongue is the liturgical language. They obey the Latin Apostolic Delegate. At the time of the conquest of the Caucasus by Russia, beginning with the first decade of the nineteenth century, the intolerance of the Imperial Russian government forced these Uniates to take the Latin or the Armenian Catholic rite in order to escape being thrown by force into the Russian Orthodox Church. All those who failed to do so were actually incorporated into the Russian Orthodox organization and saw the gradual but steady disappearance of their liturgical language and its replacement by old Slavonic. Thus was destroyed a church which traced its origin to the beginning of the fifth century!

(c) *Uniate Greeks*. This name is given to the Hellens in union with the Holy See. They use of course the liturgical Greek language in their service. They count about 1000 adherents in Thracia (European Turkey). Since 1911 they have a bishop in Constantinople with full jurisdiction over them. He is the first Uniate Greek Hellen bishop with jurisdiction since the time of Michael Cœrularius.

(d) The *Uniate Ruthenians*, of whom there are nearly four millions in Austria-Hungary. They use Old Slavonic liturgically. Their rite in the Galician section especially has been much latinized. They have seven dioceses in Austria-Hungary. The learned and saintly metropolitan of Lemberg in Galicia, Count Andrew Scheptycky, made famous by his work for the Union in Russia and his subsequent exile after the conquest of Galicia by the Russians in 1914, is the most conspicuous figure of this church. The Ruthenians have also, since 1907, a bishop of their own in the United States. In Pennsylvania is to be found the great bulk of some 350,000 people who came to this country since the early 'eighties. There is also since 1912 a Ruthenian bishop for his people in Canada. His residence



is at Winnipeg. He has some 75,000 communicants. These two prelates have ordinary jurisdiction over the members of the Ruthenians only. They have nothing to do with other Byzantine Orientals in the United States and Canada. They are strictly speaking vicars apostolic. They are nominated by the Pope directly. No regular missionary parishes exist for their priests, i. e. any priest having the *cura animarum* has jurisdiction respectively *all over* the United States and Canada for betrothals and marriages.

(e) The *Bulgarian Uniates*, about 15,000 under three vicars apostolic. They also use Old Slavonic and are to be found in Macedonia, Thracia and Constantinople.

(f) *Roumanian Uniates*. About a million and a half, chiefly in Transylvania (eastern Hungary). They have four bishops and use their own language in the liturgy.

(g) *Italo-Greeks*. About 60,000. A remnant of the old church of Magna Gracia, with an addition of the Catholic Albanians who escaped to Italy at the time of the Turkish conquest. They are scattered about Calabria and Sicily and have the famous monastery of Grotta Ferrata, near Rome, and colonies at Leghorn, Malta, Algiers, Marseilles, and Corsica. They use Greek liturgically and obey the local Latin ordinaries.

#### ARMENIAN BRANCH.

About 90,000. In the East they have one patriarch, of the title of Cilicia, residing at Constantinople. Sixteen sees; nine patriarchal vicars. They also have an archbishop in Lemberg (Galicia) immediately subject to the Holy See, as well as the diocese of Artwin, in the Caucasus.

#### ANTIOCHIAN SYRIAN BRANCH.

(a) *United Syrians*. 35,000. This community is subject to the Syrian Patriarch of Antioch. Nine dioceses. Syriac is used liturgically. Mardin is their religious center.

(b) *Chaldeans*. 70,000. Primate at Mosul, having the title of Patriarch of Babylon. Thirteen dioceses in Turkey and Persia. Syriac is used liturgically.

(c) *Chaldeans from Malabar*. This group is governed by three vicars apostolic. They number about 320,000.

(d) *Maronites*. They number about 350,000 and have a patriarch residing in the Lebanon and of the title of Antioch. Eight dioceses. Liturgically they use old Syriac and Kar-chouni, i. e. Arabic written with Syriac characters.

## ALEXANDRIAN BRANCH.

(a) *Copts*. About 15,000 *Catholics*. They have a patriarchate, restored since 1895 by Pope Leo XIII. The patriarch's residence is at Cairo. Three dioceses. Coptic (Bohairic), a later representative of old Egyptian, is the liturgical language.

(b) *Abyssinians*. This church of recent years has emerged from the ruins in which it was buried by persecution. Some 15,000 of Abyssinians are Uniates. They have not yet a bishop of their own. Abyssinian priests ordained for this rite use, as a temporary expedient, a translation of the Roman Mass in their own language, namely, the Abyssinian, a Semitic language. They obey the Latin vicar apostolic of Keren.

## COMPARATIVE TABLES SHOWING NON-CATHOLIC AND CATHOLIC POPULATIONS IN THE ORIENTAL CHURCHES.

## NON-CATHOLICS.

*Byzantine Branch.*

Greeks in the Kingdom .....	}	5,000,000 (?)
“ in the Patriarchate of Constantinople .....		
“ in Asia Minor .....		
“ in Colonies abroad .....		
“ in Crete .....		
“ in Cyprus .....		
Russians and Ruthenians in Russia official church with Georgia.		75,000,000
Old believers .....		22,000,000
Russians and Ruthenians abroad, chiefly in North America ...		500,000 (?)
Serbs in the Kingdom of Serbia .....	}	5,000,000
“ in Bosnia and Herzegovina .....		
“ in Hungary .....		
“ in Dalmatia and Montenegro .....		
Roumanians in the Kingdom of Roumania .....		6,700,000 (?)
“ in Hungary .....		1,900,000
“ in Macedonia .....		550,000
“ abroad .....		20,000 (?)
Bulgarians in the Kingdom of Bulgaria .....		4,000,000
“ in Turkey .....		400,000
Melchites in Egypt, Arabo-Syrians and Hellens .....		70,000
“ in Syria .....		250,000
“ in Jerusalem (with Mt. Sinai) .....		30,000

*Armenian Branch.*

Armenia Proper .....	}	3,000,000
Caucasus .....		
Asia Minor and Constantinople. Persia and abroad .....		

*Antiochian-Syrian Branch.*

Jacobite Patriarchate of Antioch .....	80,000 (?)
Jacobites in the Malabar .....	100,000 (?)
Nestorians in Turkey, Persia and Malabar .....	220,000

*Alexandrian Branch.*

Coptic Patriarchate of Alexandria .....	600,000
Abyssinians .....	5,000,000

Total ..... 130,420,000

## CATHOLICS.

*Byzantine Branch.*

Melchites .....	165,000
Georgians .....	
Uniate Greeks (Hellens) .....	1,000 (?)
Uniate Bulgarians .....	15,000
Italo-Greeks .....	60,000
Ruthenians .....	4,200,000 (?)

*Armenian Branch.*

Armenians .....	90,000
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*Antiochian-Syrian Branch.*

United Syrians .....	35,000
Chaldeans .....	70,000
Chaldeans from Malabar .....	320,000
Maronites .....	350,000

*Alexandrian Branch.*

Copts .....	15,000
Abyssinians .....	15,000

Total ..... 5,536,000

PAUL J. SANDALGI.

*Curtis Bay, Maryland.*

## THE PRIEST AND THE EXOEPTIONAL SOUL.

## I.

THE priest is the representative of God to the individual soul in the organized ministry of the Church. We think of him and speak of him as pastor of the parish. The term "parish" brings to mind a section of a city, a large number of Catholic families, collective worship, and other activities in parish buildings. The parish is a group. Views, traditions, spirit take on a form of systematic unity which becomes definite to imagination and thought.

The pastor is profoundly influenced by his collective impression of the parish as a whole. All of the arrangements for

worship, for meetings of societies, the parish school, and related activities reflect the needs and the unity of the congregation as a whole. It is not surprising, therefore, that the pastor is inclined to replace particular and detailed knowledge of each member of the congregation by an average impression of all those who are subject to his care. Thus he develops an impression of what may be called the average soul. He preaches to this imagined average soul. His interpretations of experience, of sin and suffering, of need and capacity, are governed largely by assumptions drawn from general impressions. There is built up then within the mind of the pastor a medium through which he looks at individuals and deals with them. Judgment is so often correct, and the guidance given is so often what is needed, that priests sometimes lose the power of seeing and discovering the real individual. They see him as one of a class or type.

We speak habitually of the average father, the average mother, the average child, the average German or Irishman. There is no reason why we should not speak of the average soul. In as far as experience, problems, temptations, capacities are alike in many lives, in understanding one of them, we understand all of them. Thus the collective impression of the average soul is founded in fact. One feels and thinks like another. Aspirations are easily understood because they are widely shared. There is found in the community a certain average of spiritual development and moral sense which tends to become practically the conscience of the average soul. Ordinary duties are performed with ordinary loyalty. Average provisions for worship and devotion satisfy this type of soul completely. A fairly intelligent priest whose zeal and judgment are worthy of his training will have little difficulty in dealing successfully with such average souls. Hence, the understanding of the collective soul of the parish, of collective needs and capacity, assures effective priestly service to that extent.

There is a saying among scientists that hope of progress in a science lies in unclassified remnants. That is to say, the challenge to science is in the things that are not yet explained, whereas its triumphs are in those that have been explained. Vigorous minds are stimulated more by a challenge than by a

triumph. While average arrangements for worship and spiritual direction in a parish may satisfy nearly all of its members, there will be ordinarily some who are not reached, not content, not adequately provided for by average arrangements. These are the exceptional souls. They are in a sense the unclassified remnants. They present a supreme challenge to our wisdom and sympathy. The priest who can recognize an exceptional soul when he meets it, who can understand it and deal with it in the light of its own exceptional needs without being misled by his average assumptions concerning average souls, is surely a master in Israel.

The exceptional soul is one whose experience, temperament, needs or capacities isolate it from the collective life of the parish, leaving it strangely alone. Parish arrangements bring it little comfort because it seems to stand apart from the current of parish life. It is sensitive, reserved, self-conscious. The routine of worship falls short of its needs because it has greater needs or greater capacities than those thus satisfied. Spiritual platitudes, uttered in the pulpit or in conversation, which really bring guidance and hope to an average soul, seem useless, even repellent to the more sensitive ears and eager minds of exceptional souls. They bring to these no light, no peace. The exceptional soul craves to be understood, while the average soul assumes that it is understood. The latter is satisfied by the word as spoken, but the former searches through the heart of the speaker to find the wisdom and vision of which words are but the symbol. When the pastor possesses the gift of discovering the individual, of interpreting heart and soul directly, he becomes master and prophet. When he is indifferent to the exceptional soul, incapable of understanding it or insistent in his misunderstanding of it, he loses all power to serve or guide it. It might not be unfair to judge the average pastor by his power to discover, attract or repel exceptional souls. If he is superficial, without spiritual ambition and discernment, or discouraging, he will repel such souls. If he is arbitrary and without sympathetic understanding, they will flee him. But the pastor that has sympathy, understanding, and patience, will attract and inspire them and be their tower of strength. Discernment of souls is never more a gift than when it enables a priest to recognize and help an exceptional soul.

Pastors make the mistake of assuming that these exceptional souls are cranks or bores. The least deserving of them deserve much time and patient effort. The hurry and cares of parochial life leave many pastors indisposed to give the leisure and care that these souls demand. Sometimes we are tempted to impatience because they reveal to us our limitations of understanding and our ignorance of the literature in which their guidance must be studied. Hasty judgment is always to be deplored. Sometimes souls are made exceptional through processes of life that are in the keeping of God. Sometimes they are made exceptional by mistakes in spiritual direction in early life. Opportunity then is given to us to correct the injustice that has come to them from a priestly hand. Surely a sense of the solidarity of the priesthood should dispose us to be generous here. Again, souls are made exceptional not by suffering or hurry but by grace and special capacity. It would be a tragedy in the life of any priest to classify as a crank or a bore one whom God destined to heights of sanctity.

The principles that should govern a priest in dealing with exceptional souls are simple. He should qualify himself to discover them when he meets them. He should assume responsibility in their direction without hesitation or evasion, when he is capable of doing so. When he finds that his endowments do not qualify him to deal with a particular soul, it is his duty in justice and mercy to find for that soul another director who is qualified. A pastor should never be reluctant to admit his own limitations for work of this kind. On the other hand he should not have the weakness to refuse the responsibility which he meets, nor should he on account of disinclination or laziness pass on to a fellow priest a duty of this kind which the Providence of God has brought to him. The literature which deals with methods to be followed in directing exceptional souls is abundant and satisfying. The pastor surely has the duty of making himself familiar with it.

## II.

It may be worth while to indicate types of exceptional souls if one may be permitted to say that there are types.

There is a type of soul made exceptional through resentment against a priest or perhaps a bishop or against the Church

itself on account of some disciplinary regulation to which exception has been taken. Many of us have had the sad experience of meeting those who had been "driven out of the Church". It is not important for a priest who meets a soul of this type to determine the right or the wrong in the situation. It is the business of the pastor to overcome the resentment from which the soul suffers and bring back to it the sacramental peace of faith. Good business men assume that in a misunderstanding with a customer, the latter is always right. That policy pays. No harm is done when a priest who meets this type waives the question of blame in the hope of replacing the distractions of resentment by the consolations of peaceful faith. Unfortunately, we may not assume that the representative of the Church is always right. Now and then souls will be alienated through inexcusable mistakes of the pastor himself. It would do no harm if at annual retreats priests were to examine themselves with scrupulous care as to the chance of having been unjust to members of their own flock and of having failed in the humility and sense of justice which would lead them to make manly apology and spare no effort to correct mistakes. I know of one instance where a thoroughly representative Catholic ceased to go to Mass on account of a misunderstanding with his pastor. A friend of the former in another city who had himself just been reconciled to the Church said to him: "Either you are right or you are wrong. If you are right, compel the pastor to apologize. If you are wrong, go and make an apology." After reflecting, the gentleman wrote a letter to the pastor offering either to receive or make an apology, leaving the decision to the latter. The pastor was equal to the occasion. He made an apology and restored happiest relations. There is not much in the clerical psychology that makes apology easy to the priest who is at fault. But surely the grace of the sacerdotal state should supply the strength that nature denies, when there is question of preserving faith and doing justice to a human soul.

Another type of exceptional soul is found when one feels temperamental aversion for a doctrine of the Church. Its Divine authority is really not brought into question, nor is the soul lacking in docility. The case is one wherein temperament and sympathy combine with lack of understanding and awaken

an aversion which is as disturbing as it is unwelcome. There are those for instance who feel aversion from the doctrine of eternal punishment in hell, from the theological opinion about the fate of unbaptized children, from the supposed doctrine of the Church concerning salvation of those outside her pale. In cases of this kind scolding avails nothing. It is a mistake to assume that the attitude has been taken deliberately or that there is the slightest self-satisfaction in it. It is the business of the pastor to study with greatest care the antecedents of it and to spare no pains in endeavoring to win the mind over to a saner view. Nothing could be less wise than to assume that the person in question is alone at fault or that a mere act of the will could correct it. There is a touch of rare humor in the story of an Irishman who had lost belief in the doctrine of hell. Argument brought no relief, but when the pastor asked the offender where a certain historical enemy of Ireland now is, belief in hell was restored immediately.

In a related type of soul we find a beginning of the loss of faith as both a grace and a mental attitude. Some subtle process that escaped attention of both victim and pastor set in and the harm had been done before its presence was suspected. This process may result from neglect of prayer, from misguided reading, from unwholesome companions, from personal experience, from the baneful influence of others who studied to undermine faith by ridicule, argument, or insinuation. It may sometimes occur as the result of conscious sin, but it is a mistake to assume that this is always an adequate explanation. Cases of this kind call for tedious study of their history and for careful observation no less than understanding of mental processes. Throughout the entire study of such a case, the intelligence, good faith, and self-respect of the sufferer must be scrupulously safeguarded. I have known cases where greatest good will, glad compliance with every suggestion offered, and practice involving stern self-discipline proved that the sufferer neglected nothing that might help to bring back faith and peace. Yet something stood in the way: faith delayed its return.

We have pressing need of careful study of the occasional instances of loss of faith which are to be met in these days. There is such variety among them and their mental and emo-



tional histories are so complicated that superficial observation and ready-made views of causes and remedies are pitifully inadequate. The difficulties increase by the fact that the sufferer often misunderstands totally the deeper causes of loss of faith, and misleads unintentionally those from whom assistance might come. There is not a more subtle spiritual problem confronting the priest than that of dealing with a soul which has lost, or all but lost, faith. "Superficial difficulties which appear as the representing symptoms, so to speak, are not the real ones. They may be answered entirely to the person's satisfaction and have absolutely no effect upon the restoration of faith." One must "pay little attention to the apparent difficulties and seek the underlying cause. It will often be found in the moral life of the individual. The reason why these cases run such a chronic incurable course is that to cure them means a moral reformation; an entire making over of personality. Few confessors realize what patience and expenditure of time this means and fewer still would be able and willing to make the sacrifice that it entails." (The Rev. Dr. Thomas V. Moore, C.S.P., in *The American Catholic Quarterly Review*, October, 1917).

There is another type of soul that suffers acutely because of inability to understand the Providence of God. The mysteries of suffering, cruelty, degradation, disaster stagger souls of this kind. Unfortunately they drift into a mistaken philosophy of life. If the fear of the Lord is the beginning of wisdom; patience with the mysteries of life is its continuation. If one assumes that mysteries must be explained, one must expect much suffering and little understanding. Perhaps pastors make mistakes in attempting to explain the Providence of God, when they should confine their efforts to help one to accept its dictates with abiding faith and without understanding. There are at this moment not a few non-Christians who have been looking with kindly interest upon the Christian faith, but the horrors of the great war have driven them back into a chilling atheism. Their mistake was in the initial attitude that led them to ask an understanding of God's government of the world. Robinson Crusoe was covered with shame and self-accusing humility when he found himself unable to answer Friday's question, "Why does not God kill devil?"

The most superficial review of the lives of the saints, or of the great believers that are found in every walk of life, shows us that simple, uncomplaining acceptance of the Providence of God has been the source of their wisdom and power. The existence of evil, the triumph of injustice, the immunity of wickedness from visible punishment, the agony of innocence, disaster striking noble men and noble women, seen in themselves, depress and confuse us. But when faith lifts our eyes and we see the wider vision of God's unfolding providence, we are helped to bear the mystery and find repose in the appeal of our helplessness to the mercy of God.

When a pastor meets souls of this kind, he must undertake to find and correct the mistakes that have brought on their unrest. Perhaps no two cases will call for exactly the same kind of treatment. It is surely a duty of the pastor to recognize the type and to work with unflagging industry and tolerant zeal to find the remedy. Sometimes the personality of the priest himself will accomplish the miracle. Sometimes the effort of the soul to tell its own story to a sympathetic hearer brings the desired relief. Sometimes judicious reading, happy analogies, appeals to homely experience are sufficient.

There is another type of exceptional soul gifted with keen moral and spiritual sensibilities and unable to reconcile itself to the ugliness of life and the faults of institutions. Such are idealists. They possess the temperament which gives us poet, orator, reformer, dreamer. Men and women of this type are caught by ideals and held to them. They judge the world and its complications in the fierce and steady light of perfection. They believe that they find warrant for this attitude in the text of the Gospel itself and in the marvelous character of Christ. Their demands on the Church are most exacting. Their impatience with the Church's patience toward human nature places them in such a frame of mind that average preaching, average Church ministrations, average Church attitudes toward sin and the sinner and faulty institutions, fail utterly to commend themselves. A pastor who dismisses this type of soul and assumes a superior air toward it thoroughly disqualifies himself to serve it. Very often an idealist of this kind will possess a range of information and instinctive understanding of social processes which place the pastor below the

idealist. He is ethically ahead of his time, perhaps ahead of his pastor. I have known idealists of this type, cranks we call them, who have wandered from city to city, from state to state, seeking a priest who would listen with patient understanding and give answer to questions which tortured their souls. I have known such to receive scant courtesy indeed and to have shamed pastors by the patience and loyalty with which they continued their search until they found understanding and direction that brought them peace.

Grave injustice is done sometimes to idealists and to social movements by pastors who lack understanding and fail to show elementary intelligence and justice in dealing with them. When a pastor meets types of this kind, if he cannot deal with them himself he should at least have the grace to seek out others who might do so. This ought to be done primarily for the sake of the direction of the soul that is in turmoil, leaving aside altogether for the moment all thought of the value of the idealist's dream in bringing about social justice.

There is another type of exceptional soul with which we are more familiar. It is that which has lost capacity for moral certainty. We say that they are scrupulous. They exaggerate all moral responsibilities and lack sense of finality in moral judgment. Everything that they think and say and do is brought into conscious and full relation to eternity. The process overwhelms mind and soul and causes acute distress. All moral laws are interpreted in a most exacting manner. Exemptions from customary spiritual and disciplinary regulations cannot be understood or are not trusted when they are understood. All sense of values between great and small is lost. The purest motives of the heart are seen in shadows that make them black. In proportion as spiritual self-confidence is lost, need of it increases. As a result, fears, illusions, exaggerations leave a trail of confusion that cause unhappiness, impair efficiency, and disqualify the soul for the touch of spiritual peace.

Another type is found in the exceptional sinner. He is very good or very bad. There is no middle way. We find here a combination of sincere desire for goodness with temperamental inability to be good, unless a kindly hand is always within reach to encourage and save.

The pastor who is a good pastor—that is, a good shepherd—will know these his charges, and they will know him as understanding friend and comforting father. The pastor who through curtness, impatience, inexcusable mistakes of self-justifying indifference fails of every delicate duty which he has toward these children of God, will find little comfort in the memory of his dealing with them when he is called upon to give an account of his flock to the Good Shepherd whose representative he is.

### III.

No pastor should overlook souls blessed by God with exceptional capacity for spiritual development. They rise far above the average level of the community, because they are called to a deeper understanding of the ways of God, to more complete consecration, to more intimate sharing of His blessed spirit. It is the duty of the pastor to discover such and to interpret duty and spiritual opportunity to them. The routine of confession and Communion, of sodality meetings, and of systematic or of haphazard service which satisfy the collective longings of the congregation leave these souls unnourished, unsatisfied. Very often they must be interpreted to themselves since they may not understand either their own spiritual capacity or the approved methods of developing it. If religion should be internal, personal, transforming for each of us, it must be all of that in a much higher degree to these exceptional souls. They have need of systematic spiritual direction as regards the interior life and of intelligent direction in spiritual reading and in the sensible adaptation of life to everyday duties and relations of the world about them. Among mothers, fathers, men and women in a typical city parish there will be found not a few who invite this particular attention and compensate it a hundredfold by the growth and holiness which they manifest without in any way becoming singular or attracting attention. One can scarcely find fault with those who would wish to develop a kind of lay religious community, scarcely recognized by those not informed, wherein kindred souls might find the spiritual atmosphere for which they crave.

The last type of exceptional soul to which reference will be made is that which has a vocation to the religious life. The

pastor ought to be skilled in discovering and fostering vocations. He should bring to his ministry the most profound reverence for the religious life and a prayerful desire to co-operate with the plans of God in directing such souls wisely. The priest who judges vocations superficially, who cannot see them where they do exist, or thinks that he sees them where they do not exist, is poorly equipped for his work. Pastors who discourage vocations or fail to instruct their congregations in the nature of the call to the religious life and the place of it in the Church, seem to miss part of the wisdom which is associated with their divine calling. The young are always timid in making the supreme decisions of life. They must be guided with discretion and in the spirit of impersonal service. There are some signs of vocation which are read with difficulty. There are complications among which the Will of God is hidden. The work of balancing conflicting claims of time and eternity, of preference and of duty, is not easy. A congregation in which vocations do not appear permits us to assume that the pastor's work has not been done completely. There is the problem of not only discovering and fostering vocations but also of understanding the type of religious life to which the soul may be called. Fortunately the literature on vocations and the religious life is rich enough and of such merit as to leave to the pastor no justification for misunderstanding or neglecting this duty.

#### IV.

The thought that underlies these pages is simple enough in itself, although the development of it has not been attempted without some timidity. In proportion as a pastor drifts toward views and impressions concerning average souls and adapts his philosophy of life to them, he may lose the gift of discovering, understanding, and dealing wisely with the exceptional soul. It is the duty of a pastor to guard against this process and to hold himself in readiness to discover and to serve the exceptional soul in the light of its needs and its capacities. It may be said without fear of error that herein lies the supreme test of his intelligence, of his spiritual insight, and of his fitness to serve God in the priestly state.

WILLIAM J. KERBY.

*Catholic University of America.*

## THE SECOND BOOK OF THE NEW CODE.

## Part II. Religious Orders and Congregations.

**I**N the first place the Code defines the exact meaning of the various terms used in this treatise on religious associations.

1. *Religio* means a society, approved by legitimate ecclesiastical authority, whose members strive after evangelical perfection by living according to the special laws governing the society and by taking public vows, either perpetual or temporary, to be renewed, if temporary, when the time for the vows expires.

2. *Ordo* denotes a religious organization in which solemn vows are taken; *Congregatio monastica* is a combination of several independent monasteries under one superior; *Religio exempta* means a religious organization, of either solemn or simple vows, that has been withdrawn from the jurisdiction of the Ordinary of the diocese; *Congregatio religiosa*, or simply *Congregatio*, signifies a religious body in which only simple vows are taken, which vows may be either perpetual or temporary.

3. *Religio juris pontificii* is a religious organization which has received from the Holy See either approval or at least the *decretum laudis*; *Religio juris dioecesani* is a religious organization which has been instituted by the Ordinary and has not yet obtained the *decretum laudis* from the Holy See.

4. *Religio clericalis* means a religious organization whose members are in greater proportion priests; otherwise it is called *religio laicalis*.

5. *Domus religiosa* signifies the residence of any religious organization; *domus regularis* is the house of an Order; *domus formata* means a religious house in which reside at least six professed members, of whom, if there is question of a clerical religious organization, four at least must be priests.

6. *Provincia* is a combination of several houses of religious under one superior constituting a part of the religious Order or Congregation.

7. *Religiosi* are those who have taken vows in any religious community; *religiosi votorum simplicium* are those who have taken vows in a religious Congregation; *regulares* are the professed members of an Order; *sorores* are women who have

taken *simple vows*; *moniales* are religious women with *solemn vows*, unless either by the very nature or the context of the canons its meaning is to be taken otherwise. There are also nuns whose vows are by their rule solemn, but who have for certain countries been declared simple by order of the Holy See.

8. *Superiores majores* are the *Abbas Primas*, Abbots who are superiors of monastic Congregations, Abbots of monasteries that are independent though belonging to some monastic Congregation, the supreme superior of any religious organization, the Provincial superiors and their Vicars, and all others who have the same jurisdiction as Provincials. (Canon 488.)

The Rules and particular Constitutions of individual religious organizations which are *not contrary* to the canons of the Code remain in force. Those rules and statutes that are *opposed* to the canons are hereby abolished. (Canon 489.)

For the erection of a house of an exempt Order, whether it is to be a complete community, called in law a *domus formata*, or only a residence with one or more priests and a few brothers, called in law a *domus non formata*, the *beneficium of the Holy See* is required, besides the written permission of the Ordinary of the diocese. (Canon 497.)

In each house of a religious clerical organization there shall be appointed several lawfully approved confessors in proportion to the number of religious who have the faculty, if there is question of an exempt Order, to absolve the religious also from the reserved cases of the Order. If a religious even of an exempt Order for his peace of conscience makes his confession to a priest approved by the bishop of the diocese where the confession is made, though such priest be not appointed by the superior of the Order for the confessions of the religious, the confession is valid and licit. All contrary privileges of Orders by which their subjects could not validly confess to a priest not approved for their confessions by the Order are hereby revoked. The priest who is thus chosen by a religious for his confession can absolve the penitent also from sins and censures reserved in the Order. (Canon 519.) This canon refers especially to men of religious Orders that are exempt and over whom the priests approved by the bishop have not jurisdiction, unless granted by the Holy See. According to the old law, members of such Orders could be absolved only

by a priest of the Order approved by the respective superior of the Order, or by a priest of another Order, or a secular who had been given faculties by the authorized superior of the Order to absolve their subjects. On 5 August, 1913, the Holy See allowed the members of exempt as well as non-exempt religious organizations to confess, without permission of the superior, to any confessor approved by the bishop; and such confessors had the right to absolve from sins and censures reserved in the Order to which the penitent belonged. The new Code confirms this decree.

Religious Sisters may validly and licitly confess to any priest approved by the bishop of the diocese for confessions in general, if the Sisters make their confession in a church, or a public or semi-public oratory. All contrary regulations of the Constitutions of Orders and Congregations of women are revoked. (Canon 522.) In convents of Sisters, however, no priest can hear the confessions of Sisters unless he is specially approved for them by the bishop, excepting in the case of serious illness, when any priest may be called by the sick Sister. The superioress cannot directly or indirectly forbid such a priest to come, as Canon 523 states. Outside the case of serious illness, if the Sisters wish to call another than their regular confessor, they must choose one who is approved for that purpose by the bishop; and the bishop is urged in Canon 521 to appoint several priests in the neighborhood of each convent who may be called when a special confessor is desired by a Sister. Former regulations about the ordinary and extraordinary confessor and the prohibition to superiors to demand a manifestation of conscience are repeated in the Code. (Canons 524-530.)

For the contracting of debts that amount to more than \$6000 the *beneficium* of the Holy See is required; for smaller sums the consent is required of the General Chapter, or of the General with his consultors, etc., according to the various rules of the individual religious organizations. For convents of Sisters subject to the bishop (diocesan religious communities) the written consent of the local bishop is needed. (Canon 534.)

As regards the novitiate, the new Code ordains that candidates must; first, be fully fifteen years of age; secondly, that they remain as postulants for six months in religious organi-



zations of women with perpetual vows, or as lay brothers in Orders and Congregations of men; thirdly, that they pass one complete and continuous year as novices; and, fourthly, that they live in the house of novitiate for that year. (Canon 555.)

The following would be invalidly admitted to the novitiate: (1) those who belonged to a non-Catholic denomination; (2) those who are not of the required age; (3) those who are compelled to enter by grave fear, or by deceit, or by force, or those whom the superior is thus obliged to receive; (4) married people, so long as the marriage lasts; (5) those who are professed members of another religious body or who have been professed members; (6) those who are subject to penalty for grave crime of which they are accused or may be accused; (7) bishops, whether residential or titular, though they be as yet only designated by the Pope; (8) clerics who by the law of the Holy See may be held by oath, for example in the regions subject to the Propaganda, to serve the diocese or mission, for such time as the oath lasts. (Canon 542.)

It is stated that the novitiate is *interrupted, in such a way that it must be made over again*: (1) if a novice after dismissal by the competent superior has actually left the house; (2) if a novice goes out of the house without permission with the intention of not returning; (3) if a novice remains outside over thirty days, either continuously or interruptedly, and even though he has the superior's permission, no matter what the reason may be. If a novice stays outside the novitiate over fifteen days, even though not continuous, and not over thirty, with the permission of the superior, or is kept out by force, it is sufficient for the validity of the novitiate to supply as many days as he remained outside. If a novice is not more than fifteen days away from the novitiate, the superiors may require that the days be supplied. This, however, is not required for validity. (Canon 556.) This Canon on the novitiate is very important, as the validity of the profession depends on its observance. It goes without saying that this law binds all religious, both men and women, religious with simple vows as well as those with solemn vows. Canonists will notice the great difference between the former legislation and the present law on the novitiate. Heretofore there was no general law making it necessary for a novice to spend the entire year in the

house of novitiate; in fact, so long as the novice remained under the obedience of the superiors, he might have been living elsewhere almost the entire year. Unless the constitutions of an Order or Congregation made such a novitiate invalid, there was nothing in the common law against its validity. On 3 May, 1914, the S. Congregation of Religious issued a decree on the requirements of the year of novitiate similar to the above (Canon 556). There is one difference, however, between that decree and the new Canon. The former required that any and all days spent outside the novitiate had to be repeated under pain of invalidity. The Code, amending this decree, is more lenient: it does not make it necessary for validity to repeat the days, if all the days one was absent during the year do not make more than fifteen. A day means a period of twenty-four consecutive hours. The novice may be frequently outside the novitiate for part of the day, but these parts of days are not to be added up to make days. They need not be counted at all. If a religious organization has more than one year's novitiate (and there are several that have two years according to their constitutions), only one year is required for validity, unless the constitutions explicitly demand both years for validity.

There is one question concerning the breaking of the novitiate that is not settled by the new Code, namely, when does a novice break his novitiate by going outside the enclosure without permission? Canon 556 says, if the novice leaves (*deservierit*) with the intention of not returning. The mere fact of going out, e. g. for a walk without permission, or for any other reason for that matter, does not break the novitiate according to this Canon. If he leaves, however, with the intention of not returning, the novitiate is broken then and there by the very fact that he has gone outside. It will be difficult in many cases to prove the intention not to return. Suppose a novice quietly leaves the house, being ashamed to say that he wants to give up the Order, but at the same time there are ample signs of such intention. If he regrets his step and returns after a few hours, or almost immediately, is his novitiate broken? It seems fairly certain that it is broken, for the conditions of Canon 556 are verified, viz. the intention to leave and the actual leaving, without permission. The case would be

more difficult, if he asked for permission to go out without saying anything about his intention not to return, when he did not mean to come back. Suppose there are signs afterward found that indicate this intention, we would still not have a clear case, as the second condition, that he should go outside the novitiate without permission, is not verified. One should feel tempted to apply the ancient axiom, "*Fraus et dolus alicui patrocinarum non debent*," and the permission to go out might be called no permission, as it was obtained under false pretences. The case, however, cannot be decided with certainty from the text of the new Code.

Canon 556 states that, if a novice is transferred by his superiors from one house of novitiate to another of the same order, the novitiate is not broken, and it does not seem to matter how many days may be necessary for the transfer.

The novice must be fully sixteen years of age before being allowed to take temporary vows. For perpetual as well as for solemn vows the age of twenty-one years is required under pain of invalidity. (Canons 572 and 573).

When the time for which the vows were taken has expired, there should be no delay in the renewal of the vows. Superiors have the right for a just reason to allow the *anticipation* of the renewal of the *temporary vows*; but not over one month. (Canon 577.)

In Orders of men as well as women and in Congregations which have perpetual vows, a novice must in the house of novitiate take simple vows for three years or longer if he should not have reached the age of twenty-one years required for perpetual as well as solemn vows. This period can be extended by the lawful superior by letting the religious take temporary vows again, but not for more than another term of three years. (Canon 574.) The vote of the consultors or of the community or chapter for the first vows of a novice is *decisive*, so that he cannot be admitted if the majority votes against him; for the subsequent perpetual or solemn vows it is merely *consultive*, and the superior is not bound to follow the vote of the majority. (Canon 575.)

Before first profession a novice must make arrangements to cede the administration of whatever he possesses to whomsoever he wishes for the time that he will be in simple vows, and

he is also at liberty to concede the use and the income of his goods to whom he prefers, unless the constitution of the organization demand otherwise. If this disposition was not made because he had no property at the time and he should while in vows acquire the same, for instance, by the last will of some relation or through any other title, he may notwithstanding his vows arrange concerning the administration and the use of the income as he desires. The novice in a Congregation may before the temporary vows make his last will and dispose therein freely of the goods he actually has as well as those he may acquire in future. (Canon 569.) These dispositions concerning his belongings the professed member cannot change arbitrarily, unless the constitution allow such change, but it can be done with the permission of the Superior General in Orders and Congregations of men or with the permission of the bishop for religious women, provided that the change is not made in favor of the Order or Congregation for a notable part of the property. Whatever the religious in any Order or Congregation acquire either by their work or by donations given them as religious, must be turned over to the Order. (Canon 580.) In religious communities with solemn vows the Order becomes the lawful successor to any and all temporal rights of the professed from the moment of the solemn profession, and if the Order is not capable of succeeding to the rights, as for instance the Friars Minor, the Holy See becomes the legatee. Of the goods he actually has before making solemn profession he can and must dispose as he thinks best within two months before solemn profession. (Canons 581 and 582.)

Concerning the studies to be made in religious communities that have priests as members, the Code requires that the course of Philosophy should last at least two years, that of Theology four. (Canon 589.) For five years at least the junior priests must pass a yearly examination. (Canon 590.)

In the houses of Orders with solemn vows, both of men and women, the Papal enclosure must be observed, even though the house be not a formal and complete community but only a residence. (Canon 597.) In any religious house of men or women belonging to an Order that has the obligation of the choir, the Divine Office must be said in choir if there are at least four choir members who are not legitimately impeded

by their work. If the constitutions demand it, even less than four would be bound to say the Office in choir. (Canon 610.)

The *communication of privileges* between religious Orders is abolished. Each Order enjoys only those privileges that are either contained in the new Code or directly granted to the Order. (Canon 613.)

Regulars, including their novices, are exempt from the jurisdiction of the bishop except in cases where the law states otherwise. (Canon 615.) Religious organizations with simple vows do not enjoy the privilege of exemption unless it has been specially granted to them. (Canon 618.) In all cases in which the religious are subject to the bishop they can be punished by him also with ecclesiastical censures. (Canon 619.)

Rectors of parishes in charge of a religious community are removable and can be changed at the pleasure of the bishop, who must notify the religious superior, and they can be changed also by the superior, who must inform the bishop of the change. Both the bishop and the superior act with equal right, and neither needs the consent of the other. (Canon 454.) In his duties as pastor he is subject to the bishop as well as to the religious superior. Whatever is given to the religious as pastor of the parish he acquires for the parish; otherwise he is like other religious. Notwithstanding his vow of poverty, he is allowed to accept, collect, and administer offerings for the good of the parishioners, for the Catholic schools and pious institutions of the parish. He is also permitted, according to his judgment and pursuant to the intention of those making the offerings, to expend such funds in the administration of the parish. The religious superior, however, has a right to ask for an account of his doings, as has also the bishop. Money collected for the building, maintenance, repairs, and decoration of the parochial church are in the keeping of the religious superior. (Canon 630.)

An *apostate* from a religious organization of simple vows as well as of solemn vows is one who, being a perpetually professed member, leaves the house unlawfully with the intention of not returning, or one who leaves the house with permission but stays away, with the intention of giving up his obligations as a religious. This wrong intention is presumed by law if

the religious does not return within a month or does not notify the superior of his intention to return. (Canon 644.)

The Code contains also rules for the dismissal of simply and solemnly professed members of Orders and Congregations. These regulations in most points agree with the former laws on this matter.

### THIRD ORDERS AND OTHER LAY SOCIETIES.

The faithful are deserving of praise if they join associations erected or at least recommended by the Church. They should beware of secret, condemned, seditious, suspected societies, and, in general, of all associations which endeavor to withdraw from the supervision of the Church. (Canon 684.)

All associations, not excluding those founded by the Holy See, unless these latter have special privileges, are under the jurisdiction and care of the bishop of the diocese. He has the right and the duty to inspect them according to the rules of the sacred canons. Those associations, however, which are by Apostolic privilege erected by the exempt religious in their own churches, are exempt from the visitation of the bishop in so far as their internal discipline and spiritual direction are concerned. (Canon 690.)

One may be a member of several societies. No one can, however, hold membership in two different Third Orders at one time. Nevertheless membership in one Third Order may be given up, so that another may be joined. Religious may hold membership in any society except a Third Order, unless the superior deems that the laws of the society are not compatible with the observance of the rules and constitutions of the community to which the religious belongs. (Canon 693.)

The entering of the names of members on the rolls of the society is required for valid reception in any society that constitutes a legal body. Those who desire to join must appear in person at the reception. Only in such societies and pious unions as are not organized bodies may enrollment of absent candidates be allowed. (Canons 693 and 694.)

Bishops, and for exempt societies regular prelates, have the right to deprive individuals of their membership, even though the statutes of the society make no provision to that effect. (Canon 696.) For serious reasons the bishop may suppress

any society, even those erected by the religious in virtue of an Apostolic indult. Societies erected by the Holy See itself can be suppressed only by the supreme authority.

No religious Order is allowed to establish a Third Order for seculars without special permission from the Holy See. Orders that have Papal approval for the Third Order cannot establish in any church a congregation of the Third Order without the consent of the bishop, though they may receive individuals into the Third Order. Regulars likewise need the special permission of the bishop, if they wish the Tertiaries to appear at sacred functions vested with the religious habit. (Canon 703.)

Anyone who has taken either perpetual or temporary vows in any religious community cannot at the same time belong to a Third Order, even though he was a Tertiary before becoming a religious. If he is freed from his vows and returns to the world, membership in the Third Order revives. (Canon 704.)

Confraternities and church societies cannot be established in any church without a formal decree of erection by the bishop or the regular prelate, if by Apostolic indult the faculty of erection of the society or confraternity is given to the religious. The bishop's assent in writing is nevertheless required for the validity of the erection of such societies by religious. (Canons 686 and 708.)

Confraternities may be established in any church, public oratory, and in the so-called semi-public chapels of hospitals, colleges, seminaries, etc. In churches and chapels for the exclusive use of religious Sisters the bishop can allow the erection of associations of women only, and of pious unions whose meetings consist only of devotional exercises without other business transactions. (Canon 712.)

FR. STANISLAUS WOYWOD, O.F.M.

*Franciscan Monastery, Paterson, N. J.*

#### A SECOND HONORARIUM ON SUNDAY.

THE prohibition against discharging a second obligation on Sunday, in the exceptional cases where the priest is allowed to say a second Mass, is well-known: "firma semper manente prohibitione accipiendi stipendium pro secunda

Missa". But there is such a large number of cases certainly, or probably, exempt from the prohibition, to which the principle of it would apply, that a detailed consideration of them may be of interest and practical utility to priests.

In the first place, when people give an offering, in order that Holy Mass may be said according to their intentions, presumably they give it subject to the usual conditions; and implicitly, at any rate, they follow the intention of the Church in reference to the obligation they wish to impose on the priest. The priest, on his part, unless there is some understanding to the contrary, implicitly binds himself to respect the relations established by the Church between himself and the donor of the honorarium. Consequently an obligation in justice is imposed on him in virtue of the honorarium that is given, or promised under the sanction of the same virtue, by the person looking for the Mass. The contract in such a case is a true bilateral one, entailing mutual duties in justice; and motives based on any other virtue, or different considerations of any kind—if there be such—are quite extrinsic and subsidiary to it.

It is true that the agreement is not one of sale; and in my opinion there is not even an "unnamed" contract—*do ut facias*<sup>1</sup>—in the case. For this would imply a certain equivalence between the Mass and the honorarium, and would carry with it a simoniacal taint. So it is better, I think, to hold, as is held by many, that the priest's obligation arises directly from a regulation of the Church, which is consequent on the duty undertaken or discharged by the person who has promised or made the offering.

However this may be, there is a definite *quid pro quo* on each side; and the resulting obligation on the priest to do his part by saying the Mass, is one of the most stringent and binding that can be conceived to arise on behalf of one of his people. Consequently it, especially, is aimed at by the prohibition against taking a second stipend on Sunday; and the only question is whether, or how far, other arrangements of a more elastic character are struck at by it.

Now one such is that whereby a parish priest is bound to offer Mass for his flock, on Sundays and certain other days, in virtue of the contribution they make, or may reasonably be

<sup>1</sup> See Noldin, *De Sacramentis*, n. 189.



expected to make, toward his maintenance. These Masses of course are not definitely stipulated for by the people. It is quite conceivable, and in fact I am afraid that it is often actually the case, that they do not know that the offering of Mass every Sunday for them is an important duty of their parish priest. It is, however, by the law of the Church one item in the contract to which he binds himself, and which the faithful, as a consequence, impliedly insist on. So that their contributions to his support and maintenance are given partly in consideration of the Masses he offers for them, and so have the character of a quasi-stipendium. And he is entirely debarred on a Sunday from satisfying this obligation together with that arising from an ordinary honorarium; even when the needs of his parish justify him in celebrating a second time.

Another case where a priest is bound to say Mass in virtue of an obligation in strict justice obtains in some districts in connexion with what is called a Purgatorial Society, which is usually organized in this way. On All Souls' Day as many of the people of a particular parish as can do so, attend Holy Mass; and give an offering, in consideration of which the deceased friends of all of them will have a Mass said for their eternal repose at certain specified times during the year—once a month or, perhaps, once a fortnight.

In some localities at any rate, these offerings are not given exclusively with a view to the celebration of the Masses in question. For, in the first place, the proceeds of the collection go very often only to those of the clergy who do not receive any fixed dues from the people. Frequently, too, the priests who do receive such, and consequently do not participate in what is realized on All Souls' Day, exhort the congregations to give a contribution, not only for the sake of their friends who may be in Purgatory, but also because this is a duty toward those of the clergy who are otherwise largely unprovided for. This is one of the reasons why no one thinks of contributing merely the minimum amount; although sixpence, no less than a pound, will secure the admission of one's friends to the list of those for whom the Masses are offered.

Now do offerings of this kind, made partly as a gift and partly for Masses, bear the character of a *quasi-stipendium*, as a parish priest's dues do? And is a priest, consequently,

forbidden to discharge the obligation in question by a second Mass on Sunday, after he has satisfied by the first one for a stipend received in the ordinary way?

Now of course it is out of the question to do this, if there is an undertaking that these Masses will be said at a time different from that at which the second Mass is usually said. And as a rule, it is clearly announced or definitely understood that they are to be celebrated on a fixed day other than Sunday, and at rather an early hour. The reason of this arrangement I daresay is that one of the Masses on Sunday must be offered for the people, and so it may be inconvenient to have another invariably allocated for a particular intention. Besides, during the summer months visitors and priests on vacation often officiate on Sunday. So that if that day were selected, members of the Society may be disappointed. Moreover there is some probability that a Requiem Mass can be celebrated when a week day is selected. And when an early hour is appointed, those specially interested will have an opportunity of going to Holy Communion at the Mass.

Sometimes, however, the priest is in no way bound as to the time when he will celebrate the Masses; the people expecting only that one will be said for their friends every fortnight or every month, as the case may be. I have not been able to find an authoritative ruling or any statement of a standard theologian regarding the lawfulness of utilizing a second Mass in such circumstances. So I am not prepared to dogmatize as to whether the obligation in question—a fairly common one in Ireland—can be satisfied in this way.

On the one hand there seems a considerable disparity between this case and that of a parish priest bound to offer Mass by reason of the *quasi-stipendium*. For the relations between him and his flock are mutual ones, binding in strict justice; whereas the members of the Purgatorial Society are not bound in justice, or in any other virtue, to give something to the priest in charge of it—his maintenance being partly, at least, provided for from other sources. So it seems arguable that, though the obligation of the priest consequent on availing of the generosity of the people is one of justice, his services in this particular are not looked on by them as their due in the same definite and rigorous sense as if there were question of a parish priest.

I know indeed that according to very many authorities an obligation of justice, however arising, may not be satisfied by a second Mass. Thus Lehmkuhl<sup>2</sup> says: "Neque obligatio ulla justitiae vel quasi-justitiae, v. g. obligatio parochi, qua pro populo applicare debet ea Missa potest extinguui." And Noldin<sup>3</sup> says in the same sense: "... Ecclesia semper prohibuit, ne binantes absque speciali privilegio pro secunda Missa stipendium acciperent aut per eam obligationi justitiae sive propriae sive alterius satisfacerent. Nihil tamen impedit quominus per eam obligationi caritatis vel gratitudinis satisfaciant."

Some theologians, however, hold the contrary view, namely, that it is only satisfying for a stipend or quasi-stipend that is barred. Thus Many in his work *De Missa* (p. 120), explains that outside these cases "an obligation, even though it be one of justice arising from a quasi-contract, can be lawfully fulfilled by the second Mass on Sundays". And his opinion is considered probable by an authority in the *Irish Ecclesiastical Record*.<sup>4</sup> Moreover this view receives considerable support from an answer of one of the Congregations which I shall quote in connexion with a subsequent case, and which, assuming that a particular obligation bound in justice, was to the effect that this could be satisfied by a second Mass.

However this may be, it is unquestionable that there is some analogy between the case I have been discussing and that of a parish priest; and as it is certainly unlawful for him to discharge his obligation in the way supposed, I should not like personally to follow a more lenient view as a Director of such a Society.

A somewhat similar question arises when a person leaves a legacy to a diocesan fund for aged or infirm priests, with the stipulation, or on the understanding, that a number of Masses is to be said by the beneficiaries. Now several hypotheses may be made as to the views of such a donor. His predominant idea may be to get the benefit of the Masses; and it may be quite secondary and merely incidental to his purpose to help the society in question. He may, and doubtless does, consider it more deserving or more in need than others, seeing

<sup>2</sup> *Theologia Moralis*, II, n. 296 (11th ed.). See also *Casus* II, n. 227.

<sup>3</sup> *De Sacramentis*, n. 207.

<sup>4</sup> October, 1906, p. 634.

that he selects it to receive his offering; just as for the same reason he may give an honorarium to one priest rather than to another. But his main intention is concentrated on getting the benefit of the Mass or Masses, in the first case as in the second; and it is for this purpose that he makes his contribution. In such circumstances, manifestly the prohibition of the Church covers the case of priests designated to say the Masses by the Society of which they are members.

Or, secondly, it may be the donor's main intention to benefit the infirm clergy fund, by giving a very large offering to it; it being only a matter of secondary interest that its members should say a few Masses for him. Now, even though this be his point of view, he may still definitely insist on the Masses being said; and may wish to bind the members as stringently as he can. And if this be the case, they are under an obligation of justice, but not I think in virtue of a quasi-stipend. And so in my judgment it is open to question whether a second Mass would suffice, according to the principle I have discussed already.

But if the donor, while expecting and desiring to have a number of Masses said for him, does not wish to impose this under any definite obligation, there can be no doubt, of course, as to the freedom of the clergy to meet his views by offering a second Mass. But if he specifies a particular number, it is plain enough that his intention will not bear this liberal interpretation; nor will it ever do so, indeed, unless there is something definite to support such a presumption.

So far I have been considering circumstances where money or money's worth is given, by those for whose benefit Mass is to be said. But, altogether apart from rights accruing in this way, cases may arise that entail an obligation of justice on the priest. Thus sometimes—over and above what may be a duty of common charity—priests are bound to say a definite number of Masses for their deceased brethren. Now very often this does not arise from ecclesiastical legislation at all. For though there is little or no doubt that it is competent to a bishop to make a regulation—and one binding in justice too—that his clergy should offer Mass for a particular intention, still as Lehmkuhl says: <sup>5</sup> “. . . Fit ut raro ab episcopis uten-

<sup>5</sup> *Op. cit.*, n. 282. See also Noldin, *op. cit.*, n. 196.

dum videatur tali praecepto, cum ipse S. Pontifex, re ipsa non consueverit talem applicationem injungere . . . ” So that our most definite and strict obligation, i. e. apart from one that may be motived by charity, more often than not arises from a contract made, or an understanding come to, in the diocesan synod or outside it, at the suggestion of the bishop.

Now leaving aside for the moment the question whether or not such an arrangement is binding in justice, it is to be noted as quite certain that it may be satisfied by a second Mass on Sunday. For the following query and the answer of the Congregation of the Council have reference to a case in all respects parallel: “Episcopus N. in Gallia exposuit, ab anno 1842 institutam fuisse in sua dioecesi sacerdotum congregationem S. Josephi, indulgentiam a S. Sede ditatam, cujus sodales semel pro unoquoque sacerdote confratre defuncto Missam celebrare deberent. Sacerdotes, quibus binare concessum est diebus dominicis et festis, secundam Missam celebrasse pro defunctis confratribus . . . Ordinarius, exorto dubio, quaerit, an Missa binationis offeri possit, ut in casu, pro defunctis confratribus.”

“S. Congreg. C. visis videndis, respondendum censuit: ‘Licere’.”

It is true indeed that Lehmkuhl<sup>6</sup> implies that there is only what he calls a “quasi-obligation” on the members of such a Society, and that this binds rather in charity than in justice. But I venture to say, with all respect, that when—as is the case here—a reciprocal obligation is contracted, this is brought about through the operation of justice, rather than of fidelity or charity. Of course to offer Mass for a deceased confrère is a great act of charity; but there is a much more stringent obligation in the case contemplated. Because a mutual promise has been made, and whatever about unilateral promises—as to which I shall say a word later on—the fulfilment of bilateral ones invariably constitutes an exercise of the virtue of strict justice.<sup>7</sup>

Besides, this view receives considerable support from a consideration of the Roman decisions on the question. In 1887 the Bishop of Vivieres in an application to the Congregation of the Council made the case that “obligatio [of the clergy]

<sup>6</sup> *Op. cit.*, n. 296.

<sup>7</sup> Lehmkuhl, *op. cit.*, I, n. 1285.

tanquam ex justitia habetur." And again he said: "Sacerdotes de quibus est questio ex justitia ad applicandum teneri. Adscriptis enim obligatio celebrandi inest saltem ex contractu innominato facio ut facias."<sup>8</sup> And the answer he got was that it was permissible to satisfy the obligation by a second Mass.

Moreover in 1871 an indult was granted to the Bishop of Trèves in virtue of which it was lawful for his priests to satisfy the rules of the Society to which they belonged, by offering their second Mass for the souls of the deceased associates. And manifestly, if the obligation between the priests were not considered binding in justice, the indult would not have been considered necessary.

However, it is only fair to say that in 1878 the Bishops of Nancy and Nîmes raised the question again, and making the case that there was in the circumstances an obligation not in justice but in charity, represented that an indult was superfluous: "Sacerdos eleemosynam nec directe nec indirecte percipit. Non directe, nam in facto nihil recipit; non indirecte, nam ad ipsam applicandam adstringitur non justitiæ sed caritatis vinculo. Unde . . . nihil vetare videtur, quominus pro suffraganda confratris defuncti anima secundum applicet sacrificium." And the reply, whether based on the reasoning of the Bishops or not, sanctioned the practice in question.

In regard to gratuitous promises, it is quite safe to hold that a second Mass will suffice to fulfill them. For, as Noldin says:<sup>9</sup> "Qui serio et cum animo sese obligandi promittit se pro aliquo Missæ sacrificium oblaturum esse, promissione ab altera acceptata, *ex fidelitate* tenetur pro eo Missam applicare. Plerumque tamen ejusmodi promissiones non serio fiunt et cum animo sese obligandi, sed benevolum tantum propositum ostendunt, quare veram obligationem raro inducunt."

It is well known about gratuitous promises in general, that the theologians are not agreed as to whether they oblige us in fidelity or in justice. But all hold that if the promissor wishes to bind himself *sub gravi* he must exercise strict justice. Because the virtue of fidelity is not susceptible, generally speaking, of a grave obligation.<sup>10</sup> And it is possible, of course, that a particular priest, promising a Mass without receiving any

<sup>8</sup> *N. Rev. Théolog.*, XIX, n. 3, p. 254.

<sup>9</sup> *Op. cit.*, N. 196.

<sup>10</sup> Lehmkuhl, *op. cit.*, I, 1285.

consideration for it, may wish to bind himself thus strictly; but the presumption is generally the other way.

Furthermore, even though he does not wish to undertake so serious an obligation, if the promisee, *owing to the hope* of getting the benefit of a Mass from him, does not seek to have one said by another priest, a duty in justice undoubtedly arises.<sup>11</sup> And as I have said more than once already, it is open to question how far the requirements of justice, when they are not consequent on the reception of a stipend or "quasi-stipend," may be met by a second Mass.

There are three cases explicitly exempt from the prohibition with which I have been dealing. The first occurs, or rather occurred, when a parish priest was justified in "binating," and was obliged moreover to offer Mass for each of two parishes of which he was in charge. It was recognized without question that he could discharge this twofold obligation on Sunday. Under the new Code of Canon law such a priest is bound to offer merely one Mass for the parishes jointly.

In accordance with the teaching of Benedict XIV the Congregation of the Council has frequently declared that all priests may satisfy for three stipends by the three Masses on Christmas Day.

And in the next place, it is to be noted that some bishops get power to allow their clergy to take two offerings on account of their poverty, or on behalf of some charity. Thus a rescript of the Propaganda bearing date, 15th Oct. 1863, runs: ". . . S. Smus D. N. Papa benigne decernere dignatus est, ut Ordinariis Missionum facultas impertiatur, quemadmodum per praesentes litteras iisdem tribuitur, indulgendi ut, justa et gravi causa intercedente, sacerdotes sibi subditi etiam pro secunda Missa in eadem die celebranda stipendium percipere possint ac valeant."

But there is a case on record where the Holy See, instead of allowing a parish priest to take a second stipend on Sunday, allowed him to say the Mass for the people on a week morning.

The theologians are careful to say that an offering made to a priest, by reason of the unusual difficulty attaching to the saying of Mass in a particular place, say at a long distance from his house, or at a particular hour, *v. g.* a very late one,

<sup>11</sup> Lehmkuhl, *ibidem*.

is not, when given for a second Mass, such an honorarium as falls under the ban of the Church.<sup>12</sup>

As for a priest who did not for any reason take an offering for his first Mass, and wishes to take one for the second, it is quite certain that he can do so. And the only reason for suggesting a doubt on the subject, is that the prohibition is invariably in ecclesiastical documents connected with the second celebration. But the opinion of theologians and a reasonable interpretation of the mind of the Church make it certain that the prohibition only runs when a honorarium has been satisfied for already. Thus one authority in the *Irish Eccles. Record* says: "The obvious intent of the prohibition is to remove the temptation to binate *intuitu stipendii*. This end is fully attained by merely forbidding the taking of *two* stipends. . . . Again, if a parish priest says two Masses on Sunday, the first in a convent or in a private oratory, the second in his Church *coram populo*, few, we think, would contend that he is bound to say the first Mass, *pro populo*. And yet if he discharges his obligation of celebrating *pro populo* at his second Mass, he will really take a stipend for his second Mass.<sup>13</sup> And another writer in the same periodical<sup>14</sup> says: "We think they do not forbid one honorarium whether it be received for the first or second Mass. Thus Varceno writes: 'Qui binas Missas celebrat non potest *duplicatum* stipendium accipere . . . Neque secunda Missa, *quando prima fuit applicata ad satisfaciendum onus ex justitia*, poterit applicari pro satisfactione alterius oneris pariter ex justitia' (Tom. II. cap. IV. art. I. p. 90.)"

Many theologians explain the law as forbidding a priest to satisfy an obligation in justice for himself or *for another* by the second Mass. So that according to them, an assistant who is appointed to help an infirm pastor, cannot, while taking a stipend for one, say the other as the Mass for the people, even quite gratuitously and out of pure kindness to the pastor. This is the teaching of Noldin in a passage I have quoted already.<sup>15</sup>

Other authorities,<sup>16</sup> however, take a more liberal view and see no difficulty in permitting such an act of charity; and their opinion is quite safe in practice.

DAVID BARRY.

*Limerick, Ireland.*

<sup>12</sup> Sabetti-Barrett, *De Eucharistia*, n. 714.

<sup>13</sup> *I. E. Record*, June, 1896, p. 537.

<sup>14</sup> April, 1891, p. 361.

<sup>15</sup> See above, p. 154.

<sup>16</sup> *I. E. Record*, May, 1907, p. 529.



## LEARNING FROM ST. JOHN HOW TO READ THE SYNOPTISTS.

THE title of this paper may be considered paradoxical to those who have been impressed by all that has been said in recent times about the supposedly unhistorical and symbolic character of St. John's Gospel. Still, to most of us it is natural to expect that, since John wrote many years after the Synoptists, he may supply us with elements lacking in the narratives of his predecessors. Although his Gospel is above all a spiritual and theological treatise, why may it not be a truly historical book aiming at producing faith by describing a few significant incidents? Hence this eye-witness and ear-witness would place before us a picture which he has seen himself, with a precision of detail not to be found in the Synoptic Gospel.

This view of the relation of the Fourth Gospel to the Synoptic narrative may be styled an ancient one: but it is not useless to reiterate from time to time truths which might have been forgotten. A book<sup>1</sup> from the pen of Father E. Levesque, S.S., has just achieved this task with great success, and will prove a very useful help for the reading of the Gospels and the harmonizing of the Gospel narratives. The merit and novelty of Fr. Levesque's work lie in the ingeniousness with which he resolves perplexing difficulties, in the most simple manner, without having recourse to any other theory than those most commonly advocated; but the possibilities of which were not generally suspected. I shall merely sketch in this article one of the suggestive views contained in Fr. Levesque's book, and test it by several well-known problems, most of them crucial ones for the harmonists. If the difficulties about the sequence of events as related by the Synoptists are solved by the text of St. John, we can rightly hold that from John we learn how to read the Synoptists.

The Apostles are not historians whose purpose is to give a biography of Christ, according to the standards of modern historians or even of a Greek or a Roman annalist, who would have aimed at preserving chronological sequence and indicating with a certain amount of precision the dates and places

<sup>1</sup> *Nos quatre Évangiles leur composition et leur position respective, Étude suivie de quelques procédés littéraires de Saint Matthieu.* Par E. LEVESQUE, professeur d'Écriture sainte au Séminaire Saint-Sulpice, Paris, 1917.

of the main events. They are witnesses who, according to the Master's command, go and preach the words and deeds of Christ. That Christ had really done such a thing, uttered such a saying, is the important point for them; accuracy as to circumstances of place and time is to them of quite secondary moment. Many reasons they may have had for grouping together facts which happened at distant dates; or to combine into one discourse sayings pronounced in various circumstances.

Unlike the historian who wishes to relate all the events he can gather concerning his hero, those preachers, of necessity, selected from the many words and deeds of Christ the substance of the Master's doctrine and a summary of His life. That is what they tried to rescue from oblivion in our behalf. The personal equation must have counted for a great deal in the choice each of the Apostles made. Still, soon a common fund of recollections made up the early catechesis, and since the facts selected were few and often repeated, they gradually assumed on the lips of the preachers a certain fixed outline and an almost stereotyped expression. Even certain groups of facts were generally associated together, and formed ever recurring cycles in the oral preaching.

In this way a plan both simple and convenient was soon adhered to and became traditional. The life of Christ was divided into four periods (each one of which could be developed by the preacher, according to the time allowed, the needs of the audience, etc.), viz. (1) the preparation of Christ for His ministry, (2) the Galilean ministry, (3) the journey from Galilee to Jerusalem, (4) the last week in Jerusalem, passion, death, resurrection.

This fourfold plan, though convenient for preaching, might be objectionable from a historical point of view, in so far as, by passing over the journeys of Christ to Jerusalem on the occasion of the great festivals, it gives the impression that Christ's life did not extend over more than one year, though some expressions hint at a longer duration.<sup>2</sup> But St. John, writing many years after the Synoptists, conscious of the lack of historical sequence in their narratives, aimed at giving his readers a guide to the reading of the Synoptists. In order

<sup>2</sup> Cf. Mk. 2: 23 and 6: 39.

therefore to ascertain the chronological order, we have to compare St. John with St. Mark and St. Luke. To illustrate this, let us take a few instances.

John records the cleansing of the Temple at the beginning of Christ's ministry; the Synoptists place it at the last pass-over. Whilst there is no impossibility in the repetition of such an incident, no decisive proof is brought against the identification; for it is only natural that minor differences could be pointed out in the two narratives. If they are the same event, John's chronology is more accurate. Such an act of authority is much more fitting at the beginning of Christ's ministry, when He resolutely assumes the rôle of defender of God's rights. Again, it is much easier to understand that the words pronounced by our Lord on this occasion could have been somewhat forgotten three years later, when taken as a basis of accusation against Him during His trial before Caiphas; hence the difficulty of the witnesses agreeing among themselves, when testifying against Christ. If He had uttered them as the Synoptists relate, just a few days before His trial, His enemies who were eagerly watching Him, would have found in their hatred a help to their memory, and would have accurately quoted His saying, without variation. Besides, the fact that the Synoptists do not agree among themselves as to the exact moment of the cleansing,<sup>3</sup> would confirm the view that John alone assigns the correct date to the event.

It seems therefore that John, here deliberately correcting the apparent inaccuracy of his predecessors, relates this event in order to restore it to its true place—transposed by the Synoptists. He also adds details which had been neglected by the latter as not so relevant to their purpose as they are to his own. Hence the divergences in the narrative can be accounted for as well as the two different dates assigned to the same event.

Now, why has the event been transposed by the Synoptists? Because they follow a plan which necessitates transposition of facts. On account of the fourfold division of their catechesis, they could evidently give no account of our Lord's ministry at Jerusalem previous to the last journey. They had therefore

<sup>3</sup> Mt. and Lk. place it on the evening of the triumphal entry into Jerusalem, Mk. on the following morning.

to assign or appear to assign to the last week of Christ's life any event happening in the temple.

Special emphasis has been laid upon the silence of the Synoptists on the raising of Lazarus, an event which, in John's Gospel, took so signal a place in the final working-out of Jewish hostility, and definitively precipitated the tragedy.<sup>4</sup>

It is but natural that John would bring out with the greatest detail possible to an eye-witness a fact so transcending and so dramatic in itself, so pregnant of consequence in Christ's condemnation, and so efficacious an illustration of the great teaching: *Ego sum vita*. On the other hand the Synoptists, until they reach the last passover, omit almost all events in or about Jerusalem, and they have to do it on account of the fourfold plan to which they invariably adhere. Again, the catechesis contained an example of a fact of resurrection which happened in Galilee: this was sufficient. Besides, they might have been silent in order not to draw attention or perhaps persecution on Lazarus and his family, whereas when St. John wrote they were dead. Here again St. John puts us under a debt for having alone preserved for us so incomparable a narrative, and having thus acquainted us with the sorrows and joys of Bethany as well as with the most touching expression of Christ's love for his friends.

St. John's narrative places the banquet at Bethany on the evening of the last Sabbath spent by Jesus on earth, before the triumphal entry. St. Matthew and St. Mark have here disregarded again the strictly chronological order. According to St. Matthew, the disciples, seeing a woman pouring a precious ointment on the head of our Lord, "felt indignation saying: To what purpose is this waste? For this might have been sold for much and given to the poor". (Matt. 26: 8.) St. John mentions explicitly the name of Mary and says that Judas made the remark: "Why was not this ointment sold for three hundred pence and given to the poor?" St. John tells us the name of the grumbler and the precise figure of 300 pence at which the ointment had been placed by Judas, who could appraise it at a glance. But he also mentions the real motive why Judas made the remark, "not because he cared

<sup>4</sup> Jn. 11: 47-53.

for the poor; but because he was a thief and having the purse was purloining what was therein" (12:2-8).

Now, there is no real contradiction between St. John and St. Matthew. The former wishes to give more accurate historical information; the latter, in his usual way, writes with a certain amount of indetermination, which is in accord with his didactic method and his familiar process of employing the plural of category.<sup>5</sup>

The fact that Matthew transposed this event (which happened six days before the Pasch, as St. John states) and mentions it in connexion with the plot of Judas, would show that he too thought of the traitor when speaking of the indignation of the disciples. But evidently the narrative of John is more satisfactory; the date is given with the accuracy of a precise and definite memory: details of a graphic and individual character such as an eye-witness would have been impressed with; a deep insight into the motives of Judas and Mary; all this throws more light than the simpler outlines of the Synoptists on a "noteworthy deed which has filled the Church and the world with the fragrance of its perfume".

St. John forces us, as it were, to look more deeply and attentively into some statements of the Synoptists which, at first appearance, might be misleading; and we discover that even where there might seem to be a contradiction, the real meaning of those Synoptic texts is exactly the same as that of the fourth Gospel. A notable instance in the case is the date of the last Supper, a question perhaps less perplexing than it is claimed. St. John, who had a share in the preparation of the passover, states the date of the Last Supper so clearly and consistently that his plain language is a great help in the understanding of the Synoptists. It seems, at first

<sup>5</sup> This method of condensation and generalization is exemplified, v. g. when Mt. describes the thieves as blaspheming, whilst according to Luke only the bad thief did it. Mt. grouped the people on Calvary by categories and, by a figure of speech, predicated of both thieves what was really done only by one, just as when he says (27:39), "they that passed by, blasphemed him, wagging their heads and saying: Vah, etc.", he does not mean that absolutely every one did it. His idea is simply to recall the fact—made use of in the early preaching, the oral catechesis—that Christ was insulted on the Cross. This literary method is verified in many instances in which it offers a satisfactory solution to real difficulties. Cf. 4:3, 7:11, 9:8; 8:3-13, etc.; cf. also the miracles grouped in chapters 8-9; the parables in ch. 13; the five great discourses of our Lord concerning the kingdom of God: 5-7; 9:35—11:1; 13; 18, 24-25.

reading, that there is a conflict of testimony as to the date of the Crucifixion in the Jewish calendar and the relation of the Last Supper to the paschal meal. The Synoptists seem to identify the two meals, whereas St. John expressly places the Last Supper before the passover and would make the Crucifixion fall on Nisan 14, the eve of the feast. St. John's date harmonizes well with the symbolism described by St. Paul, when he says (I. Cor. 5: 7): *Pascha nostrum immolatus est Christus*, since, in the context, the Apostle implies that Christ's death coincided with the very hour when the leavened bread was to disappear from every home, and the blood of the paschal lambs was shed in the Temple, viz., Nisan 14. Just on account of that symbolism, it is often objected against John's veracity, but not proved, that he artificially and unhistorically placed the death of Christ, the true Paschal Lamb, at the hour when the lambs were immolated. This is a gratuitous assertion. If St. John clearly affirms what the Synoptists seem to deny, it was in order to leave no uncertainty as to the real date. Now the difficulty lies mostly in the words with which the Synoptists begin their narrative: "the first day of the Azymes" (Mt. 26: 17); "the first day of the unleavened bread, when they sacrificed the pasch" (Mk. 14: 12). "The day of the unleavened bread came, when it was necessary that the pasch should be killed" (Lk. 22: 7). For in fact the rest of their narrative seems to be inconsistent with the date they have given; bearing thus unwilling witness to the chronology of St. John. They describe the day of the Crucifixion as an ordinary day, not at all as the day of the passover. The Sanhedrim, having said they would not arrest Jesus "on the feast-day", actually arrest Him on that day, the servants of the temple leaving their homes for the arrest of Christ at that most sacred moment when the paschal lamb was eaten in every home. The trial is held on the feast day, which would be unlawful. Simon of Cyrene is working in the fields (Mk. 15: 21); Joseph of Arimathæa buys linen cloth (Mk. 15: 46); the women prepare spices and ointments (Lk. 23: 56)—all of which would be contrary to law and custom. Again, the great feast of the passover would hardly be called "Preparation" (Lk. 23: 54). Everything points out that Friday is an ordinary day, not at all as the day of the passover.

Besides, what could be the meaning of our Lord telling his disciple (Mt. 26: 18), "My time is near at hand; with thee I make the pasch with my disciples"—except this: to-morrow would be too late; I must anticipate the Jewish passover. So the *spirit*, if not the letter, of the Synoptists is in accordance with St. John's narrative. Even the *letter* can be harmonized. In the first place we cannot identify too strictly the first day of the Azymes with Nisan 15. If we did, it would be a contradiction in terms to say with Mark: "The first day of the unleavened bread, when they sacrificed the pasch." But so striking and self-evident a blunder can hardly be made by Jewish writers as the Synoptists.<sup>6</sup>

If Mark notes that "the first day of the unleavened bread" was the day "when the Pasch was sacrificed,"<sup>7</sup> he wishes to qualify the first phrase by the second and clearly shows that he means Nisan 14 and not Nisan 15. Now if the Synoptists call Nisan 14 the first day, could it not be that the people had come to designate in a broad sense as "first day of the unleavened bread" Nisan 14, the day on which the lambs were killed, which was not strictly part of the feast?<sup>8</sup>

<sup>6</sup> "It is much more natural to conclude that the self-contradiction is due, not to the Synoptic tradition, but to a later error that has crept into the text. . . . Chwolson, assuming that the narrative in Matthew is based upon an Aramaic source, shows how, by the mere dropping out of one of two groups of four identical letters, which would be found in immediate conjunction in the Aramaic rendering of the statement, 'The day of the unleavened bread drew near, and the disciples drew near to Jesus'; that statement would be transformed into what we now find in Mt. 26: 17, viz. on the first day of unleavened bread the disciples drew near to Jesus. (*Das letzte Passamahl Christi und der Tag seines Todes*, p. 11.) And this simple explanation of the difficulty, he points out, is confirmed by the reading of the Sahidic version of Luke 22: 7, which runs: The day of the unleavened bread was near, on which the Passover must be sacrificed." (J. C. Lambert: "The Passover and the Lord's Supper", *Journal of Theological Studies*, 1902, p. 185-6).

This explanation of Chwolson (summed up and endorsed by J. C. Lambert) was replaced in subsequent editions—1907—by another, viz., that of a conjectural reading *quamme*, which means ordinarily *before*, but which can also mean *first*. A somewhat similar hypothesis had been suggested by Resch in 1895: *qedem* might have been the Aramaic word translated by *πρῶτος* in the sense of *πρότερος*. Whilst Fr. Lagrange approved of both (St. Mark, p. 349; *Revue Biblique*, 1896, p. 281), Fr. Lévesque considers them as ingenious; but gratuitously invented to explain Mt. and Mk.; unapt to explain Lk., and . . . useless (*loc. cit.*, p. 70).

<sup>7</sup> Cf. Lk. 22: 7.

<sup>8</sup> Perhaps the fact that Josephus reckons sometimes seven days (Ant. 111, 10, 5), sometimes eight days (ibid., 11, 15, 1), might prove that the feast could extend over eight days, then Nisan 14 might be called the first day.

Accordingly our Lord had His last supper on the night when Nisan 14 began, in the first hours of the day, "when it was necessary that the pasch should be killed". St. John makes it clearer that Christ anticipated the Jewish passover, the Last Supper taking place the night before the paschal lambs were killed. At the same time St. John says nothing different from what is really implied in the Synoptists.

Finally, there is hardly any difficulty in conceiving that our Lord could call this Last Supper a passover, even if observed on the eve, not on the legal day of the Jewish passover, and even if they partook of no lamb immolated in the Temple (in fact in the Synoptics there is no mention of a lamb), so long as He, the Master of the Sabbath, ordered that derogation; and He, the true paschal lamb, the Divine Victim who, on the morrow, was to fulfill all the types and figures,<sup>9</sup> gave Himself in food to His disciples. This would be indeed *the* Paschal supper and a greater passover than the "*magnus dies ille sabbati*".

The account of the Last Supper given by St. John, an eyewitness and an actor, is of considerable help for the clear comprehending of the real sequence of events, amidst the divergences of the Synoptic narrative. Guided by the precise details whereby he corrects and completes the accounts of the Synoptists, we can see clearly that Luke, following rather a logical than a strictly chronological order, grouped together all that concerned the shortcomings of the Apostles. To take Luke's narrative as giving the exact sequence of events would then certainly be misleading. Take, for example, the strife as to precedence which Luke places after the institution of the Eucharist, and the denunciation of Judas. This strife would come most naturally when the Apostles were taking their places at the beginning of the supper. Our Lord rebukes them in words; then He tries to impress vividly on their minds, by the symbolic act of washing their feet, that self-denial is the great law of His kingdom. Now St. John alone tells us of the washing of the feet, which took place not when supper

<sup>9</sup> "It must be remembered that the Supper was after all but a prelude to the drama of the cross, and the first celebration of the Blessed Eucharist a relative and anticipatory sacrifice, as subsequent celebrations are likewise relative and commemorative." C. J. Toner, "The Soteriological Teachings of Christ", *Irish Theol. Quart. Review*, June, 1907, p. 107.



was done (Jn. 13: 2), which would have been not so natural, especially since our Lord betook Himself again to table, but "at the beginning of the meal", as the Sinaitic and the Vatican Mss. have it.

Then, too, if we would adhere to the order of facts presented by St. Luke, we should conclude that Judas received Holy Communion. According to the narrative of St. John, the progressive exposition of the traitor is much better brought out. Before the supper, our Lord says (Jn. 13: 10): "You are clean, but not all". Then after the supper was begun (13: 21), "Amen, amen, I say to you, one of you shall betray me". The disciples looked one upon another doubting of whom he spoke. The Divine Master does not seem to be willing to tell clearly and publicly; but to the query of the beloved disciple, He answers in a low tone of voice: "He it is to whom I shall reach dipped bread". And when He had dipped the bread He gave it to Judas. To that mark of friendship the traitor was irresponsive, and to conceal his trouble Judas asked like the others: "Is it I, Rabbi?" Christ answered, "Thou hast said it: that which thou dost, do quickly." And he went out. No one, but John, suspected the reason of his hasty departure. Then our Lord, freed from the evil presence of the traitor, opened His heart and said: "Now is the Son of Man glorified," etc. (Jn. 13: 31-32).

At this precise moment should we place the institution of the Eucharist, not related by John, because he had given his teaching on the Eucharist before, when speaking of the bread of life in connexion with the multiplication of the loaves (Jn. 6).

Resuming, then, the narrative of John 13: 33-35, we see our Lord announcing His departure. St. Peter protests and our Lord foretells the disciple's denial.

The farewell discourse of Jesus (Jn. 14) brings the supper to a close. Jesus goes out toward Gethsemani (Jn. 15-16). Before going over the brook of Cedron, He uttered what has been called His sacerdotal prayer. Then He went forth over the brook Cedron, and entered the garden of Gethsemani.

Detail and completeness are added to the synoptic narrative of the Passion by the Gospel of John, so that, owing to his recital, the sequence of events is smoother and more natural.

Concerning the arrest of Jesus in the garden, for instance, we learn from John alone the fact that the soldiers and servants fell to the ground at the word of Christ; that it was Peter who struck with a sword the servant of the high-priest and that the name of the servant was Malchus.

The trial before Annas is narrated only by St. John, the disciple "who was known to the high priest" and who "went in with Jesus into the court of the high priest". He, an eye-witness, omitted the examination before Caiphas, generally known to tradition and related by the Synoptists, and he gave the one which was least known, but of which he was well aware. Probably the court of the high-priest lay between his house and that of Annas, as is the case in many Oriental houses. Christ was brought to "Annas first". This implies that He had also a hearing before Caiphas, about which, however, St. John gives no details. It was about 1 to 2 A. M. The Sanhedrists were not yet assembled; in order to give them time to gather, Annas questioned Christ; it was also hoped perhaps that some ground for accusation would be discovered in the meantime. And while Peter in the court below denied his Master, Caiphas, anxious to satisfy his hatred of Christ, hastened to his father-in-law and questioned Jesus about His disciples. Later on, about 3 A. M., when the members of the Sanhedrin were assembled, he came back to meet them and preside over the council: and then "Annas sent him (Christ) bound to Caiphas the high-priest" (Jn. 18:24) for formal trial. So there is no need of transposing (against all good Ms. authority) v. 24 between v. 13-14, as suggested by St. Cyril and positively indicated by the Syriac Sinaitic Ms. It is better to accept simply and entirely the narrative of St. John, who tacitly corrects the impression that the examination before Caiphas was the only one. In view of the omission of the full trial before the high-priest, related by the Synoptists, he cites (v. 14) the declaration of Caiphas, perhaps to intimate that with such a man as president it was a foregone conclusion that Christ would be condemned.

As to Peter's denials, it has often been maintained that most likely "three distinct times during the night Peter was recognized by various persons, and that on these three occasions he proved false to his Master, each time reiterating his denial un-

der different forms and before more than one witness".<sup>10</sup> The Evangelists mention these three occasions, but since they do not aim at narrating the facts with the utmost precision, they content themselves with quoting only some of the words uttered then. The Synoptists seem to place the three denials in the house of Caiphas, because they omit the preliminary examination in the house of Annas; their mention of the first denial, therefore, is retrospective. St. John, sacrificing dramatic propriety to chronological accuracy, places the first denial in the court, during the trial of Jesus before Annas. Afterward Peter went to the vestibule (Mt. 26: 71), and when he returned our Lord had been led to Caiphas. It was about 3 A. M.; the cock crew, and Peter, confronted again by servants and maiden, reiterated his denial. Then, "after the space as it were of one hour" (Lk. 22: 59), as our Lord was being taken from Caiphas, Peter, accused by persons among whom was a kinsman of Malchus, "began to curse and swear that he knew not the man" (Mt. 26: 74). And immediately the cock crew again. Our Lord turned and looked on Peter, who went out weeping bitterly.

Just as John implies, without mentioning, the agony in the garden, so he implies without mentioning the repentance of St. Peter. In the same way he gives us details about the trial or the preliminary inquiry before Annas omitted by the Synoptists, whilst he omits both the hearing before the Sanhedrin which had been held during the night and the second meeting which took place "when morning was come, that they might put him to death". Perhaps our Lord was not present at the morning meeting the purpose of which was to determine the way of discrediting Him in the mind of Pilate. At least Matthew and Mark do not mention His presence, and Luke combines the two sessions. But that Jesus had been condemned to death previous to His trial before Pilate is assumed by John (19: 24), who in his narrative clearly gives the impression that they had expected Pilate merely to carry out this sentence. He proceeds to narrate what the Synoptists omit, the conference between Pilate and the Jews (28-32) and two private examinations of Jesus by Pilate (18: 33-38 and

<sup>10</sup> Fouard, II, 281.

19:8-11); and from his recital the different phases of the trial before the governor are seen in bolder relief than from the Synoptic account.

The hour of the Crucifixion, or of the sentence passed by Pilate, St. John tells us (19:14), was "about the sixth hour on the eve of the passover". It is difficult to believe that, if he is accurate as to the question of the day, he is not also correct as to the hour. This indication, however, does not seem to agree with the hour mentioned by Mark (15:25). "It was the third hour when they crucified Him." The preference in point of accuracy must be given, it seems, to the Evangelist who stood by the cross. How then reconcile him with Mark? We cannot have recourse to the explanation that whilst Mark divides the day into four parts of three hours each, John reckons the hours according to our modern computation; for the "sixth hour" would be 6 A. M.; and, besides the fact that we have no evidence of such unusual computation being adopted by St. John, it is clear that the many events which happened after the trial before the Sanhedrin, could not be compressed between daybreak and 6 A. M. Now is it necessary to have recourse to the possible, but not well substantiated, hypothesis of an error having crept into the text of John, an error which, owing to the form of uncial letters used in Mss., would consist merely in the interchange of the characters *F* and *Γ*, viz., "sixth" instead of "third". It is enough to admit that Mark gave only an approximative date, John says *about* the sixth hour; it might be 11 A. M., which would be nearer the real hour than the one assigned by Mark.

The title on the cross, the Jews' criticism of it, and the conduct of the four soldiers are given with more exactness by St. John than by the Synoptists. With what exquisite skill he indicates the contract between the group of the four plundering soldiers with the centurion and the group of the four ministering women with the beloved disciple—his own name together with that of his own mother being omitted out of reserve.

John tells us with his precise knowledge of the "jar of sour wine set" by the soldiers for their own use while on guard. He had stood close to that vessel and had seen also the hyssop upon which they had placed the sponge full of sour

wine. Christ, who had refused the stupefying draught which would have clouded his faculties, accepted (John tells us) what is given to Him out of compassion to quench His burning thirst and will not prevent Him from surrendering His life.

Three of the seven words of Christ on the Cross were preserved for us by St. John who, standing at the foot of the cross, heard from the Saviour's lips the *Ecce Mater tua*, the *Sitio*, the *Consummatum est*. What a loss to us, had he not added this precious treasure to the Synoptic account!

John certainly helps us to read the Synoptic account of the Passion. The same may be said with even more truth of the accounts of the Resurrection.

In the narrative of the women at the sepulchre it can be shown—with consequences most happy for the solution of otherwise inextricable difficulties—that the exquisitely graceful and graphic recital of our Lord's appearance to Mary Magdalen given by St. John is the same as is summed up in the first Gospel and reduced to an unadorned outline, a mere sketch such as would be sufficient for a theme to be expounded in the apostolic catechesis. According to the literary method of Matthew, what is strictly true of one woman only is predicated of a whole category: viz. the holy women. Instances of this method have been mentioned above. This identification of the appearance of Christ to the holy women with that to Mary Magdalen sheds a great flood of light on the Gospel narratives of the Resurrection and renders considerably easier the harmony of apparently conflicting accounts. For to deny the identification of the condensed recital of Matthew, somewhat completed by Mark (15: 1-8) and Luke (24: 1-8), with the finished description of John would imply that Christ appeared twice to Mary Magdalen—once when she was alone (Jn. 20: 1-18), and the second time when she was with the other women (Mt. 28: 1-9). This is a rather improbable repetition. Now St. John's purpose is not to repeat the Synoptic narration but rather to add to it precision and completeness. This aim it is that determines the selection of the details he has preserved for us: but he helps us to understand better the Synoptic recitals and to reconstruct the real sequence of Christ's appearances.

If we give a strictly chronological interpretation of Matthew, how can we understand that, whilst the women have really seen Christ on their return from the tomb, they simply tell the apostles that "they had seen a vision of angels who say that he is alive" (Lk. 24:33), as the disciples going to Emmaus testify? This difficulty, though not always mentioned by interpreters, is a very serious one. Some speak hesitatingly of a transposition of Mt. 28:9-10; others of another group of women.

The sequence of events after the Resurrection according to John is as follows (and indeed it seems very satisfactory): Mary Magdalen and her friends came to the sepulchre very early and they saw the great stone rolled back from the sepulchre. Mary ran to Peter and John to tell them that the tomb had been violated. In the meantime an angel tells the women not to be affrighted, but to notify the disciples that Christ goeth before them into Galilee. They went out quickly running to inform the disciples. Peter and John, warned by Mary, arrive and see that a miracle has taken place and they believe. Mary, having reached the sepulchre after them, as seems likely, stood there weeping, even after they had departed. Then Jesus appears to her and commands her to go to His brethren. She goes and tells them, "I have seen the Lord". But to her alone He had appeared, according to John, and this is exactly what Mark says: "He appeared first to Mary Magdalen," (16:9), and what Matthew wishes to express—when he, agreeably with his method, predicates of the whole group of women what had happened only to Mary Magdalen. "Jesus met them saying: All hail" (Mt. 28:9) corresponds to (John 30:16), "Jesus said to her: Mary." "They took hold of his feet", (Mt.), corresponds to "Jesus said to Mary: 'Do not touch me', or rather do not continue holding me," a present imperative which implies that she had taken hold of His feet. Then the same identical message in both, "Go tell My brethren."

Evidently in the preaching or catechesis (summed up in the first Gospel) chronological and historical accuracy were secondary; a mere outline was sufficient. St. John does not sum up any preaching; he writes an exquisite and complete narration. Now, Matthew does not contradict John's narra-

tive, but, indifferent to accuracy of details and anxious to get to his thesis—"the Messias is now invested with all power in heaven and in earth. Going therefore, etc."—he merely outlines with larger classification what John describes with precise detail. From John here again we learn how to read the Synoptics. But his narrative is not merely a historical supplement of other narratives. It is complete in itself. Whilst John adds some appearances of our Lord to those related by the Synoptists or completes their narratives of the same facts, he follows his own plan and chooses the incidents which may serve it best, showing us (20) how slow and gradual was the development of the faith<sup>11</sup> of the disciples in the Resurrection of the Son of God, how it rested on various appearances, and how it attained its climax in the act of faith of St. Thomas, "My Lord and my God!" Nothing could be a more fitting conclusion of St. John's Gospel than such a profession of faith in Jesus the Messias, Son of God.

JOSEPH BRUNEAU, S.S.

*St. Mary's Seminary, Baltimore.*

#### ATTENDING SCATTERED MISSIONS.

HOWEVER much those of us whose native tongue is English may feel the need of a more extensive Catholic literature, we certainly cannot complain of the dearth of valuable works on the subject of Pastoral Theology. Already three Cardinals have left the stamp of their genius on treatises truly able and admirable; others, like the late Bishop Hedley and Father Keatinge, deserve our lasting gratitude; while the past twenty years have presented the interesting spectacle of fiction being wielded to serve the same purpose. All of these, however, contemplate the priest dealing with congregations in normal conditions. Not much has yet been said to guide him

<sup>11</sup> The unbelief of the apostles described by Mark (16:11, 13, 14) is also mentioned by Mat. 28:19: *καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν*. The Vulg. translated *quidam autem dubitaverunt*. But *οἱ δὲ* refers to the very same Apostles who now adore Christ, those very same who had been incredulous. Since there is no pluperfect in Hebrew, the Greek equivalent was naturally enough the aorist. Mt. 28:16 reads in the Vulgate, *ubi constituerat illis Jesus*. Why should not 28:17 read *dubitaverant*? Those apostles who had been unbelievers now adore Christ, as did St. Thomas. We come to this interpretation because we learn from St. John how to read the Synoptics.

in difficulties which vary with the variety of circumstances under which an individual or group of individuals find themselves. For the purpose of drawing attention to some of these, the following suggestions are offered regarding the attending of a scattered mission, or one in which a small number of Catholic families are located for the most part at a considerable distance from the church and from one another.

The rule which most surely covers every requirement is that which says: " Their fervor will increase or decline in proportion to the time which the priest spends in their midst ". It is the limitation to this time more than inexperience, or lack of training, or accomplishments, or tact, which stands out as the one impediment seriously affecting the spiritual care of such congregations. The young assistant, always ready for late and early hours in the confessional, for High Mass Sunday after Sunday, for the after-midnight call to the Emergency Hospital, may very likely demur at the prospect of absenting himself frequently from his room or library or accustomed pursuits to pass hours and days with no pressing engagements, taking part perhaps in conversations and pastimes in which he finds no interest. Even the Indian missionary, deprived of every luxury, often of the commonest necessities of life, subjected to all manner of hardships and fatigues, finds nothing more trying than the want of companionship, the dull, wearying routine, the frequent returns of ennui. All this, however, does not excuse us; we have been ordained for the people; our time is for them.

God has willed that the Grace on which their salvation depends come through our ministry, and, as Cardinal Newman has established, " Personal influence is the means of propagating the Truth ". Herein lies our power over their minds and hearts. It is instinctive in a fervent Christian to crave for the recognition and affection of the priest. Much more than we generally imagine, they are given to identify their devotion to religion with the esteem in which they hold their pastor. Illogical, unwarranted, as his conduct may seem, that state of mind which makes it possible for a man of Faith to stay away from Mass because of some dislike for the priest is a consequence of this. And there is also the consoling feature that a very much larger number are corresponding more faithfully



with their religious duties because of the personal regard they entertain for him. If, therefore, we would bring the people to God, we must be among them; if we would be all we should be in assisting them in their struggle for eternal happiness, we must be with them not only in spirit and affection but personally and actively. In a country mission how can those intimate relations exist between pastor and people if they see him only during the few hours he is in their church on an occasional Sunday morning?

Then, we must not forget that these people generally do their part; they contribute to our support without a murmur; they answer our call; they follow our lead; they are willing to give us their absolute confidence. No wonder they experience a feeling of abandonment, observing us month after month, year after year, without any disposition to be near them, or to cultivate their friendship, or even serve them beyond the minimum of time which the broadest conception of duty demands. Should this small distant congregation be residents of a town, our frequent visits become a matter of still more urgent need. There are greater temptations; there are more dangerous forces at work; there are greater distractions; there is less simplicity of Faith. Any neglect on our part may soon be attended with serious consequences.

There are other reasons demanding the prolonged stay in a scattered mission, and these more cogent than the former. Those people, like all others, must have ample opportunities of receiving the Sacraments; they also need instruction and exhortation; children are to be instructed and prepared for the Sacraments; adults in similar need will be found occasionally; sometimes there is a convert to instruct; there are delinquents to be aroused; the old and invalid to be attended; now and then an unfortunate marriage case to be adjusted; there are prevailing evils to be stamped out, scandals to be prevented, quarrels to be settled; there must be time for the care of the church and the sanctuary; from time to time acolytes are to be trained and every provision made that Holy Mass be offered with all the respect and reverence possible; in many places time and effort can maintain a choir capable of contributing to the devotion of the congregation. It goes without saying that in these days of rural telephone service, improved roads,

and motor cars at a price which all can reach, failure to meet the needs of a scattered congregation is less easily excusable.

It is perfectly clear that all this can not be accomplished in a hurried trip on Sunday morning, leaving for home again as soon as the congregation has dispersed after Mass. Very often nothing more is possible just then because of the exigencies which oblige a priest to multiply himself on Sunday in order that the greatest possible number have an opportunity of hearing Mass. But when the Sunday rush is over, can we sit leisurely in our libraries satisfied in conscience that we have done all that can reasonably be expected of us in fulfilling our obligation toward the people at a distance?

Successful work among even a very limited number so circumstanced requires a more than ordinary initiative. There is a danger of our overlooking this. In a compact parish, no matter how large, the manifold ordinary duties easily adapt themselves to a routine. The hours for Mass, confession, etc. come round of their own accord; religious instruction is conducted at fixed hours in the parish school; one hundred or two hundred are prepared for confirmation, no further organization being necessary than dividing them into a certain number of classes. There is little in the way of our administering a city parish much the same as a neighbor administers his. But in a scattered mission the distance of families from church and from one another, the inconvenience of seasons, roads, etc., and the absence of Catholic schools necessitate a constant foresight in assembling people, or meeting them individually so that the hearing of a few confessions, the preparing fifteen or twenty children for the sacraments, is accomplished only through a succession of plans and appointments as varying as the circumstances to be provided for. The ceaseless demands on the time and energy of priests assigned to large city parishes have no parallel in the life of a pastor whose flock, though scattered, is not numerous.

Nevertheless a pastor so situated, proving himself equal to one emergency after the other, whose people give evidence of adequate attention and thorough training, leaves no doubt that success was due to a rare resourcefulness and a rare capacity for organization.

Edifying attendance at public devotions, varying with the recurrence of feasts and liturgical seasons, so characteristic of the fervent city parish, it is useless to attempt to secure in a country church, most of whose people reside at a considerable distance. The efforts of the zealous pastor who has to face such a condition must be confined in great measure to the promotion of devotions which may be practised in the home. There is also the compensation that the quiet of a country home affords greater facilities for private and family devotion than are possible amid the distractions of the busy, pleasure-seeking city.

Through his visits to the home as well as through the pulpit the practice of family prayer can be universally established. Devotions in accordance with the season can be provided for by recommending in addition, e. g. the use of meditations and reflections on the Passion during Lent, the Litany of St. Joseph in March, the Thirty-days' Prayer to the Blessed Virgin in May, the Litany of, or acts of Reparation to, the Sacred Heart in June, the Litany of the Saints on Rogation Days, the regularly prescribed Rosary Devotions in October, etc., etc. Providing homes with suitable and ample reading matter is the task easiest of all to accomplish. A little effort year after year makes the church library possible under the most straitened financial conditions. No district is too distant, no people are too scattered, to be honored by the visit of the Catholic book-agent, especially when assured of the pastor's coöperation. A like assistance will be guaranteed in prevailing upon parents to supply their houses with religious pictures, statues, crucifixes, etc., an object well worthy the zealous pastor's attention. Some managers of Catholic weeklies have already agreed, and probably all would agree, to the proposal that the paper be sent free of charge for three or four weeks to every family in the mission on the pastor's furnishing the names and addresses. With the usual exhortations from the pulpit on the duty of providing Catholic reading for the home, it has been found that an average of more than ninety per cent asked to continue the subscription when the three or four months had expired. I have dwelt on these details at some length, because we generally discover that people deprived of all the advantages of attending church regularly are precisely

those whose homes are lacking in all those externals which contribute to private devotion, and because the pastor can succeed in having the families of a scattered mission so provided with these helps with no greater difficulty than will be required to place them in the homes of a city parish. When people can assist at Mass only once or twice a month, more than ordinary care is required on the part of the pastor to keep them mindful of the obligation of sanctifying Sunday. In every congregation so circumstanced we find certain good families scrupulous in the practice of setting apart an hour or more for reading the prayers at Mass, reciting the Rosary, teaching Catechism, or other pious exercises.

This we can safely teach and exhort. Whether in the pulpit, or the confessional or in private conversations, to lay this down as an invariable rule will produce none but the most wholesome results. The true Catholic home is well supplied with prayer books. The pastor will do well to interest himself in the character of the prayer books offered for use. Between the aim to catch the eye with an attractive, costly binding and the aim to produce a book occupying the least possible pocket space, publishers are flooding the market with a variety of manuals whose existence is probably impeding rather than stimulating the devotion of the faithful.

All these assistances can be provided for families in a scattered mission even more effectively than in a city. Not so with the work on which more depends than upon anything else—the instruction of the children. Here more than in any other undertaking will initiative be a desideratum in the pastor. It is claimed by some that the priest who finds no attraction and wins no success in teaching catechism is *ipso facto* disqualified for the work of the ministry. Whether such a one might do valuable service in a compact parish where the need is largely supplied by a parish school and religious teachers, he is certainly doomed to failure from the outset when his lot is cast among people deprived of these advantages. How are the poor children of the scattered congregation to be reached with anything like frequency? First and foremost, the pastor must impress upon parents in season and out of season that this duty is primarily theirs; that each house is constituted a school of religious instruction of which he will be the regular in-

spector. He can go further and teach parents publicly and privately how the work of this school should be conducted, how much—or rather how little—may be expected of the children each week and each month; he can point out the mistakes they as teachers are likely to make. When he has succeeded in having the parents attend to this duty under his direction, he will already have wrought wonders for the sanctification of the parents even more than of the children. Unless there reside in the vicinity an experienced teacher, zealous, devoted, and willing, it is better not to establish a Sunday School; it accomplishes little and parents will assume that they are thereby relieved from the obligation. Some pastors have the custom of confining their efforts to the six, or eight, weeks immediately preceding the date of First Communion and Confirmation, requiring the children to give most of their school hours to Catechism, perhaps requiring them to attend the parish school in town during that time. There is much to be said against the system; if a pastor dispenses himself from attending to the children's religious instruction during nine or ten months of the year, most likely parents will dispense themselves also.

Conditions in some places admit of a class being arranged for the Saturday evenings previous to the regular occasion for Mass. Failing this, and very often with it—because rarely can the more distant be got to attend—the practice of conducting a Catechism class in place of the ordinary Sunday sermons, the congregation still present, can be very safely recommended. Adult members always find it interesting and usually stand in need of it. Besides, a Catechism class well prepared for suggests admirable opportunities of here and there addressing oneself to the particular needs of adult members. How often educated men and women tell us that no sermon so appeals to them as the one given at the children's Mass. But since these occasions present themselves at best only once or twice a month, with distance, weather, roads, insufficient means of conveyance, and indifferent parents interfering, it will be absolutely necessary to arrange for hours of instruction on certain week days, varying the place of the meeting so that children of different sections may in turn enjoy the convenience afforded by shorter distance. Efforts such as these invariably meet with a gener-

ous response. At times one family, especially when isolated or when the parents are negligent, will require a special visit. No priest who has taken this trouble, assembling the children for Catechism round their own fireside, the parents present, absorbed and more or less conscience-stricken, has ever regretted the expenditure of time it entailed. No warning so surely rouses parents to a sense of responsibility; it generally establishes a practice of home instruction and family devotions; even one visit has in some cases turned the members of the family, old and young, in the way of complete reform. We are reminded here also of a practice cited by one pastor to show how modern conveniences may be pressed into the service of religious instruction. A family seven miles from church, no immediate Catholic neighbors, four or five children attending a public school, the father a Protestant, an easy-going Catholic mother who could not be trained to give any help—what was to be done? Once a week the pastor summoned the children one after another to the telephone, required them to state what portion of the Catechism they had severally committed to memory during the previous week; this he carefully noted down and assigned each a task for the following week. Then at his convenience, once in six or eight weeks, he visited the home to examine results and give such explanations of doctrine as time permitted. To carry out all these suggestions, it is evident, requires time, attention, and system; it is also evident that, these three requisites assured, no Catholic child need grow up uninstructed.

It must be remembered also that this is the day of frequent Communion and our obligation to promote the practice extends to both the distant and the near. We can succeed with the distant by always remembering the same three rules: Go often; Go early; Do not hurry back. Even in the most scattered congregations monthly confessions and Communion for all is a standard by no means too difficult to reach. In the last analysis it will depend on our readiness to minister to them. The priest in attendance can fix an hour for confessions on Saturday afternoon in some private house convenient to all in one quarter of the mission, thus leaving greater leisure on Sunday morning for people coming from other directions. In the statutes of some dioceses it is enjoined that the priest

attending distant missions on Sunday remain for Mass Monday morning, thereby providing additional opportunities for approaching the Sacraments, especially for the aged and feeble. Then under certain conditions, in order to accommodate all, we shall have to fall back on the time-honored institution, so invariably associated with missionary experience and always recalled by the missionary with feelings of tenderness and consolation. I mean the *station*. Never do priest and people seem to unite in such genuine friendship, never does the awful reality of the priesthood dawn with such brilliancy upon the minds and hearts of those simple children of the Faith, as when, assembled in a small room at the command of His minister, they seem to hear the Son of God say as He did to Zacheus of old, "This day I must abide in thy house".

Associating, as is the universal practice of the Church, the public celebration of Holy Mass with the instruction of the congregation, I can suggest no more generous provision for Catholics enjoying so few advantages than by quoting the advice of one now nearing the completion of five decades in attendance upon scattered missions: "Never allow a congregation to go away without a few words of exhortation or explanation of doctrine. Whether it was a station, or funeral, or marriage, or some other happening, which brought them together, I could never resist an impulse which spoke in terms unmistakable, 'Have you, the ambassador of High Heaven, no message for those poor, struggling pilgrims?'" The very circumstances surrounding such situations are often an inspiration in themselves, and the priest speaks freely and warmly *ex abundantia cordis*. Nevertheless this must not be interpreted in support of the fallacy too often entertained that less preparation is necessary for a sermon to a small country congregation than for appearing in the cathedral of a large city. It is always the individual we are addressing; our communication is to him directly, not through the medium of the audience of which he forms a part; his intelligence is equally keen whether surrounded by fifty or by a thousand; our capability of impressing him is but slightly affected by his being alone, in the midst of a few, or in the midst of many hundreds. The older we all grow in the ministry the more willing we are to concede as a result of personal experience that any sermon of

ours which commanded the people's attention, in a country church or in a small town, was assured of a like success before a large city congregation; and vice versa, that any sermon which failed to reach the hearts of a city congregation would afford very little interest to the smallest country parish in the diocese.

Catholics who rarely if ever assist at Benediction, who never attend the Forty Hours' Adoration, in whose church the Blessed Sacrament is never reserved, may have only a very faint understanding of the doctrines of the Blessed Eucharist and the Sacrifice of the Altar, may be so little impressed by the astounding miracle of the Real Presence, as to go through life never entertaining the lively devotion which a realization of these truths should inspire. To arrange, *permissu Ordinarii*, a day of Exposition once a year in their little church would be a very slight tax on us and an experience of untold benefit to them. With the same object in view, we can also prepare to have the ceremonies of First Communion and Confirmation carried out with every possible effort at impressiveness.

The young priest unfamiliar with the situation may picture to himself an endless round of journeys as essential to living up to the suggestions offered in this paper. To combine these different tasks, to arrange that several, no matter how varying in character, may be attended to during each visit, is precisely the sphere in which his talent for organization will have play. A habit of looking ahead will be an invaluable asset, of thinking about things in time; then the effort of writing half a dozen postal cards or sending half a dozen telephone messages will generally make it possible to accomplish as much in one trip as otherwise would require days of travelling and trouble. But after all is said and done it must not be forgotten that the great essential factor of success in scattered missions is the priest's willingness to multiply his visits to them. There is nothing heroic in the undertaking unless in so far as a buggy or automobile ride now and then over country roads can be considered heroic. The bother of absenting oneself from home, the privation of comforts, wearisome delays, tedious hours in company not always interesting and congenial, all this also falls to the lot of any commercial traveller whose business takes him regularly away from the city. "And they to gain a corruptible crown, we indeed an incorruptible one."



There are many scattered missions of forty or fifty families where the Faith has been preserved for generations with a fervor rarely surpassed; to them city congregations are indebted for some of their most edifying members, and the priesthood and religious bodies for many valuable recruits. But when the total falls notably below forty or fifty families the outcome is decidedly problematic. An individual family living ten or fifteen miles from a church, a handful of Catholics scattered here and there, miles from everything, a prosperous town with four or five Catholic families and a church intended also to accommodate a few stray ones somewhere in the country around, an island on which half a dozen families have planted themselves, cut off from association with every other Catholic in the world—these are typical of conditions in which the most zealous pastor finds little or nothing can be accomplished. His best efforts are largely in vain. The older people who have come there strong in the Faith will persevere; but what is there for the rising generation? They fraternize with non-Catholics, their surroundings are heretical, irreligious, worldly, pagan; mixed marriages will be the rule; the attendance of a priest is necessarily limited and the response more limited still. There is positively but one hope of saving their posterity to the Church—their removal from the place entirely. Preach this unceasingly; if possible, have a mission conducted among them with this as the avowed object; let every sermon aim at showing the absolute necessity of giving up their present surroundings if they would save their souls and the souls of their children and grandchildren. “Useless”, you will say. “A man has his home there, his old haunts, his life-long friends, likely the grave of his parents or children; moreover his business is there, his position; the means of supporting his family. Can he be expected to forsake all this and go abroad after an uncertainty?” The obstacles are certainly great, but the attempt has been made more than once and with success. The results do not come all at once; but the ordinary Catholic warned of this, month after month, becomes afraid of the terrible responsibility he is assuming. He cannot go now, it is true, but he has decided that if some day he should have an opportunity to dispose of his business or property on reasonable terms or consider a prospect elsewhere, he will take ad-

vantage of it. Thenceforward he is *on the lookout*; he is in the state of mind which gives results—to be on the lookout; and some day the opportunity comes and he leaves.

Falling back on the old proverb which declares the relative values of prevention and cure, we might be tempted to ask: "Would it not be well if every congregation in the land were occasionally warned of the inevitable danger awaiting the children of those who would make a permanent residence in such places?" How many of us remember hearing this the theme of the Sunday sermons? How many of our Catholic papers emphasize, or even draw attention to, this danger?

I pray the reader not to be horrified at the final suggestion concerning these forlorn places, the towns and country districts with a population all but completely non-Catholic. Do not erect a church there. It may be the cause of another family or two passing their days amid all those dangers to their eternal salvation. The average layman tempted by a business prospect, or an inviting salary, away from home, will inquire if the place possesses a Catholic church; assured of this, he is satisfied and makes no further inquiries regarding the frequency of attendance, the provisions for religious instruction, what opportunities for weekday Mass, extraordinary devotions, etc., the number of resident Catholics, with whom his family may associate. By a mental process almost unconscious he assumes that the presence of a church is an encouragement for Catholics to locate there. Only months or years afterward does he fully realize what all this will mean. On the other hand the information that the place was without a Catholic church would of itself have decided him from the outstart. The Catholic Church Extension Society erects small churches in districts unprovided-for; occasions may arise when this seeming work of zeal could be a mistake.

M. V. KELLY, C.S.B.

*Sandwich, Canada.*



## Analecta.

### SAORA POENITENTIARIA APOSTOLICA.

#### Sectio de Indulgentiis.

QUO MODO MUTILATI INDULGENTIAS LUCRARI POSSINT QUI-  
BUSDAM ACTIBUS CULTUS ADNEXAS.

*Beatissime Pater,*

*Henricus Genovesi, O. P., capellanus militaris nosocomii  
Gorlae I, in Mediolanensi archidioecesi, humillime exponit quae  
sequuntur:*

*Multi mutilati signo Crucis se munire vel genua flectere  
coram Ssmo Sacramento non possunt, et proinde privantur in-  
dulgentiis hisce cultus actibus adnexis. Quam ob causam ora-  
tor a Sanctitate Vestra enixe gratiam postulat ut praedictas in-  
dulgencias lucrari possint mutilati qui signum Crucis facere  
nequeunt, dummodo formulam recitent, et qui in genua provolvi  
non possunt, dummodo caput inclinent.*

*Et Deus . . .*

SSmus D. N. Benedictus Div. Prov. PP. XV, in audientia  
diei 19 vertentis mensis infrascripto Cardinali Poenitentiario  
Maiori impertita, perlibenter excipiens praemissas preces con-  
cedere dignatus est ut indulgentias, pro quibus lucrandis reci-  
tatio precum una cum aliquo corporis actu iniungitur, quem  
mutilati peragere impares sunt, isti lucrari valeant fuis dum-  
taxat precibus. Contrariis quibuscumque non obstantibus.

Datum Romae in Sacra Poenitentiaria die 22 octobris 1917.

GULIELMUS CARD. VAN ROSSUM, *Poenit. Maior.*

L. \* S.

F. Borgongini Duca, *Secretarius.*

## SECRETARIA STATUS.

CORRIGENDA IN OFFICIALI "CODICIS JURIS CANONICI" EDITIONE.

In officiali *Codici Juris Canonici* editione nonnullae irrepsere mendae, quas Ssmus in audientia infrascripto Cardinali hodie concessa corrigendas prout sequitur praecepit:

Can. 54, § 1	<i>legatur:</i>	vicio subreptionis aut obreptionis nullum
" 120, § 2	"	supremi religionum iuris pontificii Superiores, Officiales maiores Romanae Curiae
" 306,	"	Paschatis, Ascensionis, Pentecostes
" 325,	"	cum throno ac baldachino et iure
" 344, § 2	"	Religiosos autem exemptos Episcopus
" 421, § 1, n. 4	"	inserviunt ad normam can. 412, § 2.
" 544, § 3	"	religionis postulatu aut novitiatu
" 600, n. 1	"	visitantibus vel aliis Visitatoribus
" 628, n. 1	"	Ordini vel Sanctae Sedi, ad normam
" 681	"	serventur, congrua congruis referendo, praescripta
" 822, § 1	"	ad normam iuris, salvo praescripto can. 1196.
" 956	"	religioso professo de quo in can. 964, n. 5.
" 1227	"	electio sit nulla
" 1249	"	celebretur, sub dio aut in quacunque
" 1252, § 4	"	cessat, excepto tempore Quadragesimae, nec pervigilia
" 1301, § 1	"	in forma iuris civilis valido
" 1557, § 2, n. 1	"	contentiosis, salvo praescripto can. 1572, § 2;
" 1599, § 2	"	causas de quibus in can. 1557, § 2 aliasve quas
" 1840, § 3	"	Iudex in decreto quo, non servata iudicii forma, vel reiicit
" 1913	"	non datur distincta appellatio
" 2182	"	can. 467, § 1, 468, § 1, 1178, 1330-1332, 1344
" 2237, § 1, n. 2	"	Censuris Sedi Apostolicae reservatis;
" 2237, § 1, n. 3	"	poenis inhabilitatis ad beneficia
" 2265, § 2	"	nisi positus fuerit ab excommunicato vitando vel ab alio excommunicato post

Ex aedibus Vaticanis die 17 mensis octobris anni 1917.

PETRUS Card. GASPARRI, *a Secretis Status*.

## ROMAN CURIA.

## PONTIFICAL APPOINTMENTS.

*25 June, 1917:* Monsignor Patrick L. Duffy, V.G., LL.D., of the Diocese of Charleston, Domestic Prelate.

*9 August:* Monsignor Peter Christ, V. G., of the Diocese of Scranton, Domestic Prelate.

*13 October:* Monsignor James Glover, Provost of the Diocese of Leeds, Domestic Prelate.

*30 October:* Monsignor Manuel J. Bidwell, D.D., made titular Bishop of Miletopolis and Auxiliary to the Archbishop of Westminster.

Monsignor William Lewis Keatinge, C.M.G., C.F., made titular Bishop of Metelopolis and Army Bishop of the Catholic troops of the British forces.

*8 November:* George Horton, United States Consul at Smyrna, Knight of Order of St. Gregory the Great (civil class).

*10 November:* Monsignor Charles O'Sullivan, V.G., made Bishop of the Diocese of Kerry and Aghadoe.

*13 November:* Monsignor John Mark Gannon, D.D., D.C.L., made titular Bishop of Nicopolis and Auxiliary to the Bishop of Erie.

*14 November:* Monsignor Charles A. O'Hern, D.D., Rector of the American College, Rome, Domestic Prelate.

Monsignor Arthur Hinsley, D.D., B.A., Rector of the English College, Rome, Domestic Prelate.

Monsignor Horace K. Mann, D.D., B.A., Rector of the Collegio Beda, Rome, Domestic Prelate.

*18 November:* Monsignori Charles J. Weber, Joseph F. Mueller, O.S.B. and John A. Barney, of the Diocese of Superior, Domestic Prelates.

*22 November:* Bartle Teeling, Privy Chamberlain of Sword and Cape, is made Commendatore of the Pian Order (Pope Pius IX).

# Studies and Conferences.

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## OUR ANALEOTA.

The Roman documents for the month are:

S. PENITENTIARY APOSTOLIC: Persons who are crippled, so as not to be able to make the sign of the Cross or genuflect, may nevertheless gain indulgences requiring these actions.

SECRETARY OF STATE gives a list of *corrigenda* in the Code of Canon Law.

ROMAN CURIA publishes official list of recent Pontifical appointments.

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## AN IMPORTANT EMENDATION IN THE NEW CODE.

The *Acta Apostolicae Sedis* for 2 November, 1917, contains a decree signed by the Cardinal Secretary of State in which twenty-four emendations in the official text of the Code of Canon Law are made and approved. Among these is one, in particular, to which attention should be called. Canon 1252, n. 4, ordains that, when a day of fast and abstinence is a holiday of obligation, the precept of fast and abstinence does not apply. The correction adds, "excepto tempore Quadragesimae," so that, as it now reads, the Canon declares that fast and abstinence cease on a holiday of obligation, unless the holiday occur in Lent. In this connexion, we may remark that for this year, at least, the question of the fast and abstinence on St. Patrick's Day need not be discussed, as the seventeenth of March falls on a Sunday.

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## SOME EXAMPLES OF CATHOLIC CORPORATE HERALDRY.

A majority of the Catholic religious "corporations" in this country, as elsewhere — communities, societies, institutions, etc. — very probably use corporate seals with which to authenticate documents given under their names. Also, very probably, a majority of these corporate seals embody nothing heraldic in their designs. And indeed, apart from the claims of tradition, there is no necessity that they should, any more than there is that an individual should seal with his personal

heraldry. The sole utilitarian purpose of a seal is to authenticate the signature and, thus, the document to which it is appended. For private persons the law is content nowadays with the merest reminiscence of traditional forms: a small blank wafer will satisfy the requirements. Of a corporate seal a little more is still demanded—but very little. For example, as “Corporation Sole” the Archbishop of Boston uses a seal that has on it simply an identifying inscription. And this, of course, is a *seal* in every legal sense of the term. If, then, one will endeavor for the moment actually to visualize a small blank circular wafer, on the one hand, and a circular stamped impression with raised letters, on the other, one will readily understand what a confusion of mind and stultification of language it is to regard the terms “seal” and “coat-of-arms” as in the least synonymous. And yet, in the course of my heraldic work, I not infrequently find that my correspondents are thinking of one term when I am using the other, often to our mutual perplexity.

Granting the framing contour of a seal, the circle, oval, or vesica-shaped outline, it is a natural impulse to fill the space at one's disposal with some decorative design: the effigy of the owner or of a patron saint, an allegorical or historical picture, a representation of the buildings of the corporation, or even (see the seals of many of our States!) a complicated landscape. And all this without in the least involving heraldry. I have in my collection hundreds of descriptions or prints of such seals, all of them, except perhaps the last, acceptable seal types, and some of them very beautiful. These designs, when finely cut and clearly impressed in their original wax medium, are often exquisite little reliefs susceptible of the closest scrutiny and study. It is right that they should be so, their sole purpose being the authentication of the documents to which they are attached, which, in their turn, are to be subjected to close scrutiny.

But heraldry, in its origin and purpose, is a very different matter, a military affair of outdoor mêlées. Armorial devices were adopted on the banners, surcoats, and shields of leaders who fought with steel or iron-covered faces, so that at a distance as well as near at hand their men could readily identify them. Simplicity and perspicuousness were thus, of necessity,

the two prime canons of medieval heraldry. The armorial device, becoming hereditary in the thirteenth century, naturally found its way on the seal, just as it did eventually on nearly every other possession of its owners susceptible of this form of decoration. Sometimes the heraldic shield was merely a minor adjunct of the whole seal design; sometimes it filled the entire space within the inscriptional border. But heraldry was never intended, and consequently never designed simply for the purpose of a seal, before the decline of heraldic art; and, conversely, a seal, *qua* seal, was never regarded as an equivalent of or a substitute for heraldry.

That these considerations may have some practical bearing to-day may readily be seen. Our Catholic architects, better trained year by year, are also better able, thanks to increasing funds and building opportunities, to express our growing desire for beautiful ecclesiastical fabrics. A seminary is to be built, let us say, in traditional "collegiate Gothic". Above the portal the architect wishes to place several well cut shields. First, the arms of the Sovereign Pontiff. But note that he is never asked to use the *seal* of the Pope, which is either the familiar small one of the "Fisherman", or the larger leaden disc on which are the busts of SS. Peter and Paul. Then the Ordinary is to be represented. Now as a Corporation Sole the Ordinary may at times *seal* with a circular stamp simply inscribed, "Seal of the R. C. Bishop of N.", but as nobody would think of putting this up, his arms are promptly available. Finally the architect clamors for the heraldry of the seminary itself. "Oh yes," muses the Rector, "we have a seal," and he produces a stamp on which is cut, let us say, a picture of the Beatification of St. Charles Borromeo. (I can imagine an admirable seminary seal portraying this subject, but I cannot imagine anything less adaptable to *heraldic* treatment.) So the poor architect has to commit either the decorative solecism of putting up the seal *qua* seal, of expanding what purports to be a small wax disc into a relatively gigantic stone one, or the heraldic solecism of forcing into a shield outline a design that is essentially unheraldic.—That this is not a sheer fantasy of my own several architects of my acquaintance will readily attest. But the relation of sigillography to iconography on the one hand and to heraldry on the other, may



well be left for the present, as a fitting subject for a future paper by itself.

In short, it is often very useful, as well as very pleasant, to have a corporate coat-of-arms for a religious institution, quite irrespective of whether or not it is to be used on the institution's seal. In the first place, it is a valuable architectural decoration, to be cut in stone, painted on glass, carved in wood, or embroidered on vestments, where a seal would be wholly out of place. And it is largely for this reason that many corporate bodies are reverting to the ancient use of corporate heraldry, not from any snobbish, "aristocratic" impulse—for corporate heraldry as such never had any "aristocratic" implications whatever, but from a natural desire to avail themselves of a traditional decorative means of adding to the beauty, dignity, and significance of their environment.

The first in general interest, perhaps, of several corporate coats-of-arms which I have been privileged to design, is that of the Catholic Church Extension Society (Fig. I). Its



FIG. I.

"blazon", or technical description, is: Argent, a cross gules cottised azure, charged in chief with a star or. This is to say, that on a white or silver background is placed a red cross with narrow bordering bands of blue, and, on the top arm of the cross, a gold star. The Right Reverend President of the Society, Monsignor Kelley, desired the arms to express, in the abstract conventions of heraldry, simply the Catholic Faith,

the United States, and Our Lady's patronage. That this is done by means of the Cross in the national colors and the star of Our Lady should be clear to readers who have followed the descriptive explanations of episcopal arms that have from time to time appeared in the *REVIEW*, where all these points have been touched upon. This shield is painted on the outside of the Chapel Car of the Society, and is also put to other decorative uses.

Figure II shows the arms of the Catholic Foreign Mission Society of America, designed by the Reverend J. A. Nainfa, S.S. Its blazon is: *Argent, a cross quarterly azure and gules.*

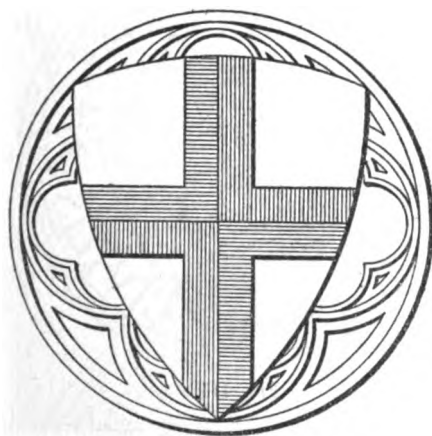


FIG. II.

Here the same idea—the Cross in the national colors—is carried out with admirable directness and decorative simplicity. Another version still may be seen on the arms of the See of Baltimore as impaled on the coat of His Eminence, Cardinal Gibbons.

In Figure III is displayed the shield of the University of Saint Mary, Baltimore, our oldest and most distinguished seminary. "Per bend or and sable, on a bend argent three crosses bottonny of the second; on a chief azure, between three stars of six points argent, the Badge of the Society of Saint Sulpice in the United States. The Reverend Fathers of Saint Sulpice desired in these arms to honor their great protector, Pope Pius VII. A comparison of this shield with that of the Pope will show how I have followed in my design the main

lines of the papal arms, substituting, however, the Baltimore gold and black for the original gold and blue of the field, and for the three black Moor's heads of the Chiaramonti using three black crosses of the form that appears on Lord Baltimore's arms. The blue "chief", or upper third, is similar to that on the papal shield with the exception that the central six-pointed star of the Pontiff has necessarily been replaced by the badge of the Society of Saint Sulpice. In France this badge appears without the crescent; this latter charge, the



FIG. III.

heraldic symbol of the Immaculate Conception, is a "difference" indicating the American branch of the Society.

Figure IV shows the arms of Saint Charles College, Maryland. Gules, two lions respectant or, holding a shield: Barry of six gules and vert, a bend argent; on a chief (cousu) azure the Badge of the Society of Saint Sulpice in the United States. The two gold lions on a red field are from the arms of Charles Carroll of Carrollton, the first Benefactor of the College. On the Carroll shield they hold an upright sword between them, which now, on the college arms, has given place to the escutcheon of the Borromeo family, in honor of Saint Charles. The "chief" is the one common to all Sulpician foundations, with, of course, the American "difference" above noted.

The new Seminary of Saint Sulpice, Washington, has adopted the coat shown in Figure V. Argent, two bars gules; on a chief azure between two stars argent the Badge of the

Society of Saint Sulpice in the United States. The familiar arms of George Washington show on a silver field two red bars and above them three red stars or "mulletts". This has



FIG. IV.

been adapted to Sulpician uses by placing two of the stars, changed from red to silver on the usual blue chief of the



FIG. V.

Society. The "chief" now is strongly reminiscent of that of the parent house of Saint Mary's, Baltimore, the only divergence being that in the former the stars are of the Chiaramonti six-pointed type, and on the latter the Washington five-pointed variety.<sup>1</sup>

<sup>1</sup> In these arms care has been taken to avoid the kind of absurdity into which

Figure VI shows the arms of Boston College. Gules, above a trimount in base or, an open book argent edged of the second, thereon the inscription αἰὲν ἀπρωτεύειν; on a chief sable between two crowns composed of alternate crosses patty and fleurs-de-lis or, the Badge of the Society of Jesus. The "trimount" (*Dioecesis Tremontinensis*, the old name of Boston) is from the arms of the diocese; the open book is a frequent charge on academic shields; the tinctures gules and or—red and gold—are the heraldic equivalent of the athletic colors of the college, maroon and old gold; the "chief" is devised from the arms of old Boston in Lincolnshire (St. Botolph's Town) which show



FIG. VI.

three gold crowns of this type, one above the other. Only two are used, the place of the third being necessarily taken by the badge of the Society. These are the arms of the College as originally designed, but I note of late a tendency toward their corruption, or at least a carelessness in representing them. Out of courtesy to the diocesan arms the "trimount" should be of the form shown in my drawing; whereas I have seen some versions where the trimount has been changed into three

the Protestant Episcopal Diocese of Washington fell when adopting its singular heraldry. The curious will be interested to know that by any logical canon of heraldic interpretation the shield of that diocese purports: that it was founded by a king of Jerusalem (the only one who bore its dexter impalement plain was Geoffrey of Bouillon) and George Washington or one of his family; or that a Miss Washington has married Geoffrey of Bouillon; or that the Right Rev. Dr. Harding is a descendent of the Washingtons and has become titular king of Jerusalem.

naturalistic mountains, thus perpetuating the vagaries of eighteenth-century "landscape heraldry". And the crowns when represented with other than crosses and fleurs-de-lis



FIG. VII.

cease to be the typical "Boston" ones rigidly prescribed in the original Lincolnshire grant of 1568.

Figure VII. Arms of Saint John's Seminary, Boston: Gules, an eagle displayed argent, aureoled or, above a trimount



FIG. VIII.

of the last. Here we have simply the heraldic symbol of the Apostle, on a red field (red being the old academic color peculiar to a faculty of Divinity) with, again, the trimount from the diocesan coat-of-arms.

In this connexion it may be interesting to show (Fig. VIII) the arms of the Right Reverend John B. Peterson, who, as Rector, impales this official coat with his personal insignia. The latter are: Or, a long-cross throughout reversed (the cross of Saint Peter) gules and in the first canton a trefoil of the same (the trefoil being taken from the arms of His Eminence, Cardinal O'Connell); on a chief gules an eagle displayed, aureoled, or. Simple *armes parlantes*, expressive of the family name, Peter-son, and of the Christian name, John, with an emblem of homage to his Ordinary; the whole surmounted with the six-tasselled violet hat of a Domestic Prelate.

PIERRE DE CHAIGNON LA ROSE.

#### FATHER DRUM'S CRITICISM OF FATHER PALMIERI.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I not have the privilege of making the following brief statement in connexion with the article of the Rev. Walter Drum, S.J., in the January number of the REVIEW?

I. The lecture published under my name in the *American Journal of Theology* has nothing to do with Modernism. It is an exposition of the religious nihilism of Tolstoi, and of the adogmatism of Merezhkovsky and Rozanov. The religious theories of Tolstoi were known before there was question of Modernism in the West. Moreover, Modernism has been almost unknown in Russia.

II. I delivered three lectures in pursuance of a methodical plan. In the first, I treated of intransigent orthodoxy, that is, of the theories of A. Khomiakov; in the second, of Tolstoism; in the third, I refuted Khomiakov and Tolstoi with the words of Vladimir Solovev, the apostle of Catholicism in Russia. Those who heard my exposition of Tolstoism, heard also its refutation by Solovev.

III. In the brief space of a transcription of a lecture, I could not use quotation marks. But at the end, I have cited the works from which my quotations were drawn, and my own works which contain the theological refutation of Tolstoism.

IV. All the quotations which have been criticized by Father Drum are carefully marked and amply refuted in a special chapter of my *Theologia Dogmatica Orthodoxa*: "De christian-

ismo adogmatico Tolstoi, Rozanov, ac Merezhkovski in Russia," Vol. I, pp. 89-114.

V. All the false theories, either of the Russian nihilists or of Modernists, concerning Christian dogma, have been carefully refuted in a special work written in Italian: *Il progresso dommatico nel concetto cattolico*. Florence, 1910. This work was described by the *Theologisch-praktische Quartalschrift* of Linz as a classical handbook of the first rank against Modernism.

VI. A new refutation of Russian adogmatism and Modernism by me was published in *The American Catholic Quarterly Review*, October, 1917.

VII. In quoting a saying of an Anglican Bishop: "The moment a creed becomes scientifically measurable, the religious power of it evaporates," I used the words against those Russian adogmatists who pretend to give us a scientific demonstration of the Trinity. A scientific demonstration of our religious mysteries, apart from its impossibility, would take away the merit of faith, that is, the religious power of the revealed truths. I merely gave an orthodox interpretation to that saying, and am not acquainted with other theories which that Anglican Bishop may have advanced.

VIII. All the material of the lecture, especially that emphasized by Father Drum, is a literal translation from Russian writers. The references may be found in my *Theologia Dogmatica Orthodoxa*. Several times I use the expressions: "Tolstoi, or Merezhkovsky says" or "writes". I am willing to admit that a defect in punctuation may have given occasion to a misunderstanding; but in a lecture it is almost impossible to distinctly emphasize the quotations: on the other side, my own works are well known everywhere, even in Harvard University, and consequently it would have been absurd for me to devote a great part of my life to a task which has been devoted to the vanishing of which a great part of my life has been devoted. In a series of lectures upon such a vast subject as the various tendencies of religious thought in Russia it is impossible to condense in the reading of an hour a whole system of negations and its refutation.



IX. In closing this letter I may be permitted to remark that the analysis of my lecture by Father Drum is veritably an exhumation. These lectures were delivered in 1914, the first year of my life in America. I was not perhaps sufficiently master of English to express my thoughts accurately. I was not well acquainted with the civil and religious conditions of this fatherland of freedom, or at most, I knew it only through the writings of its great Catholic thinkers, Gibbons, Spalding, Ireland.

In Italy, where the universities of the State are on the same level as the wealthy institutions in the United States, such as Harvard University, and where to an extent far greater even than is the case in the "non-sectarian" institutions of America, Christianity is officially ignored, one will find among their professors leading Catholic thinkers, such as Mgr. Fracassini, and F. Gemelli. The National University of Rome counts a Jesuit Father in its faculty.

I was not aware at that time, that in the United States it might be considered a crime for a Catholic priest to give three lectures in Harvard University on Khomiakov, Tolstoi, and Solovev. I hope that the readers of Father Drum's article will forgive my ignorance, and if the omission of quotation marks should awaken any doubt as to my profession of faith, I would ask them to read my Latin theological works, or refer to various papers published during 1917 in the *Catholic World* and *The American Catholic Quarterly Review*.

With my best thanks for your kindness in extending me the favor of making public thus, my reply, I am,

Very humbly yours,

Philadelphia, Pa.

F. AURELIO PALMIERI, O.S.A.

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#### IN REPLY TO FATHER PALMIERI.

Of the orthodoxy of Father Palmieri we expressed no doubt. Quite the contrary, we took pains to establish that orthodoxy by referring to his refutation of Modernism in *Theologia Dogmatica Orthodoxa*. What we deprecated was the inevitable impression, on both the Harvard audience and the readers of the *American Journal of Theology*, January, 1917, that he was sympathetically detailing the dynamic of Russian liberal theo-

logy—and that in his own words, not in those of Russian liberals. The misleading personal pronoun in the first person creeps into the article five times. Each time it calls for an explicit interpretation to the contrary, if one is not to refer the sympathetic treatment to Father Palmieri.

The other two lectures at Harvard may have left his audience clear as to the orthodoxy of Father Palmieri. The single lecture, as published in the *American Journal of Theology*, can scarcely have been read as “a simple *exposé* of the errors of the Russian adogmatists, outlined in their own words”. The readers must inevitably have thought that Father Palmieri was speaking for himself in the words: “Such is, as *we* have summed it up, the Russian liberalism”; and in the sympathetic summary that follows. The readers must have deemed that it was Father Palmieri, who wrote: “In conclusion, *we* can entirely subscribe to the just remark of Rt. Rev. William Carpenter, bishop of Ripon”; and that he was giving approbation to that gentleman’s *Bampton Lectures*, which reeked with Modernism twenty years before the Medusa was decapitated. To remove the wrong impression from the readers of the *American Journal of Theology*, it would be a boon, were Fr. Palmieri to publish, in that review, a refutation of the Russian Modernism contained in his former article.

WALTER DRUM, S.J.

#### THE NEW LAWS ON FAST AND ABSTINENCE.

*Qu.* 1. On page 60 of the REVIEW for January, 1918, it is stated that “the Advent fast on Wednesdays and Fridays (or on Fridays only . . .) has been abolished altogether”.

Some who read the article of the Rev. Stanislaus Woywod, O.F.M., in the December REVIEW, concluded that the fast on Fridays of Advent which heretofore was obligatory in this part of the country, was still in force. There is no conflict between this law and the new Code. The latter mentions Ember Days only, but does not annul particular laws in regard to other days.

The REVIEW for December (page 637) says: “When it is doubtful whether a law of the new Code differs from the old law, one must not deviate from the old law.”

In the same article (page 638) we are told: “It is not likely that the Code intends to abolish diocesan laws, or those of national or provincial councils, when they are not in opposition to the Code. This Canon is made clearer by Canon 22, from which it appears quite certain that such particular laws are not annulled.”

On page 640 we read: "Whenever it is doubtful whether a former law has been revoked, revocation is not to be presumed. The old laws should rather be reconciled with the new, as far as possible."

2. In the January number of the REVIEW (page 61), when the writer allows bishops to dispense from fast and abstinence on St. Patrick's Day, and on other holidays in Lent, did he advert to the exception in Canon number 1252, § 4, "*excepto tempore Quadragesimae*"?

3. On page 62 of the same number, bishops in this country are permitted to select Wednesdays in Lent as days of abstinence, instead of Saturdays. Would that not be opposed to the new Code? Canon 1252 (sections 2 and 3) names Fridays and Saturdays, and adds: "The law of fast only is to be observed on all other days of Lent."

Does not such an explicit law of the new Code modify and revoke local customs, or faculties of bishops, in so far as they are directly opposed to its terms?

*Resp.* 1. In the tentative outline of the new regulations on fast and abstinence as given in the January number of the REVIEW there must necessarily remain some uncertainty as to the coördination of the former law with the new Code and the faculties of the Bishops of the United States. As regards the fast on Fridays in Advent observed in most dioceses of the United States, it is true that the Code neither explicitly abolishes nor directly opposes this obligation. Nevertheless it may reasonably be inferred from the Canons on fast and abstinence that the Code means to bring about uniformity of discipline in the Church, and we can apply Canon 22, which states that the more recent law abolishes a former law, not only when it makes an explicit statement to that effect but also when it takes up the entire matter of a law for restatement. The Friday fast in Advent observed in the United States and in many other countries was not a special law but rather a common law, as it was a substitute for the vigil fast of the feasts that were abolished in the United States and other countries. If, however, this fast in Advent is regarded as a diocesan law or custom, the bishop can change it as he deems wise, just as he has a right to ordain fast days over and above those prescribed by the common law of the Church.

2. Canon 1252, No. 4, has recently been amended to read: "On Sundays and holidays of obligation the law of both fast and abstinence ceases *except during the time of Lent*". The words here italicized are found in the list of *corrigenda* issued

by the Papal Secretary of State, 17 October, 1917.<sup>1</sup> The Code speaks of holidays of obligation that are still in force, while the indult of 3 May, 1912, refers to holidays that have been abolished as such but are popular with the people in certain countries or dioceses. This indult made no restriction as to the time in which the feasts fall on a fast or abstinence day, as may be seen from the text of the indult in the REVIEW (July, 1912, p. 79). Although this indult will doubtless be modified by the Holy See to agree with the Code, so far there seems to be no reason to deviate from the statement made concerning abolished holidays, in the passage referred to.

3. The three indults to the Bishops of the United States are not revoked by the Code, even though they make an exception to the Code. It is precisely of the nature of an indult to grant something above the requirements of the law, and every indult or privilege must be explained in such a sense that some benefit is derived from it. Just how to harmonize the indults with the regulations of the Code is not an easy matter in the present state of canon law. On 29 January, 1917, bishops in the countries that are at war received permission to choose the second meatless day in the weeks of Lent besides the Fridays, Ash Wednesday, and Ember Wednesday. Very likely the indult will be renewed this year. But apart from that indult, previous indults of our Bishops entitle them to appoint Wednesday instead of Saturday. Of course a bishop is free to make the regulations for Lent correspond with the Code, if he prefers not to make use of the indults.

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#### PRAYER FOR PEACE.

*Qu.* Now that ecclesiastical authority has banned and proscribed fake prayers for peace, I turn to you to ask whether, apart from the *Oratio Imperata*, which is found in the Missal in the Mass *pro Pace*, there is any other prayer that has been approved. If there is, where can I get a copy of it so as to reprint it, and distribute it?

*Resp.* A form of prayer "for peace" approved by Pope Benedict XV in January 1915 and enriched with an indulgence of three hundred days, applicable to the souls in Purgatory, is printed in an English translation in the REVIEW (Vol. LII, page 354). It has been reprinted in leaflet form by various

<sup>1</sup> See *Analecta* department of this issue, p. 187; also p. 189.

bishops, for example, in *The Catholic Leaflet* published in Grand Rapids, Michigan, Vol. I, No. 37. Perhaps we shall best meet the wishes of our correspondent if we reprint the prayer here.

PRAYER FOR PEACE.

BY POPE BENEDICT XV.

Dismayed by the horrors of a war which is bringing ruin to peoples and nations, we turn, O Jesus, to Thy Most Loving Heart as to our last hope. O God of Mercy, with tears we invoke Thee to end this fearful scourge; O King of Peace, we humbly implore the peace for which we long. From Thy Sacred Heart Thou didst shed forth over the world divine charity, so that discord might end and love alone might reign among men. During Thy life on earth Thy Heart beat with tender compassion for the sorrows of men; in this hour made terrible with burning hate, with bloodshed and with slaughter, once more may Thy Divine Heart be moved to pity. Pity the countless mothers in anguish for the fate of their sons, pity the numberless families now bereaved of their fathers; pity Europe over which broods such havoc and disaster. Do Thou inspire rulers and peoples with counsels of meekness; do Thou heal the discords that tear the nations asunder; Thou who didst shed Thy Precious Blood that they might live as brothers, bring men together once more in loving harmony. And as once before to the cry of the Apostle Peter: "Save us, Lord, we perish," Thou didst answer with words of mercy and didst still the raging waves, so now deign to hear our trustful prayer, and give back to the world peace and tranquility.

And do thou, O most holy Virgin, as in other times of sore distress, be now our help, our protection and our safeguard. Amen.

*An Indulgence of 300 days applicable to the souls in Purgatory may be gained each time this prayer is said, with at least a contrite heart. S. S. Cong. H. Office, 21 January, 1915.*

FEAST OF HOLY INNOCENTS.

*Qu.* Why is the feast of the Holy Innocents celebrated on the 28 December, when it really should occur after the Epiphany?

*Resp.* All liturgists agree that the feasts immediately after Christmas do not pretend to follow a chronological order. St. Stephen comes first, because he was the first martyr; St. John, the Disciple of Love, comes next; then follows the feast of the Holy Innocents, "the first flowers of the Church, martyrs by blood alone". This has been the custom of the Latin Church,

at least since the beginning of the fourth century. The Armenians celebrate the feast of the Holy Innocents on the Monday following the Second Sunday after Pentecost, because of their belief that the massacre of the Innocents took place fifteen weeks after the birth of Christ.

### "NOVENSILES" AND "FIRST COMMUNICANTS".

Qu. Ever since the promulgation of the decree *Quam singulari*, I have found it difficult to accept "First Communicants" as the correct rendering of the word "novensiles," used in art. V of the document in question.

Now lately, having access to an up-to-date copy of Harper's Latin Dictionary, I was greatly surprised to find there the following entry: "Novensides or Novensiles, dii, *the new gods* (those received from abroad; in opposition to indigetes, the native gods)." This discovery prompted me to make further investigation. First I had recourse to the translation of the decree in Vol. XLIII of the REVIEW, where I found the current rendering "First Communicants." Being unable, in consequence of the war, to procure the latest edition of Lehmkuhl's *Theologia Moralis*, I consulted his *Casus Conscientiae* (editio quarta, published in 1913). On page 93 of Vol. II, in a *casus* dealing with "Communio Puerorum," the learned author makes the following statement: "Unde patet S. Congregationem de Sacramentis et S. Pontificem annum aetatis nonum habere quasi pro ultimo termino, quousque differri posse videantur pueri tardioris ingenii; eos autem sumere, regulariter esse multos qui jam antea primam communionem sumpserint, idque non raro ante completum annum septimum." To ward off the suspicion of omitting some important modification, I have quoted the entire sentence; but I wish to call your attention particularly to the word *nonum*, which evidently implies that Lehmkuhl would translate *novensiles* as meaning "nine years old."

The question is, what is the true meaning of *novensiles*? I have it on good authority that this term was sometimes used by medieval philosophers in the sense of "novennies," but I do not remember ever having come across a single instance. Is it possible that in the redaction of the decree *Quam singulari*, the obscure "novensiles" should have been taken, or rather mistaken, for the plain "novennies"? Yet it seems scarcely credible that Lehmkuhl should have ventured to make the above-quoted statement without being quite sure of his ground.

I trust that you will be able to clear up this matter and thus bring about a better understanding and a wiser application of this epoch-making decree on First Communion.

*Resp.* The word *novensiles* has, apparently, two derivations; by some it is derived from *novem*, by others from *novum*. Basilius Faber Soranus in his *Thesaurus Eruditionis Scholasticae* (Leipzig, 1710) gives both derivations, and explains that, in the first acceptance of the term, it means "the group of nine deities", for example, the nine muses, or the nine gods to whom Jupiter communicated the power to hurl his thunderbolts. In the second meaning it signifies "the newly created gods", for instance, gods introduced from foreign religions, or human beings like Hercules, Romulus, and others, who were "made gods". Like our correspondent, we have not been able to find an instance in Church Latin of the use of the word in the first sense, namely, as derived from *novem*. In the fifth article of the decree *Quam singulari* the meaning is evidently not "children who are nine years old", but "children who are making their First Communion", or "first communicants". This is evident from the article itself, which contrasts "*novensiles*" with those who "*jam antea primitus de altari sancta libarunt*". We venture to say that Lehmkuhl's opinion, expressed in the passage quoted by our correspondent, is based, not on the word *novensiles* in *Quam singulari* but on previous enactments to which he refers in his *Theologia Moralis*, II, 200, where he interprets the "age of discretion" in regard to the obligation of receiving Communion to be "from nine to twelve years old".

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#### THE CHALICE IN THE HANDS OF A DECEASED PRIEST.

*Qu.* What authority, if any, is there for placing a chalice and paten in the hands of a deceased priest during the funeral services? Does the chalice lose its consecration?

*Resp.* The Roman Ritual, describing the vestments in which the body of a deceased priest should be clothed during the funeral services (Tit. VI, Cap. I, n. 11), makes no mention of a chalice, and the Pontifical, describing the manner in which a deceased bishop should be vested, mentions a cross but says nothing of a chalice. Nevertheless the custom of placing a chalice in the hands of a deceased priest is very general. As to the authorities, some liturgists condemn the practice, and cite the decrees of particular councils which forbid it. On the other hand, there are writers who approve the custom, on the

strength of a decree of the S. Congregation of Rites (n. 2915), dated 23 May, 1846. The query addressed to the S. Congregation was, "An liceat consuetudo ponendi calicem cum patena in manibus cadaverum sacerdotum dum a domo sua deferuntur in ecclesiam et in ea explentur exequiae?" The answer given was, "Tolerandum esse, utpote antiquitati conformem". This seems to us to be a sufficiently definite approval of the custom.

As regards the chalice losing its consecration, there seems to be but one opinion. It does not. Cardinal Gennari (*Quistioni liturgiche*, p. 338) writes: "Di questa esecrazione non v'ha traccia nelle leggi generali della Chiesa." "In the general laws of the Church there is no trace of the opinion that the chalice loses its consecration." There are, as the learned Cardinal points out, references to the use of the corporal to cover the body of a deceased priest; but that is an entirely different matter, and a practice that happily does not exist as a custom in modern times.

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#### THE CHASUBLE MAY BE WORN AT MARRIAGE CEREMONY.

*Qu.* Is not the chasuble a vestment to be used exclusively for the celebration of Mass? Other vestments, such as the cope or the surplice and stole, are prescribed for various blessings. What, then, are we to think of a priest who gives the marriage blessing, for example, in the vestments which are prescribed for the celebration of Mass? The custom is pretty general. But is it a laudable custom?

*Resp.* It is true that the cope is used in the more solemn blessings, and, the surplice and stole for less solemn functions. As a general rule, the chasuble is worn only at the celebration of the Holy Sacrifice. However, when the marriage blessing is given immediately before Mass, it is customary to give it in the vestments to be worn at the Mass. This has the express approbation of the S. Congregation of Rites. "Si immediate sequitur Missa," says a decree (n. 3158), dated 31 August, 1867, "sacerdos, praeter albam et stolam, induere debet etiam planetam." The decree contemplates the case in which the Mass that is to follow immediately is a nuptial Mass; but even when it is not, the chasuble may, we think, be worn, provided of course that it is white.



## MAY PASTORS REFUSE A LEGAACY FOR MASSES?

*Qu.* In a recent number of the REVIEW a strong plea was made for the exact and faithful observance of the terms of a will, when a bequest is made for Masses. That is all very well when the bequest has been accepted; but how about the case of a pastor who, for some reason, considers that the burden imposed by the bequest cannot be undertaken conveniently? Has he the right to refuse it, or must the matter be referred to a higher authority?

*Resp.* If the bequest is made to a pastor or to any other priest personally, he has, of course, the right to refuse it, if, considering all the circumstances, he judges that he cannot conveniently assume the obligations which the bequest imposes. But, if the bequest is made to the parish, for example, in the shape of a foundation for Masses that would bind his successors as well as himself, the matter ceases to be personal. In that case, the bishop on whom, as well as on the pastor, rests the responsibility for the welfare of the parish, should be consulted and his permission in writing should be obtained. Canonists, while recognizing that the bishop has the right to refuse a bequest made to a parish for Masses *in perpetuum*, insist that he may not do so without a just reason under pain not only of sin but also of the obligation of making restitution. Reiffenstuel, for example, says, "*Eiusmodi repudiatio (legati ecclesiae) si per praelatum absque justa causa fiat, est illicita, peccaminosa atque injuriosa ecclesiae, adeo ut praelatus teneatur ad satisfactionem ecclesiae, si habeat proprium unde satisfaciat*" (*Lib. III Decretalium*, Tit. X, 5, II, n. 53).

## FISH AND FLESH.

*Qu.* Does the new Canon Law give an official interpretation of the words "fish" and "flesh" as they are used in the legislation of the Church in regard to fast and abstinence? Scientifically, of course, oysters and frogs are not fish, yet it is, or was, allowed to eat them on Fridays and other days of abstinence. Is there anything new in the matter? And are we still to regard doubtfully the custom, prevailing in some places, of eating certain kinds of duck on days of abstinence? I would like to know if there is anything official in the new legislation.

*Resp.* The Lenten regulations as found in the new Code of Canon Law are explained in the REVIEW for January (pages 56 ff). The Code does not define the distinction between "fish" and "flesh", and, consequently, the traditional rule holds, that the flesh of "animals that live on the earth and breathe" ("animalia in terra viventia ac respirantia") is forbidden on days of abstinence. Whatever was clearly included under the term "fish" is still included; whatever was a matter of doubt is still doubtful. In regard to the latter, Ballerini's *optima lex* is still the best guide: "De his optima lex est ut servetur consuetudo, et aestimatio fidelium in diversis locis pensetur; si enim haec adsint, non sunt inquietandi aut vexandi fideles" (*Opus Morale*, Vol. II, Tract. VII, sec. 1, 12). The nearest thing to an official declaration of the meaning of "fish" is a decree of the S. Penitentiary, 16 January, 1834, which, in connexion with the now obsolete prohibition of the use of fish and flesh at the same meal during Lent, explains that by the word *fish* are understood frogs, oysters, turtles, and other sea molluscs. After all, though it is true that, strictly speaking, oysters are not fish, there is no great misunderstanding as to what one may eat on days of abstinence, and there was consequently no great need of defining terms in the new Code.

#### MAY A SACRISTAN PREPARE THE CHALICE FOR MASS?

*Qu.* In an article on "Women as Sacristans," the REVIEW, Vol. XV, p. 176, answers in the affirmative the question whether a lay sacristan or a sister in the sacristy of a convent chapel may prepare the chalice for Mass. You may be right when you interpret the rubric, "Deinde (sacerdos) praeparat calicem," as being directive, not prescriptive; but, on looking up my notes taken down in the liturgy class in the seminary, I find that our professor is against you. He referred us to a decree of the S. Congregation of Rites, but did not give the number or date, and, as you seem to have those decrees at your fingers' tips, would you quote it for us? I am a chaplain, as you may guess, in a convent, and the other day the matter came up for discussion when a few of my confrères happened to drop in on me. I am not attacking your opinion, but would like to back up my old professor with that decree.

*Resp.* We cannot claim to have decrees of the S. Congregation "at our fingers' tips". However, we have them in the well-indexed *Collectio Authentica* in six volumes. And we

think we have found the decree in question. It is n. 2572, dated 7 September, 1816. The dubium was, "An in Missis privatis permitti possit ministro, si fuerit sacerdos, diaconus aut subdiaconus, ut praearet calicem et ipsum extergat in fine, post ablutionem, sicut in Missa solemni". To which a negative answer was given. If this is the decree to which the professor referred, it is, *pace tam eruditi magistri*, irrelevant. The question which we answered in the affirmative was whether another than the celebrant may prepare the chalice in the sacristy, before the Mass. The question which the S. Congregation answers in the negative is whether another than the celebrant may prepare the chalice (uncover it, etc.) at the altar, during Mass. That this is the meaning of the dubium is clear from the words "sicut in Missa solemni." We are confirmed in this interpretation by the opinion of Cardinal Gennari (*Quistioni liturgiche*, p. 225), who calls Fumagalli to task for using decree n. 2572 exactly as our correspondent believes his professor to have used it.

#### INCREASED PRICES AFFECTING THE CLERGY.

It is a commonplace of economic science that those who suffer most in an era of advancing prices are the persons receiving fixed incomes. Of course the word "fixed" is relative. It describes those salaries and incomes that are much more stable, more uniform over a term of years, than are the wages of the day laborer, the profits of the business man, or even the fees of the lawyer and the physician. When men speak of fixed incomes they usually have in mind employes of the civil government. Yet the servants of the spiritual realm are at least equally conspicuous examples and victims. On the one hand, the high cost of living affects them quite as vitally as it does the civil servants and officials; on the other hand, the operations required to set their incomes moving in the direction taken by prices, are usually even more belated than in the case of political employes.

Within the last ten years the salaries of pastors and assistants have been raised in a few of our American dioceses. In most cases the impelling reason was the increase in the cost of living that had occurred in the years following 1898. Between that year and 1910 the average price of food had risen

44 per cent. This was surely sufficient justification for some increase in the salaries of pastors.

The rise in prices since the beginning of the Great War has been even greater, at least in the matter of food. From October 1913 to the same month in 1917, the cost of food increased 52 per cent.<sup>1</sup> From January to September 1917, the cost of house-furnishing goods increased 29.3 per cent.<sup>2</sup> The price of coal has, as we know, risen at least fifty per cent in the last two years. However, this does not affect those pastors (probably the great majority of all) who defray the expenses of heating house, church, and school by means of a collection taken up in the church. The item of rent does not affect priests, since they live, as a rule, in houses owned by the parishes.

Assistant priests and priests engaged in the work of teaching are not concerned with the rise in food prices, since they receive board and lodging as part of their annual remuneration. They are, however, affected by the rise in the price of certain other commodities that enter into the cost of living. Of these the most important is clothing. Between July 1914 and September 1916, no important increase had taken place in the cost of articles of clothing except shoes. Since the latter date, nearly all items of wearing apparel have become appreciably dearer. The Bureau of Labor<sup>3</sup> informs us that the average price of some 65 articles of cloths and clothing rose 17.3 per cent from January to September, 1917. According to "Dun's Weekly Review," the wholesale price of cotton goods increased from 50 to 75 per cent, and of wool goods from 50 to 100 per cent, in 1917. In all probability the cost of most items of wearing apparel will go still higher in the near future.

So far as I am aware, very few increases have taken place in the salaries of priests, whether pastors, assistants, or teachers, since the beginning of the Great War. If their incomes before that event were only sufficient for reasonable maintenance, they are now plainly inadequate. This is emphatically true of pastors, but it applies in some degree to all other priests.

JOHN A. RYAN.

*Catholic University of America.*

<sup>1</sup> "Monthly Review of the U. S. Bureau of Labor Statistics," Dec., 1917, p. 84.

<sup>2</sup> Op. cit., p. 94.

<sup>3</sup> Op. cit., p. 94.

# Ecclesiastical Library Table.

## RECENT BIBLE STUDY.

### Old Testament Text.

I. A new theory. Four years ago, Dr. Edouard Naville, Professor of Egyptology at the University of Geneva, disturbed the equanimity of the divisive critics of the Pentateuch by contributing to Robert Scott's "Library of Historic Theology" a volume on the question "Was the Old Testament written in Hebrew?" Herein he proposed a new theory of Old Testament textual criticism.<sup>1</sup> Naville is not an Hebraist, not a literary critic of Hebrew style and language; but an archeologist. And from the evidence turned up by the pick and the spade, he sets out to prove that the original language of the earliest books of the Old Testament was Babylonian cuneiform, whereas that of the later books was Aramaic. Not until the time of Esdras, B. C. 444, was the Torah turned into Aramaic. Later on, the Aramaic Bible of Esdras was translated into a Judaic dialect—the vernacular of Jerusalem, the present Hebrew text. So, away go all the massive arguments of the critics, drawn from variations of style in the manifold and multiform documents that they assume to make up the Pentateuch. These variations in style prove at most the fact that many translators were employed in turning the Aramaic Bible of Esdras into the Hebrew Bible of the Masorah. A last farewell to the *Rainbow Bible* and its many hues, that typographically shriek to us J<sup>1</sup>, J<sup>2</sup>, E<sup>1</sup>, E<sup>2</sup>, P<sup>J</sup>, P<sup>N</sup>, R, and so forth!

Divisive critics are obliged to take the theory of Naville seriously. He was invited by the British Academy to give the *Schweich Lectures* for 1915; and presented archeological facts that could not be gainsaid.<sup>2</sup>

1. *Old Testament Script.* We may readily admit the contention of Dr. Naville that the Torah was written in Babylonian cuneiform, and not in Phœnician alphabetic script. There is no archeological trace of an alphabetic writing in Palestine

<sup>1</sup> Cf. *Archæology of the Old Testament. Was the Old Testament written in Hebrew?* (London: Robert Scott, 1913.)

<sup>2</sup> *The Text of the Old Testament.* By Edouard Naville. "The British Academy *Schweich Lectures* for 1915." (Oxford University Press: London, 1916.)

or along the route of the Exodus at the time of Moses, c. B. C. 1250.<sup>3</sup> The earliest extant witnesses to Hebrew script are two Cyprian bronze bowls with inscriptions to Baal of Lebanon, one of about B. C. 950, the other of about B. C. 850; the Megiddo lion-seal and Gezer inscriptions of the eighth century B. C.; the Moabite stone, set by Mesha about B. C. 853; and the Siloam inscription of c. B. C. 701.<sup>4</sup> No earlier facts of archeology can be appealed to by Zerbe,<sup>5</sup> and those who still cling to the old view that Moses used the Phenician alphabet. On the other hand, the use of Babylonian cuneiform writing, even before the time of Moses, not only in Palestine but throughout the entire Levant, is an archeologically established fact.

Thousands of cuneiform tablets, carefully arranged on shelves of wood or clay, or preserved in jars, were found by Layard in the library of the Assyrian king Ashurbanipal, B. C. 668-626, at Kuyunjik; and the older Babylonian library at Nippur yielded a like store of ideogrammatic documents. Epigraphists date some of the extant cuneiform writings of ancient Babylonia back as early as B. C. 6000.

The Tel el-Amarna tablets, discovered in A. D. 1887, made up a library of the reports of Syrian governors to their Egyptian lords; and of the correspondence of the kings of Babylon, Ashur, Mitanni, and Khatti (the land of the Hittites) with the Pharaohs of Egypt, about B. C. 1400. Hence, some hundred and fifty years before the Exodus, Babylonian was the language of international intercourse from Mesopotamia to Asia Minor, and southward to Egypt.

At Boghaz Keui, wilayet of Angora, in central Asia Minor, Winckler recently unearthed the royal archives of the Hittite Empire; and among his finds were Babylonian documents in regard to Ramses II, 19th Dynasty of Egypt, whose long reign lasted from c. B. C. 1290-1220.

The excavations of Sellin, at Tel Ta'nuk, the Biblical Taanach, near Jezrahel, in northern Samaria, just south of

<sup>3</sup> Cf. our contribution on this subject, *ECCLESIASTICAL REVIEW*, December, 1912, pp. 744 ff.

<sup>4</sup> Cf. *ECCLESIASTICAL REVIEW*, January, 1913, p. 100.

<sup>5</sup> *The Antiquity of Hebrew Writing and Literature, or Problems in Pentateuchal Criticism.* By A. S. Zerbe (Cleveland, 1911).

Esdrælon, lately brought to light cuneiform Babylonian tablets of the 19th Egyptian dynasty; and an interesting ideogram-matic tablet of the fourteenth century B. C., containing the name Ahi Yawi. As this name is the equivalent of the Hebrew Ahijah, "Jahweh is my Brother", the worship of Jahweh seems to have existed in Palestine before the conquest, i. e. before B. C. 1200.

Cuneiform tablets, whether in Mesopotamia or elsewhere, are rarely found isolated; they are generally stored away in what have been called archives or libraries. Such a library may have been in the Chanaanitic Kirjathsepher, "City of Books", destroyed by Caleb's brother;<sup>6</sup> this city is called by Ixx πόλις γραμμάτων, "City of Writings"; and by the Vulgate, *civitas litterarum*.

These archeological data go a great way to establish the theory that the Torah was written, in cuneiform Babylonian characters; and later on transliterated into ancient Hebrew characters. But Naville goes still farther in his conclusion.

2. *Old Testament Language.* It may be that Hebron became the depository, the City of Books, for valuable Hebrew writings. But the stretch of the conclusion is strained, when Naville asserts that not only the mode of writing, but also the very language of Babylon was the means of preserving the early literature of Israel. The very most we may conclude from archeology, is that the ideographic writing of the Babylonians was probably employed by Hebrew scribes before the time of David. After the recent excavations and finds in Tel el-Amarna of Egypt, Boghaz Keui and Sardis of Asia Minor, Susa of Persia, Nippur and Kuyunjik of Mesopotamia, and Tel Ta'nuk of Palestine, "it would certainly be surprising if a small country like Palestine were an exception and had a book-writing of its own."<sup>7</sup>

We may admit that Abraham brought with him documents, preserving, in Babylonian script, the history of God's revelation of Himself to the human race; that Moses used these precious documents, inscribed upon clay and baked for preservation; that, in his Torah, he may have employed the Baby-

<sup>6</sup> Josue 15: 15-16.

<sup>7</sup> *Archæology of the Old Testament*, p. 135.

lonian mode of writing, used the syllabic ideogram and the clay cylinder. But we demand better proof, before we go so far as to say that the language of Babylonia was that of the Mosaic books, Josue, Judges, and Samuel. And still more convincing proof is called for, if we are to hold that the later books of the Old Testament were written for the most part in Aramaic; that Esdras translated the Babylonian books into Aramaic; and that, about the beginning of the Christian era, the Jewish rabbis translated the Aramaic Bible into the Jewish idiom, created the square script in order sharply to distinguish the Hebrew from the Samaritan Scriptures, and in this wise made a first beginning of Hebrew language and literature. To go such length, we must needs have far better proof than Naville sets forth. In accounting for the extant Hebrew inscriptions,—the Siloam inscription, Moabite stone, etc.,—he must do more than assume Phenician workmen; he must tell us why these documents were not written in cuneiform.

Against the Naville theory we sum up a few facts. Where did Moses find clay for his tablets? In the desert? Why is the specific term for tablet, *luah*, used only in connexion with the stone tablets of the decalogue? Why does Moses speak elsewhere of a book, *sepher*? This book, *sepher*, was rolled up. Jeremias 36 writes of "the roll of the book", *megillath has-sepher*, whereas cuneiform clay tablets were not rolled up. The deed, giving Jeremias title to a field,<sup>8</sup> is called *sepher*; it might have been of clay and in Babylonian, and yet might just as readily have been of papyrus and in Hebrew.

The attitude of the critics toward Naville's theory is that of J. M. Powis Smith, of the University of Chicago. He writes that, in working out his theory, Naville does not deal with facts:

The result is a structure worthy of all praise as a work of the imagination. We can hardly accept it, however, as a piece of serious historical reconstruction.<sup>9</sup>

And yet a "serious historical reconstruction" is precisely what Naville aims at; and his archeological facts must be taken seriously by the critics.

<sup>8</sup> Chapter 32.

<sup>9</sup> *American Journal of Theology*, October, 1917, p. 609.



As to the lateness of Hebrew, we think that Naville has no archeological data upon which to base his theory. Touzard, in reviewing Vigouroux, *Manuel Biblique*, as revised by A. Brassac,<sup>10</sup> thinks the reviser errs in stating that the Hebrew square characters did not exist before the sixth or seventh century B. C.<sup>11</sup> And in regard to the supposed rabbinic translation of an Aramaic Bible into a Judean dialect, about the time of the Christian era, Dr. J. M. Powis Smith rightly says: "That such a radical change in the language of Scripture as this, at so late a date, should have escaped mention in any literature, would be almost unbelievable."<sup>12</sup>

II. The Torah found by Helcias. While attempting to establish his new theory of a Babylonian original Torah, Dr. Naville musters, against the vagaries of criticism, a goodly array of archeological facts. One of these facts is worth noting. It has to do with the Book of the Torah, found by Helcias in the temple walls, during the reign of Josias, B. C. 621.<sup>13</sup>

Great was the commotion that ensued. Josias rent his garments in sign of grief at the all too evident neglect of the Law just found;<sup>14</sup> and instituted his reform. This reform of Josias has come to be called Deuteronomic. The reason of the name is the conjecture of De Wette,<sup>15</sup> and of the critics after him, that on this occasion, about B. C. 621, the Deuteronomic Code, D, was drawn up and foisted upon the people as Mosaic. This fiction of Moses as the authority for the Deuteronomic reform of Josias is said to have given rise to the whole fabric of the Mosaic authorship of the Pentateuch. Such a conjectural mode of criticism is most uncritical and unscientific.

1. *Consequence of the finding of the Torah.* The real reason of the commotion, consequent upon the finding of the Torah by Helcias is seen in 4 Kings 21. Monotheistic cult of Jahweh had been externally almost obliterated by the idolatry of the impious Manasses, B. C. 696-641, and of his son Amon, B. C. 641-640. All the zeal of the pious Ezechias, B. C. 725-696,

<sup>10</sup> Volume 1, 14th ed. (Roger et Chernoviz: Paris, 1917).

<sup>11</sup> *Revue du Clergé Français*, 15 May, 1917.

<sup>12</sup> *American Journal of Theology*, loc. cit.

<sup>13</sup> 4 Kings 22:8.

<sup>14</sup> 4 Kings 22:11 ff.

<sup>15</sup> *Kritik der Mosäischen Geschichte* (1807).

came to naught. *High places* were restored for the worship of Baal, and the graven *ashera* was set up in the temple.<sup>16</sup>

The cult of the *high place*, *bāmōth*, was phallic. Here also were the Chanaanitic infant sacrifices. Macalister found phallic stones *in situ* on the *high place* of Gezer; and near by were buried urns, containing the charred bones of infants.<sup>17</sup>

Most vehement is Jahweh's denunciation of this degradation of Jahwistic monotheism to the Chanaanitic abomination of the worship of a stone *masseba*.<sup>18</sup>

The meaning of *ashera* is not certain. The Septuagint erroneously translates ἀλση; the Vulgate follows with *lucus*, "grove". This interpretation was accepted by the Authorized Version; and is rejected by the Revisers; it is defended by some Catholic exegetes,—for instance, by Fr. Martin Hagen, S.J.<sup>19</sup> The commonly proposed interpretation of to-day is that the *ashera* was a wooden post, erected as a sort of totem upon Chanaanitic places of worship.<sup>20</sup> The meaning of the emblem, according to Collins, was probably phallic.<sup>21</sup> Kittel associates the *masseba*, or phallic stone of the *high place*, with the worship of Baal; and the *ashera*, or wooden post nearby, with the nature-worship of a female deity 'Ashtart, the goddess of fruitfulness.<sup>22</sup> This connection of the *ashera* with 'Ashtart is denied by the Presbyterian clergyman, Dr. George Foot Moore, Frothingham Professor of the History of Religion at Harvard University.<sup>23</sup> And yet philology clearly points to the identification of the Hebrew goddess 'Ashera, the Babylonian Ishtar, the Aramæan 'Atar, the Sabæan 'Ashtar, and the Phenician Astarte. Moreover, Fr. Lagrange, O.P., gives evidence from monuments to show that the graven *ashera*, which Manasses

<sup>16</sup> 4 Kings 21:7.

<sup>17</sup> Cf. *Twenty-first quarterly report on the excavations at Gezer*,—"Palestine Exploration Fund"; Père Vincent, O.P., *Canaan d'après l'exploration récente* (Paris, 1909); our summary of these findings is in *ECCLESIASTICAL REVIEW*, November, 1910, p. 615.

<sup>18</sup> 4 Kings 21:11-15.

<sup>19</sup> *Lexicon Biblicum*, vol. 2 (Paris: Lethielleux, 1907), col. 986.

<sup>20</sup> Exodus 34:13; Judges 6:25.

<sup>21</sup> *Proceedings of the Society of Biblical Archaeology*, vol. 11, pp. 291 ff.

<sup>22</sup> Cf. *A History of the Hebrews*. By R. Kittel, Ordinary Professor of Theology in the University of Breslau. Trans. by John Taylor (London: Williams and Norgate, 1909), vol. 2, p. 99.

<sup>23</sup> *Encyclopædia Biblica*, vol. 1 (New York: Macmillan Co., 1899), col. 332.

set up in the Temple, meant the substitution of the worship of Astarte for that of Jahweh on Sion.<sup>24</sup> The opinion of Lagrange is accepted without hesitation by A. R. S. Kennedy.<sup>25</sup>

2. *Protestant View.* The idolatry of Manasses misleads Protestant writers. Forgetful of the Jahwistic denunciations thereof, they take the *baals* and *asherim* of impious kings to have been signs of a traditional Hebraistic polytheism. Most of these Protestant writers of to-day do not scruple at the bold assumption that early Hebrew religion was polydemonistic. Witness the Moravian minister, Dr. William Frederick Badè, in his arbitrary assumption of tree-worship by the ancestors of the Hebrews:

There are remnants of polydemonism in the Old Testament which are best explained as survivals from a pre-Mosaic clan life in the desert and on the steppes. The oak of the oracle beside Joseph's grave at Shechem, the terebinths at Hebron, and the tamarisk at Beersheba, are examples of sacred trees in which divinities were believed to reside. . . . Analogous developments in other religions suggest that during the pre-Deuteronomic period the *baals* of famous sacred trees were frequently individualized as local Jahvehs, or as the numina of venerated ancestors. The sacred pole known as the *ashera* probably was in its origin a conventionalized sacred tree.<sup>26</sup>

Badè does away with all revelation to Noe, Abraham, Isaac, Jacob, and Moses; explains the religion of the Hebrews,—even the decalogue,—as an evolution due to sociological environment; and finds local *baals* and *asheras* in the pre-Deuteronomic period of Israelitic religion,—i. e. before the reform of Josias, B. C. 621.

In passing, we may note that Badè's blasphemous book and others of the same sort are listed by Dr. Gayley, Professor of English in the University of California, as "Texts and References", which the Catholic students of that university must

<sup>24</sup> *Études sur les religions sémitiques*, 2d ed. (Paris: Lecoffre, 1905), pp. 119 ff.

<sup>25</sup> *Dictionary of the Bible*, Hastings, one vol. ed. (New York: Scribner's, 1909), p. 56.

<sup>26</sup> *The Old Testament in the Light of To-day. A Study in moral development.* By William Frederick Badè, Professor on the Frederick Billings Foundation for Old Testament Literature and Semitic Languages, Pacific Theological Seminary, Berkeley, California (Boston: Houghton Mifflin Company, 1915), p. 33.

use in preparation for examination. And the pity is that those "Texts and References" list not one book that a Catholic may read without mortal sin, or even the censure of excommunication.<sup>27</sup> Moreover, Badè's travesty on Old Testament study is recommended by ex-President Roosevelt in these words: "A profoundly interesting book, as remarkable for courage as for scholarship and readability, and far and away the *best* on the Old Testament that has appeared in recent years."<sup>28</sup> The press, during December, announced that Mr. Roosevelt urged the sending of Bibles to our boys "over there." To what purpose, if the Bible is not the history of God's revelation to the human race?

Another Protestant, who explains the Deuteronomic reform of Josias as the official beginning of monotheism among the Hebrews, is the Presbyterian minister, Dr. Adam C. Welch, Professor of Hebrew and Old Testament Exegesis, New College, Edinburgh. In the *Kerr Lectures* for 1911-1912, he says: "Deuteronomy could order the *masseboth* to be removed and the *asherim* to be hewn down (xii, 31) without making a violent breach in the national religion, because the better religious thought of the people had long outgrown them."<sup>29</sup>

3. *Catholic Explanation.* Against these vagaries of higher criticism, Catholics are firm in the teaching that the Old Testament is the history of God's revelation to the human race, and the history of that portion of the race which in sweet Providence preserved revealed religion. At times, as in the reign of Manasses, the leaders of the chosen people fell away from the Jahwistic cult. But the same sweet Providence brought the folk back to the belief in the one true God, who had revealed Himself to man. Such a backward turn to God was the reform of Josias. It was occasioned by the finding of the Torah in the Temple that Manasses had desecrated.

Catholics are divided, when we ask whether the book found by Helcias was the whole Torah or only Deuteronomy. Some authorities are for only Deuteronomy. Such is the opinion of

<sup>27</sup> Cf. the present writer's letters on this subject in *America*, 27 May, 10 June, and 30 Sept., 1916; also critique in *America*, 6 May, 1916.

<sup>28</sup> Quoted from publisher's booklet of commendations of *The Old Testament in the Light of To-day*.

<sup>29</sup> *The Religion of Israel under the Kingdom* (Edinburgh: T. & T. Clark, 1912), p. 16.

Challoner's Douai, as published by Murphy,<sup>30</sup> in a note that departs from the original Douai,<sup>31</sup> and of Fr. von Hummelauer.<sup>32</sup> On the other hand, Hoberg,<sup>33</sup> Clair,<sup>34</sup> and others think that the entire Torah was found by Helcias. This is our opinion; and for good reasons.

(a) Helcias says, "I have found the Book of the Torah in the house of Jahweh."<sup>35</sup> But the "Book of the Torah" is the whole Pentateuch, unless the contrary be proven.

(b) Deuteronomy alone is never spoken of, in the Old Testament, as *sepher Torah Mosheh*, "the Book of the Torah of Moses", or as *sepher Torah bejad Mosheh*, "the book of the Torah by the hand of Moses". But these are the words that describe the book Helcias found.<sup>36</sup>

(c) There is no reason why Deuteronomy should have been separated from the rest of the Pentateuch, and alone have been placed in the walls of the Temple of Solomon.

(d) The entire Pentateuch might just as readily as Deuteronomy have been inscribed in cuneiform script either on clay tablets or on stone. The whole Code of Hammurapi was thus preserved on one stone.

4. *Naville and the finding of the Torah.* Critics were wont to brand as rather suspicious this story of the finding of the Torah by Helcias. How could the book have been lost in the Temple? Naville comes to the rescue of the doubting zealots in their foundering for lost scientific truth. He shows them that the Assyrian kings deposited cuneiform tablets in the walls of their temples, pretty much as we now stow away documents in the scooped-out cornerstone of a public building. In like manner could Solomon have hid away, in the walls of his Temple, the Book of the Torah:

Solomon is the king appointed to build the cedar house. In order to establish forever that the temple is the place "chosen by the Lord

<sup>30</sup> (Baltimore: John Murphy, 1899). Cf. note to 4 Kings 22:8.

<sup>31</sup> Douai: Kellam, 1609.

<sup>32</sup> *In Deuteronomium*, "Cursus Scripturæ Sacræ" (Paris: Lethielleux, 1901), pp. 40-60, 83-87.

<sup>33</sup> *Moses und der Pentateuch*, "Biblische Studien", vol. x, 1905 (Freiburg im Br.: Herder), p. 17.

<sup>34</sup> *Les Livres des Rois* (Paris, 1884), ii, pp. 557 ff.

<sup>35</sup> 4 Kings 22:8.

<sup>36</sup> 4 Kings 22:8; and 2 Paralipomenon 34:14.

to put his name in", he does what the Assyrian kings often did, he hides in the wall as foundation deposit a cuneiform tablet of the law of Moses, of that book which is a summary of it, and which speaks of that place "which the Lord will chose". The book remained buried in the wall until great repairs made in the temple revealed it to Hilkiah.<sup>37</sup>

Euringer had, even before Naville, called attention to this fact, that the ancients were wont to include, in the walls of their temples, documents that bore with importance upon national economy.

5. *Another explanation of the finding of the Torah.* The various finds of Schechter in the Cairo *genisah* cast a new light on this problem of the Book of the Torah that Helcias found in repairing the Temple of Solomon. There may have been a *genisah*, a depository, to the Temple; in that *genisah* the Torah may have been lost to memory, during the long reign of Manasses; it may have been unearthed by the workmen, at the restoration of the Temple under Josias. This mention of the *genisah* brings us to another topic of our Old Testament text-study, which we shall take up at a later date.

WALTER DRUM, S.J.

*Woodstock, Maryland.*

<sup>37</sup> *Archæology of the Old Testament*, p. 129.

## Criticisms and Notes.

**DICTIONNAIRE APOLOGETIQUE DE LA FOI CATHOLIQUE.** Contenant les Preuves de la Vérité de la Religion et les Réponses aux Objections tirées des Sciences humaines. Quatrième édition entièrement refondue sous la direction de A. d'Alès, Professor à l'Institut Catholique de Paris. Avec la collaboration d'un grand nombre de Savants Catholiques. Fascicule XIII: Loi ecclésiastique—Mariolatrie. Gabriel Beauchesne, Paris. 1917. Pp. 160.

The legend that Archimedes worked on at his mathematical problems during the siege of Syracuse in ignorance of the fact that the city was being stormed seems to receive a certain parallel—but with a genuine, not a mere legendary, note—in the case of some of the French savants of to-day, those for instance who have been engaged on the present encyclopedia. While the canon are roaring, belching death, these scholars seem to be at their desks elaborating the weapons of the mind—arguments to defend the faith and repel the attacks on the citadel of religion.

Many of the present readers, we may suppose, are subscribers to this Apologetic Dictionary and are therefore acquainted with the breadth, thoroughness, and colossal erudition that characterize its articles. A glance through the present, the most recent fascicle, convinces one that the perfection of workmanship that has marked the undertaking from the beginning has in no wise fallen below the uniform standard of excellence.

The chief articles herein embodied are Ecclesiastical Law, Loreto, Lourdes, Magic, Mahomet, Marriage, and Divorce. About half of the fascicle is devoted to Mary, the Mother of God, her place in the Bible and in early tradition, her principal prerogatives and her universal intercession. This subject is handled so comprehensively and thoroughly, yet withal succinctly, that it would be difficult to find anywhere such a satisfactory and all-round historical, exegetical, and theological dissertation on Our Lady.

All these aspects converge of course upon the apologetical point of view. The same holds true of the article on Lourdes. The shrine of Our Lady of Massabielle has been the subject of countless descriptive and historical productions; in few, if any, however, has its apologetic significance been so discriminatingly worked out as in the article contributed to this French encyclopedia.

Those who have followed the development of the magnificent enterprise are no doubt cherishing the hope, though perhaps not un-

mingled with an occasional quiver of trepidation, that the present world catastrophe may not interfere with the progress of the work to a felicitous termination.

**EPISTEMOLOGY OR THE THEORY OF KNOWLEDGE.** An Introduction to General Metaphysics. By P. Coffey, Ph. D. (Louvain), Professor of Logic and Metaphysics, Maynooth College, Ireland. 2 vols., pp. 374, 376. Longmans, Green and Co., New York.

**REALITY AND TRUTH.** A Critical and Constructive Essay concerning Knowledge, Certainty, and Truth. By John G. Vance, M. A. (Cantab.), Ph. D. (Lov.), Member of the British Psychological Society, Professor of Philosophy at Old Hall. Longmans, Green and Co., New York. Pp. 344.

Gradually the gaps in our English philosophical literature are being filled; and fortunately the quality of the supply meets in each case the demand. Long have students been waiting for an adequate treatment of the theory of knowledge. Although the number of books on the subject written by men who utterly ignore or are ignorant of neo-Scholastic philosophy, is legion, there is practically none emanating from writers who are conversant with or recognize the principles of that philosophy. We have of course Father Rickaby's very able manual in the Stonyhurst Series, as well as the section on *Critics* comprised within our various text-books; but the need of something more comprehensive has long been felt. That need has now been supplied by the two scholarly productions before us. And since both works cover substantially the same ground, something may be gained from the standpoint of the present reader by considering them here conjointly and comparatively.

Their ground in common, it need hardly be stated, is the truth and certitude of human knowledge. Both authors of course naturally start with specifically the same data—the ordinary contents of intellectual consciousness. The average person, “the plain man,” believes and is practically certain that he senses a real external world. He thinks that that world is made up of bodies possessing extension, resistance, and various activities or qualities. Is this conviction of the plain man reflectively, scientifically, critically justified? This of course is the first and the fundamental problem of the theory of knowledge called Epistemology, the newer name for Criteriology, Critics, Noetics, Material Logic. It is superfluous to say, the two writers before us reach the identical conclusion, viz. the human mind can and does attain objective truth and scientifically exact certitude, and that, not only as regards the outer world of sense phenomena,



but likewise, in a measure at least, real noumena, the essence and substance of some things; moreover, that many of its intellectual concepts, immediate judgments, inferences, and a number surely of its faiths, are objectively real and true and certain.

To most people, for most people are just "plain men," the mere asking of such questions—to say nothing of the elaborately wrought out answers thereto—must seem a wanton waste of good time, not to mention the grey matter, the costly paper, and printer's ink. Nevertheless, from the days of the ancient Greek sceptics, and the still hoarier Chinese and Hindus, there have been men, who have passed as philosophers, who have denied or doubted the ability of the mind to know, at least with certitude, the existence of a real world outside or independent of consciousness.

The Scholastics were too sane a class of thinkers to spend much time or effort in proposing or solving such questions—even though they did devote several hundreds of years in trying to settle accounts with the contents of universal ideas. It made good Thomas of Kempen feel bad that folk so worthy busied themselves over much about questions *de generibus et speciebus*. Nor would there have been much need for an Epistemology if those modern philosophers who disregarded and despised the wisdom of the ancients had not mixed up things so badly, raised such clouds of dust and mist about the eyes of men, that people got to doubt whether they really did see anything at all. Descartes and Locke, and Berkeley and Hume and Mill, to mention but a few, made confusion worse confounded, while Kant introduced a darkness that was only not palpable because there was nothing left wherewith to touch it. And thus it has come to pass that the very bases of all human knowledge had to be reflectively, critically inspected to make sure of their rational solidity; for upon these, it must be remembered, rests the whole superstructure of human knowledge—all the Sciences, all Ethics, all Theology, all Religion.

Our two authors naturally agree in the statement that the universal test of truth and the ultimate motive of certitude is objective evidence. When the objective truth is aglow with its inherent light and the onlooker's mental eye wide open and ready to receive it, the intellect is aware that it sees and sees that it sees that truth. Indeed so general is the identity in the substantial teaching of these two writers, that the points of difference noticeable can be but accidental. One such differentiation lies quite on the surface—the individual style. Dr. Coffey is writing a text book for university students of philosophy. Consequently the cast of his thought and style, though not rigidly didactic in form, are magisterial in temper. Clear and steady in movement, they breathe the spirit of the teacher, the ex-

positor rather than the man of letters. The reflective critic and the constructive metaphysician is never out of sight. Dr. Vance, on the other hand, has in view the needs and tastes of the average educated layman—in fact, “the plain man,” whom he would make reflective and on occasion critical. Scholasticism, you feel, has saturated the writer’s soul. It soaks down from the abstractive, critical, and rigidly constructive intellect till it touches the imagination, which it sets aglow with pictures that win the allied feelings. His thought and style scintillate at times and even in places garb themselves in poesy.

“The plain man” at the very start must feel himself dumfounded at seeing his every-day persuasions and even convictions disappear as though by magic. He watches the pea as it slips from thimble to thimble until he comes to doubt whether there is or ever was a pea or a thimble. Were there ever such tricks played on good old “common sense”? He thought he knew that square-topped, polished walnut table when he saw it. But it turns out that he neither knows nor sees the table as it really is. The right angles broaden out before his eyes into obtuse and then narrow into acute. The old reliable T-square becomes deceptive when he sees its leg and its arm diverge and its familiar right angle spread out into obtusity. The parallel lines of the table seem to converge as he alters his position. The brown color brightens or darkens with the varying play of light. The smooth surface roughens as his eyes grow keener, and the solid walnut dissolves into thin ether beneath his persistent insight. Nay, the very “principle of causality” upon which he was wont confidently to rely seems to be but a delusion and a snare; and an uncanny sense steals upon him as “other folk” begin to glide into the twilight, and his own very self drops down into the blackness. Like Jim in Sam Foss’s rhymes:

Of Hobbes and Hume he took his smatter,  
And learned that there was naught but matter;  
To Berkeley he then inclined  
And found that there was naught but mind.  
And then his mental year grew twisted,  
He doubted if himself existed;  
On Spencer’s books then he fell,  
And studied the unknowable,  
And agonized with many a groan  
Because they still remain unknown.

After the “plain man” gets away from Dr. Vance, his head must feel as thin and empty as a soap bubble and his only fear is collapse. However, this is all *camouflage*. He is only under a spell: a transient coma, an hypnosis into which the epistemological prestidigitateur is wont to cast his patients in order that he may have the pleasure of awakening them. Like the great Kant he had been indulging in a

state of "dogmatic slumber," a gentle and habitual nap of judgment. A few passes of the hand, and the Doctor has him wide awake, with no drowsiness, no inclination to sleep, but ready to be transformed into a bright, alert sort of a critic, a self-scrutinizing soul, one that knows that it knows; knows the whats, the whences, the whys, and the whithers of its knowing; nay more, knows that it knows not only the seemingly obvious things round about, but the deductions and inductions of science and even the higher truths of philosophy—such as the freedom of the will, the immortality of the soul, and the existence of God; knows all these truths which his "common sense" once grasped indeed, but didn't know reflectively that it knew them. Now it knows them with an explicit certitude, a mighty conscious, reasoned-out tenacity.

Lastly, in conformance with his individual scope and method the special detailed program of each of our two authors differs somewhat. That of Dr. Coffey touches closer on the familiar lines of the Scholastic treatises of Mercier and Jeannière. Thus, having explained the nature of the noetic inquiry and some false solutions thereof, he goes on to discuss the grounds of our necessary judgments as viewed both by Kant and by Scholasticism. The theories of the concept are next examined—conceptualism, nominalism, and realism being taken up in turn and the claims of moderate realism made good. These are the main topics of Dr. Coffey's first volume. The second volume deals with the various theories on the objectivity of sense perception, and with the nature of truth and certitude, their criteria and motives. The traditional lines of Criteriology are thus apparent throughout. Dr. Vance adopts the same general structure, though in his treatment the framework is less prominent.

A difference, however, which looks to be more important is noticeable in the definitions of truth formulated by the respective writers. Ontological truth is defined by Dr. Vance as the "partial or complete identification of the nature of some being or individual with some other being of my past experience" (p. 226); while for Dr. Coffey ontological truth is "reality as conformable and conformed with its mental type or archetype in some mind or intellect" (Vol. II, p. 248). The latter formula is substantially the classical definition common to the Scholastics and seems to be more precise than the one presented by Dr. Vance. For the terminus of the relation in which ontological truth formally consists is a mental type or pattern, and not "some other being of my past experience". Of course our created minds derive the type from some object previously experienced; but once we mentally possess the type, it stands by itself as the pattern with which we compare the object when we declare the latter to be true.

Moreover, Dr. Vance calls logical truth "the conformity, applicability or correspondence of the two terms of a proposition;" "the conformity of two conceptual elements, that is, the conformity of thought and thought" (p. 229). With Dr. Coffey, logical truth is "the conformity of the mind judging about reality with the reality to which the judgment refers" (p. 248). Once more, the latter formula, which likewise is the classically Scholastic, seems to be more accurate, for in the case of logical truth the term of the truth-relation is the thing, the object of thought, and although that object cannot become the subject of judgment or predication unless it be conceived in and by the mind, nevertheless, to call it a thought, and therefore to define truth as a relation between thought and thought, seems like steering close to the shoals of idealism or associationism. Our two authors have no doubt in mind the same concept, even though their expressions differ somewhat.

To conclude this all too inadequate notice, it is running no risk of exaggeration to say that these two books constitute the most valuable contributions to the recent literature of philosophy. They fill a distinct want and they fill it worthily, worthily in each case, both as regards matter, form, and style. The literature of Epistemology emanating from non-Catholic writers is, as was noted above, immense. And yet, the effect, or rather the lack of effect, it all produces is painfully manifest in what passes as the literature of science. One has only to glance over the pages of such apparently scholarly productions as those of Professor Osborn, which we notice below, to have one's critical sense offended by the most flagrant disregard for the objective grounds of judgment. Opinions are arbitrarily exalted to certitudes, and the feeblest of supports set up for the weightiest superstructures of "science." *Pace tanti viri*, one could wish that purveyors of "science" would take a course in Scholastic critics before elaborating their imposing structures.

**THE ORIGIN AND EVOLUTION OF LIFE** (Pp. 322), and **MEN OF THE OLD STONE AGE. Their Environment, Life and Art;** Pp. 645.  
By Henry Fairfield Osborn, President of the American Museum of Natural History, Research Professor of Zoology, Columbia University.  
Charles Scribner's Sons, New York.

Apparently these two books enter neither from the viewpoint of authorship nor from that of subject matter within the immediate scope of these pages. On the other hand, the problems with which they deal touch so intimately the professional, or rather the vocational, studies of the priest and the seminarist that an organ within whose field those studies naturally fall, should not pass by unrecog-

nized such notable contributions to the discussion of the subjects in question. We allude of course to the problems of the origin of life and the descent of man.

The second of the two volumes has already been introduced to our readers by Dr. James J. Walsh (October and November numbers 1917). He there took occasion from Professor Osborn's *Men of the Old Stone Age* to demonstrate in his own general way how the latter author expresses his indebtedness to two Catholic archeologists, who, being both priests and recognized authorities in the field of prehistoric anthropology, may be taken as living illustrations of the harmony existing between Catholicism and genuine science. Doctor Osborn, it may be recollected, dedicates his book to his "distinguished guides" through certain "Palæolithic caverns," Emile Cartailhac, Henri Breuil and Hugo Obermaier. The latter two, it may be superfluous to mention, are both exemplary priests as well as eminent archeologists. It might be noted here in passing that the articles in which Dr. Walsh treats of the latter coincidence have been embodied in his recent volume, *Catholic Churchmen in Science*. (Vol. III).

We have called these two books notable contributions to the extensive, perhaps excessive, literature dealing with the origin and evolution of life and the prehistory of man. They are not notable because they bring these problems measurably nearer a solution. Nor, so far as the first of the couplet is concerned, is it notable as throwing any light, new or old, on what we must regard as a *true* answer to these perplexing questions. But both volumes are remarkable for the wealth of scientific material and research, as well as philosophical speculation—more ingenious and specious, indeed, than solidly established—which they enmass.

It were much to be desired that the physico-chemical data and the theories which the author has accumulated, and still more his biological and anthropological deductions therefrom, had been enlisted in a saner and more consistent world-view. It is, however, this very world-view which stands in the way of his recognizing the inadequacy of the physico-chemical data to account for the origin of life, and still more for the origin of man. What is, then, that world-view? It is that man is the lineal descendant from a simian ancestry, which in its turn had evolved under the play of purely material, inter-atomic (electronic or whatever you choose to denominate the primary corpuscles, if such there be) energies from the simplest forms of life, and these again from the anorganic elements, or primordial world-stuff. Obviously this philosophy finds no radical or essential difference between man and brute, and between the various "kingdoms"—animal, plant, mineral. Man, therefore, possesses no principle of immaterial, that is spiritual, life, nor is there any fundamental or intrinsic differ-

ence between man and the infinitely mobile complexus of material corpuscles. Professor Osborn has not formulated the foregoing statement in just the identical terms here employed, but the equivalent ideas pervade the work throughout. He says, for instance, that "*we know* (*italics ours*) that there has existed a more or less complete chain of beings from monad to man, that the one-toed horse had a four-toed ancestor, that *man has descended from an unknown ape-like form somewhere in the Tertiary. We know not only those larger chains of descent, but many of the minute details of these transformations*" (p. x).

It may be submitted that when an inquirer after the origin of life comes to his task with the prepossession that "*we know*" all these things, it is unlikely that he will find the phenomena of life to be anything more than special arrangements of the chemical molecules with their resulting interplay; or indeed that life is not itself some such element, peculiar and subtle (radium-like), which has hitherto eluded discovery, but which may at any fortunate moment manifest itself in the laboratory. After that, it will only be a question of time when we shall be able to build up living productive germs. Beyond this triumph of chemistry, man's constructive genius might achieve wonders which the imagination may not venture to prognosticate, lest it seem to be sporting with the ridiculous. It would be an interesting inquiry, not simply logical but rather psychological (for the latter aspect, however, the necessary data are unfortunately not available), why it is that scientists such, for instance, as Professor Driesch of Heidelberg or the late Professor Dwight of Harvard, both familiar with the physico-chemistry of biology, should find it impossible to explain any single form of life, and much less any evolution from the microbe to man, without postulating an "entelechy" or directive principle at work in the living matter, which "entelechy" requires, they insist, "a something more" than the so-called elementary substances; while on the other hand the present Columbia Professor sees nothing physically and of course nothing metaphysically, that is intrinsically impossible in the theory that life does not essentially differ from, and is probably explicable by, the interaction of those primary elements. Such an inquiry might be worth while instituting. It would of course be out of place here, particularly as the psychological data, as we have just said, are not at our command. Tentatively, however, it might be suggested that Professor Osborn rejects—rather off-handedly, we think—*vitalism* as a biological philosophy, because he rejects *spiritualism* (not spiritism, though he more probably rejects this also) as a philosophy of man.

On the other hand, it must in justice be recognized that he does not claim to have established abiogenesis, the energy or physico-

chemical explanation of life; but only to have pointed a method whereby the living germ may have evolved by a purely mechanical process from non-living matter. The theory or method which he proposes is too intricate and elaborate to admit of present discussion. The student of these problems will consult Mr. Osborn's own presentation thereof, from whose essential thesis and general underlying philosophy though he may or must differ, such dissent will not withhold him from recognizing that, if an author so well equipped with experimental data falls short of establishing the theory of abiogenesis, the failure may be regarded as a more or less probable indication that the so-called theory is miscalled, because unprovable.

If this is the case with the effort to account for the origin of life, it is still more so in regard to the evolution of organic forms from the simplest types of vegetable to the most highly complex types of animal life, man included. Here the whole line of argument is more a tissue fabricated by the scientific imagination than by critical reason.

**A GLODY OF MARYLAND.** Poem by M. S. Pine. A Tribute of Love and Gratitude to the Most Reverend Leonard Neale, D. D., Second Archbishop of Baltimore and Founder of Georgetown, D. C., Order of the Visitation in the United States of America. 1817-1917. Salesian Press, Don Bosco Institute, Philadelphia. 1917. Pp. 88.

There is something very attractive in this handsome tribute by a daughter of the Order of the Visitation to the founder of her community in the United States, quite apart from the musical rhythm in which the memories of a great churchman are sung. We get a fair and accurate, as well as pleasingly drawn portrait of Archbishop Leonard Neale, who, if he may be justly called "a Glory of Maryland," also reflected his pastoral and scholarly halo of sanctity across the American continent. Sister Mary Paulina, known to students of spiritual *belles lettres* under the pen-name of M. S. Pine through her appreciative sketches of the Venerable John Bosco and of Father John Bannister Tabb, makes the centenary of Archbishop Neale's heavenly birth the occasion of her song in praise of his virtue. That virtue took luminous form in his aspirations as an ecclesiastical student at St. Omer, as a Jesuit priest exiled from his Order, as a missionary in England and South America. Finally, having been recalled to his native land, he there became a pioneer educator, a restorer of his own Order, and lastly the prince of shepherds for his flock. Meanwhile, verifying a fair vision of his priestly vocation to labor for the glory of the Spouse of Christ, he founded the Visitation Nuns at Georgetown. Here hearts aflame with the zeal of Christ had sought to teach His love, and having been nourished in the first

growth of their community life by the seraphic warmth of St. Francis in the shelter of St. Clare, had kindled the flame of their devotion from the gentle ardor of another Francis, the holy bishop of Geneva, and guide in the path to heaven to the Saint of Chantal. These things Sister Paulina pictures for us in rhythmic diction with many a lightsome incident to arrest the attention of the lover of Catholic history and religion. The verse flows simply and freely. An example of it is found in the Vision presenting the key to the origin of the Institute to which the author of this handsome volume belongs:

Earth was lost; and Heaven possessed his soul:  
 There came a Virgin train, each meek-eyed face  
 Irradiant with its aureole—  
 Though one excelling seemed in dignity—  
 Their chaste religious habit noted he  
 With veil of sable; then became aware  
 Of a majestic figure—debonnair,  
 In full pontificals, whose mitred brow  
 And eyes rayed heavenly luster; whence he knew  
 The glorious Francis, Saint of Sales.  
 Enrapt the priest heard words of music: "Thou  
 Shalt build afar in northern vales  
 A House of this my Order. See—profound  
 The graces Jesus' Heart prepares." In awe  
 A white-plumed Angel by a fount he saw  
 Who poured life-giving waters all around,  
 And, ever and anon, in voice that caught  
 The soul to Paradise he chanted clear:  
*Pax super Israel.*

We bespeak a welcome for this little volume, all the more since it does not appeal to the utilitarian spirit which to-day dominates literature, as it does every other department of public life. But Sister Paulina's poem will help to edify and turn the attention, especially of the young, toward those higher ideals that ennoble our lives through an effort not too far removed from the actual in which we dwell.

**THE WAR AND THE BAGDAD RAILWAY.** *The Story of Asia Minor and Its Relation to the Present Conflict.* By Morris Jastrow, Jr, Ph. D., LL. D., Professor in the University of Pennsylvania. With fourteen illustrations and a map. J. B. Lippincott Co., Philadelphia and London. 1917. Pp. 160.

Many of our readers will probably be acquainted with Professor Jastrow's *Religion of the Assyrians and Babylonians*. The book was published some twenty years ago and has since been followed by *The Civilization of Babylonia and Assyria*. Those who are familiar with these scholarly productions need not be told that the author speaks with authority on the cults and the culture of the ancient East. His latest work, the one before us, shows him no less at home in the



problems that agitate the East to-day. These problems, it is perhaps superfluous to observe, have become to a great extent the essential factors of the issues that are now stirring the soul of humanity to its deepest depths. And since it falls immediately within the sphere of the priest's studies, we might say his duties, to busy himself about the things that concern the welfare of humankind, a book like the present, which deals with topics touching that wellbeing most intimately, cannot fail to interest the readers of the REVIEW.

We have often been told during the past few years that the tremendous conflict into which the nations are now plunged had long been foreseen and on the part at least of some of the contestants explicitly prepared for. One usually pays no attention to most of these "I-told-you-sos," especially since most of these prophecies issuing from out the mists of the past, emit too uncertain a note to arrest much attention. On the other hand, the evidence marshaled by Professor Jastrow seems so clear and convincing that no one who reflects at all upon it can fail to recognize that a European war was almost inevitably entailed by the industrial, economic, and political conditions occasioned by the Bagdad Railway.

Ever since it became publicly known in 1899 that Turkey had conceded to a German syndicate the privilege of building a railway across Asia Minor to connect Constantinople with Bagdad, the Eastern Question, already sufficiently grave, drew to itself an element that, as Dr. Jastrow says, involved the great European powers—England, France, Germany, Russia—in a network of diplomatic negotiations, the meshes of which became closer as the years rolled on. The railway became the spectre of the twentieth century, a spectre that always appeared armed "from top to toe," and when occasionally he "wore his beaver up, the face was that of a grim, determined warrior" (p. 7).

The project of building the railway had at first no more than an economic end in view. Accordingly the German syndicate invited financial coöperation from England and France, declaring it to be their desire to internationalize the undertaking. This coöperation appears not to have eventuated. The economic purpose of the railway came gradually to be absorbed in the political policy of Germany to dominate the Nearer East and, having secured the latter, to acquire preponderance over the Farther East. For the railway, once it had reached Bagdad, was to be extended to the Persian Gulf. And "as it was felt in England that if, as Napoleon is said to have remarked, Antwerp in the hands of a great continental power was a pistol leveled at the English coast, Bagdad and the Persian Gulf in the hands of Germany would be a forty-two-centimetre gun pointed at India" (p. 97). *Hinc irae, hinc lacrimae*, and, we might add, the *ingentia pondera belli*.

Just when the commercial interests of the project became absorbed in the political is a question which Dr. Jastrow pronounces "difficult if not impossible to answer." The process by which it was gradually accomplished, however, he endeavors to unfold; and if the skein should appear to some not altogether disentangled, it will not be by reason of any lack of skill or ingenuity on the part of the operator. Something must here be left to the estimative sense of the reader. But whatever should be the conclusion of such estimation or evaluation of reasons, it may be safe to predict that in regard to the final verdict on the merits of the book as a whole there will be little or no dissentience. The author has done four things with remarkable success. He has in the first place shown clearly and, we think, to most minds conclusively the reasons of a new Eastern question, and its influence on the war. Secondly, he has told in a graphic and fascinating style the story of Asia Minor—from the time it emerges into the twilight of history down to its present noontide. The story makes plain the historical, economic, and political position of the country as the bridge between the West and the East. Thirdly, he has given a remarkably lucid explanation of the rise and growth of the Bagdad Railway. Lastly, he has set down some weighty conclusions—which he recognizes as justified by past and present events—and together with them some prognostications as to the future readjustment of national relations in the East. On these matters there is of course a wide latitude for speculation, and it may be that some readers will hold views other than those here advocated. But as usual *unusquisque abundet in suo sensu*.

Let us add in conclusion that the inherent interest and instructiveness of the narrative and the charm of its style are supported and enhanced by the many fine illustrations and the excellent map with which the volume is provided, and not less by the attractive make-up of the book itself.

**IN THE FOOTSTEPS OF ST. PAUL.** His Life and Labors in the light of a Personal Journey to the Cities visited by the Apostle. By Francis E. Clark, D. D., LL. D. With 56 illustrations and a map. G. P. Putnam's Sons, New York and London. 1917. Pp. 418.

We have here a description, after the fashion of the modern tourist, of the places in which St. Paul's life was cast, as gleaned chiefly from the Acts of the Apostles. The volume is designed for popular reading and directs attention to the experiences and sentiments of the writer rather than to the activities of the Apostle of the Gentiles. We miss those references of an historical and exegetical character which the student of Sacred Scripture naturally looks for,

and which make the volumes of Farrar, Fouard, Cone, and Iverach so attractive to those who love to follow the journeyings of St. Paul. Indeed there is little in this book that could not be supplied from those excellent guide-books in which our travel literature abounds, and which mark the ordinary courses through the highways of Syria, Asia Minor, Greece, and the Italian Campagna. The fact that the author has visited these places adds nothing to the available knowledge of the professional tourist. One might recommend the book to Sunday school teachers of the Christian Endeavor type, if its tone, its inane comments and references to current events and persons such as "Boss Tweed," not to mention its slurring references to the Catholic religion, did not forbid it. The volume is not copyrighted by the Putnam's but by the author. The typography and plates are very good.

**SELECTIONS FROM THE CORRESPONDENCE OF THE FIRST LORD ACTON.** Edited with an Introduction by J. N. Figgis, Litt. D., and B. V. Laurence, M. A. Longmans, Green & Co., London and New York. Pp. 344.

Next to private conversation, nothing unlocks to our gaze the recesses of a man's soul as does his correspondence. A letter, even when penned with a view to possible publication, always remains something personal and reflects the intimate phases of the writer's mind. This is eminently true of the correspondence of Lord Acton, who was too vehement in his emotions not to be sincere, and whose very contradictions bear testimony to his candor. To explain how he managed to reconcile these contradictions subjectively, is a task which we would not presume to attempt. Inconsistency is not so foreign to great men that we need be surprised to find it, in some degree at least, in Lord Acton. For one thing, he lacked balance and poise of judgment and always gravitated toward extremes. Even in history, he is not a reliable and safe guide to follow, his want of horizon and broad outlook being painfully evident. Partly, this was owing to his bent of mind, which was essentially political. His violent denunciation of Ultramontanism, for example, is not the calm verdict of a scholar, but the one-sided, biased utterance of a partisan.

The present volume, the first instalment of the correspondence, contains letters to Newman, Doellinger, Gladstone, and other contemporary leaders of thought. Though not always interesting, they are very instructive, as furnishing the key to Lord Acton's intellectual development. Many of the issues discussed have lost their actuality and retain only an historical interest. Primarily this correspondence will appeal to the professional historian; but the casual reader may

glean from it a harvest of acute remarks on institutions and persons. Not everything, however, that Lord Acton says concerning the Church and the Papacy is edifying, and, seemingly, he is not overcareful about the truth of his statements.

C. B.

**CHARRED WOOD.** By Myles Muredach. Illustrated by Olinton Shephard. The Reilly & Brinton Co., Chicago. Pp. 316.

In these days of highly scented and often reeking fiction, a clean, wholesome novel full of adventure and fragrant with the breath of outdoor life is, indeed, as welcome as the first flowers in early spring. Such a story is told by the author of *Charred Wood*. And it is, let it be said at once, told in a charming way. The dialogue sparkles with bright flashes of kindly humor and the action moves along at a breathless speed. The plot, though not original, is well contrived, and its interest maintained to the startling denouement. From the outset the narrative grips the reader and tightens its hold upon him as it unfolds. While there is no real development and growth of the characters through the events recorded, the delineation is clear and sharp and true to life. The figures limn themselves distinctly on our imagination and stand out boldly in the memory. The sweet loveliness of the mysterious heroine easily eclipses the other drama.

There are, however, defects in the structure of the story. While there is a mystery, which overhangs and darkens the days of the heroine and Father Murray, we do not see a sufficient reason for this mystery itself; it is made to order, somewhat artificially introduced for the purpose of creating suspense, and unnecessarily keeps the reader in the dark. The suspicion that dims the fair name of the disgraced Monsignore should have been removed more quickly; remaining for several chapters, it lingers unpleasantly in the mind and leaves, even after the innocent man has been cleared, a nasty impression. The exalted office of the priest—this seems to be the thesis of the author—demands that he dwell in isolation and keep aloof from secular affairs; the moment he tries to be something else than priest, he invites misinterpretation of his conduct and impairs his sacerdotal influence. Of this Father Murray is a classical example; all his sterling qualities and guilelessness avail him nothing and cannot save him from malevolent slander, when he emancipates himself from the meshes in which he had allowed himself to become entangled, albeit from the noblest and purest motives. In him the author has drawn a magnificent and inspiring figure, dear to us because so genuinely human.

The controversial parts of the book (for the author is bent on instructing while amusing) are of great excellence. They are

wrought organically into the texture of the story and are required for its proper understanding. In its attractive form it will do more to dispel prejudice against the Church and the priesthood than many bulky and didactic tomes. We can hardly think of anything better adapted as a gift to a non-Catholic friend than this delightful and instructive mystery story.

C. B.

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## Literary Chat.

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There are so many devotional aids for the Holy Hour that no spiritual taste need go unsatisfied. Father Frederick Reuter, the author of a volume of excellent *Sermons for the Children's Mass*, has arranged a small collection of *Readings and Reflections* which will undoubtedly approve itself both for private and congregational use. The *Readings* consist of stories, *legenda*, taken from approved writers, while the *Reflections* are made up of passages from the Fathers and Doctors of the Church. The former elements, relating as they do the "Manifestation of the Eucharistic Presence," serve to secure and hold the reader's or the hearer's attention, while the latter support a devotional attitude and spiritual converse with Jesus in the Host. The manual is issued in exceptionally good form by the Pustet Company (New York and Cincinnati.)

*Around the World with the Children* is a very delightful introduction to Geography, descriptive and physical. The child starts with its own immediate surroundings; is taught to notice and observe the various features of the locality wherein it lives; its physical needs of food, clothing, shelter, and whence these supplies come. Taken by the story from country to country, he will learn many things about the shape and size of the globe, the divisions of land and water, the various races of mankind, and so on. The narrative moves forward so smoothly, naturally, interestingly, that it is sure to capture and hold the little reader's attention. Beautifully illustrated, the book is as charming as it is instructive. It is a model of a sane method of introducing children to the study of a subject the importance and interest of which are too often obscured by the dry-as-dust manner employed by teachers who follow the geographical text-books. The author is Mr. Frank Carpenter, who has written a number of other studies of a similar nature. (American Book Company, New York.)

Speaking of pedagogical method reminds us of several other recent books which, while facilitating the learning process, stimulate the mental powers to that healthy activity whereon their normal development depends. One of these books bears the title *Everyday English Composition*, by Emma Miller Bolenius. Just enough theory runs through the pages to guide the student to the abundant and varied exercises, by the working out of which good writing is facilitated. An old boy who peruses such a book has a special reason for wishing to be young again, that he might unlearn some things and learn many others. The American Book Company issues this model class text, as they do likewise another sample of good pedagogy—the art of which is so often better taught than its science—in *Hamilton's Standard Arithmetic*. The latter contains three graded sections, each of the parts, as it moves upward, resuming and carrying forward its predecessor. The unfolding of the matter keeps just one easy step ahead of the developing grade of the pupil whom it thus stimulates and helps to better effort.

War literature is fast becoming a weariness to the spirit. Yet when a man of literary fame ventures on this field it is impossible to ignore his contribution in the matter. Hence, the two powerful pleas of the great Danish poet, Johannes Joergensen (*La Cloche Roland; Dans l'extrême Belgique*. Bloud & Gay, Paris.), for the cause of Belgium cannot fail to arrest attention and arouse interest. The author marshals his facts to the best and most telling effect. He possesses, moreover, a delightful diction, with just a flavor of decadence, not quite in keeping with the subject treated. Withal it remains a matter of regret that so much talent and literary skill must be wasted on such unpromising topics.

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Two other publications of the same kind we must notice: De Wiart, *La Politique de l'honneur*, and M. des Ombiaux, *La Resistance de la Belgique envahie* (Bloud & Gay, Paris). They can hardly be expected to bring anything new, since the subject matter has been so frequently and thoroughly treated as to leave no detail or phase untouched. The presentment, however, is unusually strong and well borne out by an overwhelming number of pertinent facts. The first of the two takes a broader view of the situation and surveys in a rapid sketch the remoter causes that led up to the terrible conflict which played such dreadful havoc with unfortunate Belgium. Against the dark background of the horrors depicted, little Belgium's superb heroism shines forth the brighter.

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It was a happy thought on the part of Father Garesché to publish apart the *Marian Poems* that had been contributed to the poetry contest which ran through the *Queen's Work* during 1916-17. Out of the three hundred poems submitted, forty were selected for publication in that periodical and these have been republished in a neat little brochure. Several collections of poems in praise of Our Lady already exist, notably of course Orby Shipley's *Carmina Mariana*; but the present gathering possesses a particularly timely interest, seeing that it contains tributes of praise from Catholic poets of the present day, offerings which are no wise less worthy than the songs of the past generations. The poems possess genuine merit not less in regard to thought and sentiment than poetic craftsmanship. This is saying not a little in view of the fact that most of these verses are cast in the difficult mould of the sonnet. (St. Louis, Mo., *The Queen's Work*).

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John Ayscough has written some very beautiful things, notably *Grace Church Papers*, the story of his early life; but probably he has produced nothing quite so touchingly beautiful as *French Windows*, the story of a later aspect of his life. It is life in the villages of France, along the highways, in the homes of the lowly, in the abandoned chateaux of the opulent, in the ruined churches. It is life on the fringe of battlefields; life in the improvised hospitals where the wounded from both ranks of the contending belligerents lie side by side on stretchers or the straw-littered floors. It is life in the ancient cemeteries peopling with the recent dead from the trenches. It is the living experience of a priest mingling with the soldiery and the peasantry, conversing with the French widows and the orphans, aiding the dying and burying the dead. The sketches of scenery and the paintings of the manifold works of nature, are only surpassed, if at all, by the fine touches of character, and the reflections of human souls.

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There are descriptions of unspeakable barbarity, destructiveness, cruellest vandalism. All these manifestations of frightfulness falling within the author's experience were wrought by the "Boches." The discerning reader will of course not forget that such unleashings of savagery are not the traits of any one nation. Barbarianism lurks just below the skin in most human animals and needs only the occasion to let it madly loose. The outrages committed in France and Belgium are fully paralleled in Mexico to-day, even as they were a few decades ago in the Philippines, and a quarter of a century before that during a famous march to the sea through our own Southland. There is no

national monopoly of man's inhumanity to man any more than there is, thank God! of philanthropy and charity.

It may not be amiss to note that the volume entitled *French Windows* consists of the series of articles which were originally contributed by the author to the *Month* and which under the title *French and English* excited so much interest. (New York and London, Longmans, Green & Co.).

Students of theology who have made use of the English translation of Tixeront's *History of Dogmas* will welcome a little volume entitled *Apologetical Studies*, in which are comprised a translation of several theological conferences by the scholarly professor of the Lyons Catholic University. The conferences treat of the Trinity, the Divinity of Christ, and the Church. The second half of the volume contains an historico-theological tractate on the Sacrament of Penance. As is well known to students, the interest as well as the strength of whatever Dr. Tixeront writes is its historical content. He never severs doctrine from its factual origin and development. His work has therefore a distinctly apologetical value inasmuch as it shows the abstract truths in their originally and genetically concrete setting. (B. Herder, St. Louis.)

The *Report of the Proceedings and Addresses of the Fourteenth Annual Meeting of the Catholic Educational Association*, held at Buffalo toward the end of last June, is a valuable collection of papers relating to the various departments—College, Parish School, Seminary—of our educational system. Containing as it does the discussion of experts on these papers, almost every aspect of educational ideals, subjects, and methods is presented, so that the whole forms a well rounded pedagogical manual. If the Association did nothing more than issue these annual reports it would have done splendid service in the cause of Catholic education. (General Office, Columbus, Ohio.)

The necessity which invents has provided for our soldiers in France doubtless many new things that are good, but probably few that are better than a short cut to the French language which will be found in the *Soldier's Service Dictionary* of English and French words and phrases. As the title page further informs us, the compact little pocket volume contains ten thousand military, naval, aeronautical, aviation, and conversational words and phrases used by the Belgian, British, and French armies, with their French equivalents carefully pronounced. There are likewise topographical symbols used in official charts, tables of weights and measures, and even the essentials of French grammar. Indeed it is hard to see how so much useful material could be packed within so small a space, or what was left out that ought to be in. Whilst the little thesaurus is meant primarily for our "Sammies somewhere over there in France," stay-at-homes who are looking for a short cut to French can hardly find more quickly what they want than in this little compilation. The author is the managing editor of the *New Standard Dictionary*, Frank H. Vizetelly, LL. D., and the publishers, Funk & Wagnalls, New York.

## Books Received.

### SCRIPTURAL.

COMMENTARIUS IN EPISTOLAS AD THESSALONICENSIS. Auctore Fr. Iacobo Maria Vosté, O.P., Lect. S. Theol. et S. Script. Lic., Professore Exegeseos Novi Testamenti in Collegio Angelico de Urbe. Accedit Appendix in decretum Commissionis Biblicae (18 Junii, 1915). F. Ferrari, Romae; J. Gabalda, Parisiis. 1917. Pp. viii—305. Pret., 7 L. 50.

**IN THE FOOTSTEPS OF ST. PAUL.** His Life and Labors in the Light of a Personal Journey to the Cities Visited by the Apostle. By Francis E. Clark, D.D., LL.D., author of *Old Homes of New Americans*, *The Holy Land of Asia Minor*, etc. With 56 illustrations and one map. G. P. Putnam's Sons, New York and London. 1917. Pp. xvi—418. Price, \$2.00 *net*.

#### THEOLOGICAL AND DEVOTIONAL.

**CONFERENCES FOR MEN.** Intended in Particular for Holy Name Societies. By the Rev. Reynold Kuehnelt. Joseph F. Wagner, Inc., New York; B. Herder, St. Louis and London. 1917. Pp. 279. Price, \$1.50 *net*.

**THE CASUIST.** A Collection of Cases in Moral and Pastoral Theology. Vol. V. Prepared and edited by the Rev. J. A. McHugh, O.P., Lector of Sacred Theology and Professor of Dogmatic Theology in the Catholic Foreign Mission Seminary, Ossining, New York. Joseph F. Wagner, Inc., New York. 1917. Pp. viii—312.

**MÈRE MARIE DE JÉSUS.** Foundress of the Little Sisters of the Assumption, Nursing Sisters of the Poor in Their Own Homes. Adapted from the French. Preface by Cardinal Bourne. With portraits and other illustrations. Longmans, Green & Co., London and New York. 1917. Pp. xi—184. Price, \$1.10 *net*.

**DE SYSTEMATE MORALI DISSERTATIO** ad usum scholarum composita. Ludovicus Wouters, C.S.S.R., Theologiae Moralis et Pastoralis Professor. Editio altera, ad novum jus accommodata. Prostat apud auctorem, Wittem, in Hollandia. M. Alberts, Galopiae (Gulpen—Holland). 1918. Pp. 51. Pret., 0 flor. 25.

**APOLOGETIC STUDIES.** The Trinity, Jesus Christ, Penance. By the Very Rev. J. Tixeront, S.S., D.D. Authorized English translation. B. Herder, St. Louis and London. 1917. Pp. 183. Price, \$0.75.

**CATÉCHISME DE PERFECTION CHRÉTIENNE ET RELIGIEUSE.** Renteria, Guipuzcoa (Espagne). 1917. Pp. 181.

#### PHILOSOPHICAL.

**AMERICAN CIVIL CHURCH LAW.** By Carl Zollmann, LL.B., Member of the Bars of Illinois and Wisconsin. (Vol. LXXVII—Whole Number, 181—of *Studies in History, Economics and Public Law*. Edited by the Faculty of Political Science of Columbia University.) Columbia University Press or Longmans, Green & Co., New York; P. S. King & Son, Ltd., London. 1917. Pp. 473. Price: \$3.50; cloth, \$4.00.

**THE GOSPEL OF BUDDHA.** Compiled from Ancient Records. By Paul Carus. Illustrated by O. Kopetzky. Open Court Publishing Co., Chicago and London. 1917. Pp. xx—311. Price, \$1.00.

**REALITY AND TRUTH.** A Critical and Constructive Essay concerning Knowledge, Certainty and Truth. By John G. Vance, M.A. (Cantab.), Ph.D. (Lov.), Member of the British Psychological Society, Professor of Philosophy at Old Hall. Longmans, Green & Co., London and New York. 1917. Pp. xii—344. Price, \$2.50 *net*.

**EPISTEMOLOGY, OR THE THEORY OF KNOWLEDGE.** An Introduction to General Metaphysics. By P. Coffey, Ph.D. (Louvain), Professor of Logic and Metaphysics, Maynooth College, Dublin, Ireland. Two volumes. Vol. I, Part I: The Nature of the Inquiry; Part II: Intellectual Knowledge—Judgment; Part III: Intellectual Knowledge—Conception. Vol. II, Part IV: The Data of Intellectual Knowledge—Sense Perception; Part V: Truth and Certitude—Their Criteria and Motives. Longmans, Green & Co., New York and London. 1917. Pp. xiv—374 and viii—376. Price, \$3.75 each volume, *net*.

**EARLY ESSAYS AND LECTURES.** By Canon Sheehan, D.D., author of *Luke Delmege*, etc. New edition. Longmans, Green & Co., London and New York. 1912. Pp. viii—354. Price, \$1.25 *net*.



THE SCIENCE AND THE ART OF TEACHING. By Daniel Wolford La Rue, Ph.D., Department of Psychology and Education, State Normal School, East Stroudsburg, Pennsylvania. American Book Co., New York, Cincinnati, Chicago. 1917. Pp. 336.

CATHOLIC EDUCATION. A Study of Conditions. By the Rev. J. A. Burns, C.S.C., Ph.D., author of *Origin and Establishment of the Catholic School System, Growth and Development of the Catholic School System*. Longmans, Green & Co., New York and London. 1917. Pp. ix—205. Price, \$1.50 net.

THE RIDDLES OF HAMLET AND THE NEWEST ANSWERS. By Simon Augustine Blackmore, S.J., A.M., Litt.D., author of *A Great Soul in Conflict—A Commentary on Shakespeare's Master-Work*. The Stratford Co., Boston. 1917. Pp. xxi—494. Price, \$2.00 net.

CORRESPONDENCE OF JOHN HENRY NEWMAN WITH JOHN KEBLE AND OTHERS, 1839-1845. Edited at the Birmingham Oratory. Longmans, Green & Co., London and New York. 1917. Pp. ix—413. Price, \$4.00 net.

#### LITURGICAL.

ORGAN ACCOMPANIMENT to the Rev. W. B. Sommerhauser's *Students' Mass Book and Hymnal*. Prepared by Victor Winter, S.J. The B. Herder Book Co., St. Louis and London. 1917. Pp. 50 folio. Price, \$2.00.

#### HISTORICAL.

NEW AMERICAN HISTORY. By Albert Bushnell Hart, LL.D., Professor of Government, Harvard University. American Book Co., New York, Cincinnati, Chicago. 1917. Pp. viii—650—xliv.

THE WAR AND THE BAGDAD RAILWAY. The Story of Asia Minor and its Relation to the Present Conflict. By Morris Jastrow, Jr., Ph.D., LL.D., Professor in the University of Pennsylvania, author of *The Civilization of Babylonia and Assyria*, etc. With 14 illustrations and a map. J. B. Lippincott Co., Philadelphia and London. 1917. Pp. 160. Price, \$1.50 net.

LA POLITIQUE DE L'HONNEUR. L'Aggression. L'Armée. Les Populations. Les Raisons profondes de la résistance. Spectacles et enseignements de la Guerre. Par H. Carton de Wiart. Bloud & Gay, Paris. 1917. Pp. 262.

DANS L'EXTREME BELGIQUE. Par Johannes Jørgensen. Traduit du Danois par Jacques de Coussange. Bloud & Gay, Paris. 1917. Pp. 215. Prix, 3 fr. 50.

LA CLOCHE ROLAND (Les Allemands et la Belgique). Par Johannes Jørgensen. Traduit du Danois avec Introduction et Notes par Jacques de Coussange. (Publications du Comité Catholique de Propagande Française à l'Étranger.) 11<sup>e</sup> mille. Bloud & Gay, Paris. Pp. xix—236. Prix, 3 fr. 50.

LA RÉSISTANCE DE LA BELGIQUE ENVAHIE. Par Maurice des Ombiaux. Lettre-Préface de M. le Baron de Broqueville, Président du Conseil des Ministres. 11<sup>e</sup> édition. Bloud & Gay, Paris. Pp. 240. Prix, 3 fr. 50 net.

FRANCE ET BELGIQUE. Ce que les Allemands voulaient faire des pays envahis. Ce que nous ferons d'eux. Par Maurice des Ombiaux. (No. 86, "Pages actuelles", 1914-1916.) Bloud & Gay, Paris ou Barcelone. Prix, 0 fr. 60.

#### MISCELLANEOUS.

A FATHER OF WOMEN AND OTHER POEMS. By Alice Meynell. Burns & Oates, Ltd., London. 1917. Pp. 30. Price, 2/— net.

HAMILTON'S STANDARD ARITHMETIC. In Three Books, with Answers. By Samuel Hamilton, Ph.D., Superintendent of Schools, Allegheny Co., Pa.; author of *The Recitation*. American Book Co., New York, Cincinnati, Chicago. 1917. Pp. 256—xvi, 300—xx and 374—xxii.



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# THE ECCLESIASTICAL REVIEW

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SIXTH SERIES.—VOL. VIII.—(LVIII).—MARCH, 1918.—No. 3.

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## THE HOLY LAND AND THE GOOD FRIDAY COLLECTION.

ONE of the most important developments of the present great World War is the redemption, by a Christian army, of the Holy Land from the despotic rule of the Turk. Had lots been a little differently cast, and, as of old, had all Christian nations been aligned together, the capture of the Holy City would have been universally celebrated as never victory before since Godfrey of Bouillon marched into Jerusalem at the head of the valiant Crusaders on that memorable Friday afternoon of 15 July, 1099. But Providence has ordained otherwise. It is, however, doubtful whether the rejoicing is less among the Catholic nations of the Central Allies than among the rest of the Christian world. Be that as it may, the capture of Jerusalem on 10 December, 1917, by the British Army, has focussed the attention of Christendom on the Sacred Places of that and other cities in Palestine.

On this momentous occasion in the history of Christianity it will not be amiss to take more than a cursory glance at the places which have passed, after more than eight hundred years of Turkish rule, into Christian possession; to see how those sacred testimonies of the earthly life of Jesus Christ have been preserved to the Catholic world and to Catholic worship. Involuntarily our minds go back to the first and subsequent great movements among the Christian nations of Europe, organized, financed and bravely undertaken, with the pronounced purpose of bringing those tangible proofs of the true Religion of Christ into the very midst, as it were, of Christianity. Learned discussions had long been held establishing the authenticity and veracity of the divinely founded Church

of Christ; and that Church, after infinite labors, trials and suffering, had won the whole of Europe to its cause. But the eye of those ages was practical and it looked for more than dogmatical decisions. It wanted to see with its bodily eyes and to touch with its own hands the Tomb of Christ, which had contained His lifeless Body, and from which had He not risen, "all our teaching would have been in vain".

Whatever modern critics may say of the Crusaders, they cannot rob them of that noble ideal, of that lofty and inspiring affection of the children of the Church of Christ for the earthly witnesses of their Divine Saviour's life, passion, death, and resurrection. And this ennobling spirit has formed part of the Christian creed from the beginning. Down through the centuries it has sped, firing writers and poets with the loftiest themes in literature. But, if the glamor of the Crusaders was so bewitching, it was in marked contrast to the advance made by the Poverello of Assisi, who, in 1219, bearded the Moslem Sultan in his den, and won from him a *carte blanche* to go through the Holy Land unmolested.

Shortly after, in 1291, the last of the Crusaders were driven from Acre, their only remaining stronghold, and when they sailed for Europe, there went with them the few of the Secular and Regular clergy who had settled in Palestine during the Crusading period. Thus the Franciscans remained the sole guardians of the Holy Places, an office which they have faithfully filled to this day, in spite of the more than seven centuries of persecutions, anxieties and sufferings of every description, which have failed to separate them from their Seraphic inheritance. The foundation of the custody of the Holy Land, the bulwark of Christianity in the Orient, was, naturally, at first, a very modest undertaking, but it grew, as all the works of Saints grow, until to-day this Custody is one of the most extensive missions of the Church, comprising Judea, Galilee, Phœnicia, Syria, Armenia, Egypt, and the Island of Cyprus, with a personnel of five hundred Franciscans. These have immediate charge over 55 sanctuaries; 60 convents and hospices; 42 parishes, with a population of nearly 100,000 people of the Latin Rite, and nearly 1,000, of Oriental Rite; 58 schools, providing for some 5,000 children; 5 orphan asylums, taking care of over 300 orphans; 7 large and well equipped dis-



pensaries, from which medicines are supplied, *gratis et amore Dei*; 1 Seraphic college; 1 commercial college; 6 study houses; 10 trade schools; 496 houses for the poor, where they are lodged gratuitously; 9 hospices for pilgrims, where board and lodging are given free to well-nigh 20,000 visitors to the Holy Land every year from every part of the world, irrespective of their creed.

The chief scope of the Custody of the Holy Land is to preserve the sacrosanct shrines and to maintain worship there; to receive pilgrims; to give them hospitality and to accompany them during their sojourn in Palestine; to work for the conversion of the schismatics, Turks and all those who are in the darkness of error; to look after parishes; to instruct and educate the young, both in schools and orphan asylums; to assist the sick and the poor, not only in spiritual matters, but corporal also, procuring for them homes, clothing, food, medicines, and other necessities of life—a sufficient and complex amount of work, certainly, to engage the continuous attention of the Religious stationed there. On this account, too, the Franciscans have never given themselves wholly up to modern scientific research, although there have never been wanting men of recognized worth and intellectual activity to uphold, in season and out of season, the authenticity of the sacred charges committed to the care of the Franciscan Order. Coming into possession of places the history of which went back to Apostolic times, and sometimes further back still, the one jealous care of the Franciscans was to safeguard them, in the name of the Church, for the consolation and spiritual welfare of the Christian world.

Such a work, sacred and all important, during the reign of Catholic kings and princes, was rendered less difficult, and to a certain degree more easily accomplished, by the magnanimous rivalry among them to succor the Holy Places. But when this source of assistance failed them, how was it possible for the Franciscans, armed only with the cross, to carry on their stupendous mission among a Christian-hating people? How were they to triumph over the fanaticism of Moslem and Turk, the perfidy of the Greeks, the scheming ambition of the Armenians, as well as the innumerable tribulations brought upon them from many other sources?



Although, thank God! the bright spark of Christianity is not entirely spent in Europe, the success of the Franciscans in their noble work of self-sacrifice for the preservation and maintenance of the Holy Places, is due mainly to-day to the enduring love of the faithful all over the world for the sacred witnesses of mankind's Redemption by the Son of God. Time and again the Vicars of Christ in the Chair of St. Peter have raised their voices to stimulate this love and to recommend unstintingly to the bishops that, in their churches and among the faithful under their jurisdiction, they should make known the needs of the Holy Places, needs which yearly increased under the rapaciousness of the Turk, according to the progress made by the patient labors and unwavering perseverance of the Franciscans. The urgency of these needs in the Holy Land may be judged from the earnestness of the various Papal appeals and the severity of the injunctions imposed.

Pope Gregory XV in his Bull which begins *Alias a felicitis*, dated 18 November, 1622, forbids anyone, under pain of excommunication, to use for any other purpose alms destined for the missions of the Franciscans in the Holy Land. Urban VIII excommunicates all those who retain or dispose of these alms in any other way whatsoever, and commands all prelates, under pain of mortal sin, to take up a collection three times a year in their dioceses. Pope Innocent XI issued the same command and the same excommunication, as also did Alexander VIII. The number of collections was reduced to two by Benedict XIII, who ordered all prelates, bishops and superiors of Religious Orders, to take up a collection in their churches at least twice a year, one in Advent and the other in Lent, for the Holy Places. The same Pope imposes the obligation on the bishops of reporting, when on their visits *ad limina*, on the action taken in this matter. Pope Clement XII commands all prelates and all preachers to explain to the people twice a year, at least, the needs of the missions of the Holy Land. This command was also given, under pain of excommunication, by Popes Benedict XIV, Clement XIII, Clement XIV, Pius VI, and other Sovereign Pontiffs.

If, however, the representatives of Christ on earth had so earnestly and sternly endeavored to foster among the faithful a love for the Holy Places during so many centuries, it re-

maintained for the immortal Pope Leo XIII, to combine in his famous Brief, *Salvatoris ac Domini Nostri*, all the tender solicitude and all the paternal severity of his predecessors. This may best be gathered from his words.

We, . . . direct our special and chief pastoral solicitude to this, that the witnesses of so great and blissful a mystery that are still extant in the city of Jerusalem and the vicinity, be preserved with the greatest and most reverent care possible, [reminding us that] when these had again fallen beneath the power of the infidels, and the Friars Minor of the Order of St. Francis of Assisi were alone permitted to guard those places; they [the Popes] according to time and matter, never ceased to make provisions in whatever manner they could, at least for their custody and for the existing needs of the same Friars, whom neither the dire perils of persecutions, nor vexations, nor torments, ever deterred from so great an undertaking. They, therefore, by word of mouth and also by Letters Apostolic, earnestly and repeatedly, enjoined upon the Patriarchs, Bishops and other Prelates throughout the world, to urge the faithful entrusted to their care to offer and to gather alms for the keeping of these Holy Places . . . declaring unanimously, that, in virtue of holy obedience, every year certain days were to be set apart by every Ordinary, in all the dioceses of the world, for the collection of alms for the Holy Places. . . . We, therefore . . . do, by these presents, for all the future, decree that our Venerable Brethren, the Patriarchs, Archbishops, Bishops and the Ordinaries of every place in the world, be bound, in virtue of the holy obedience, to see to it that in every parish church of their respective dioceses the needs of the Holy Places be recommended to the charitableness of the faithful, at least once a year, namely on Good Friday, or on some other day to be set apart likewise once a year.

And to this solemn command, imposed *sub gravi*, Pope Leo adds:

By the same authority, we expressly interdict and forbid that anyone dare or presume to convert or change to any other use the alms in whatever manner collected for the Holy Land. Therefore, we ordain that the alms thus collected be turned over by the pastor to the Bishop, by the Bishop to the nearest Franciscan Commissary of the Holy Land; and it is our will that he send them, without delay, to the Custos of the Holy Places at Jerusalem, as is customary.

This important Brief, issued 26 December, 1887, testifies to the never-ceasing vigilance and interest of the Supreme Pon-

tiffs for the welfare of the Holy Places. And if this may be said with truth of Christ's Vicars in general, much more so is it true of Pope Leo XIII. From his able pen there came on 20 February, 1891, an Encyclical confirming in the strongest terms the grave injunctions laid down in the Brief of 1887.

The Sacred Congregation of the Propaganda has recently subjected to a careful examination all that has reference to the necessities of the Mission of Palestine, and to the control and administration of the treasury, which is in charge of the Friars Minor of the Franciscan Order for the care and custody of the Holy Places . . . considering the supply of alms collected, the Congregation finds this to be altogether insufficient for so great a burden. The income of the custody of the Holy Land is shown to be derived from three sources. Part of this sum comes from the offerings at the Sanctuaries, from the surplice fees, and the stipends of Masses celebrated by the Franciscans; part from the collections [Good Work of the Holy Land], which the Friars by their own efforts take up throughout the entire world; and a part from the alms collected on Good Friday in the churches of all countries.

The result of this examination and review served but to fire the zeal of the great Pontiff, and, with equal force he says:

. . . order is given that the Letters Apostolic, dated 26 December 1887, beginning with the word *Salvatoris*, must absolutely be put into execution by all whom they concern, and that the collection of alms to be made for the Holy Land, once every year, on Good Friday, or on any other day within the year, may not in any wise be changed or applied to other uses, but that the total amount must be promptly sent to the Right Reverend Custos of the Holy Land by the Commissaries of the Order of St. Francis from all parts of the globe, every dispensation being for the future recalled.

A confirmation of the above-mentioned Brief, *Salvatoris ac Domini Nostri*, of Leo XIII, was given at the Vatican by the saintly Pope Pius X, in a *chirographum*, dated 23 October, 1913, in the following words: "In order to relieve the needs of the Holy Land . . . we, by our authority, confirm all that our predecessor, Leo XIII, of happy memory, decreed in his Letters Apostolic, *Salvatoris ac Domini Nostri*, dated 26 December, 1887."

The brief summary of the missionary activities of the Franciscans in the Holy Land presents an amazingly large field for the outlay of the alms collected annually throughout the entire world. To these, however, must be added a few particular items, which will more readily convince, even the most skeptical, of the extreme timeliness and urgent need of such strong exhortation from the Holy See.

The following statistics were taken from a Report of the Right Reverend Robert Razzòli, Custos of the Holy Land, to the Propaganda covering a period of five years, from 1903 to 1908.

Maintenance of worship and restoration of Shrines..	\$215,285.49
To the poor in money, clothing, etc.....	398,996.60
Building and repairing schools.....	120,076.72
Hospitality to the pilgrims.....	118,887.20
Trade schools and workshops.....	149,774.41
Extortions by the Turkish Government.....	56,071.50
Orphan asylums .....	44,253.25
Honorarium to the Patriarch of Jerusalem.....	75,000.00
Honorarium to the Delegate Apostolic of Egypt....	3,688.00
Salaries of Sisters and Christian Brothers.....	19,332.00
	<hr/>
	\$1,201,365.17

The Report closes with the observation that, during those five years, 300,000 Masses were celebrated for the Benefactors of the Holy Land.

After this passing glance over the field of Franciscan activities in the Holy Land, made possible, to a great extent, by the Good Friday collections in the United States, and after weighing a little the figures presented, the necessity and urgency of every encouragement from the Sovereign Pontiffs becomes apparent. The need, however, of the activity and generous coöperation of the faithful is equally necessary if the precious heirlooms of our holy religion are to be kept with decorum and beautified by the service left to us by our Lord and Saviour, Jesus Christ, and if those hallowed witnesses of the Divine Redeemer's life, passion and death, are to be worthily preserved to Christianity.

Apart from the grave obligations imposed by the Pontifical authority, it cannot be denied that those sanctified scenes of

Palestine are dearer to every Christian heart than any other in the world. For this reason the *onus* of the duty becomes a true labor of love, appreciation and thanksgiving to the Saviour for all that He has done for us. Nor should the promised returns of such a labor be reckoned of little account. For if charity to the poor be so eminently praised in Holy Scripture, how much more will that be extolled, and how much more agreeable to God, when it is done to maintain in a becoming manner places so dear to the Heart of our Redeemer, who sanctified them by His presence here upon earth, and to persons whose only motive is to preserve to mankind the memory of the work of Christ upon earth?

Will this labor of love cease now that the dawn of a golden era is breaking over the hills that Jesus loved? Will Christian charity wane when the demands for help may be more efficiently and successfully met? What a shame it would be, indeed, for the Catholic world, if it failed to succor the good work of the Holy Land at this most opportune time! What, for example, would the Turks, who show such extravagant and lavish veneration for their shrines, think? How would all the rest look upon us, were we, the true followers of Christ, to abandon or neglect the sanctuaries of the Holy Land? What idea would be formed by schismatics, Turks and Jews of our holy religion, which we preach as founded upon charity and love of our neighbor, if they should see especially the ministers of that religion leaving the poor in misery, the orphans in destitution, in ignorance, in danger of losing their faith, and the Holy Places to crumble away from the sight of man?

Thanks be to God first, and then to all true Christians, the Franciscans have been able to maintain the holy shrines becomingly, to assist the poor, as our Faith commands, to educate and instruct the orphans and to enable them to pursue an honorable livelihood in the world. May this good work continue and may these few words incite to still greater efforts that love for the holy shrines! May the recurrence of the time for the Good Friday collection mark the rising tide in the alms given for the maintenance and preservation of the Holy Places in Palestine.

FR. GODFREY HUNT, O.F.M.

*Commissariat of the Holy Land, Washington, D. C.*

## THE UNIFICATION OF CATECHETICAL INSTRUCTION.

[The following article has been examined and approved by competent authority at Rome.—EDITOR.]

THE unification of catechetical instruction has long been sought in the Church. The great diversity of catechisms that exists everywhere is confusing. Not only in different countries and provinces, but even in particular dioceses, there is often found a multiplicity of catechisms. This lack of uniformity in texts sometimes proves to be a hardship and a hindrance for our children. In these days of industrialism there is much moving from place to place. The children very frequently find another and strange text-book of religious instruction in their new home. The teachings of faith are set down in forms and expressions to which they are not accustomed. So many and so great are the divergences, at times, that they might almost suggest to young minds a diversity of doctrine in the Church.

The Fathers of Trent recognized the need and utility of unity in religious instruction. They felt that unity of faith can best be preserved and taught by uniformity of teaching and expression. Hence they set about the task of establishing this uniformity for the whole Church. In those days text-books had not yet attained their present-day popularity. Teaching was still largely confined to oral instruction. For this reason it was quite natural that their efforts should be confined to the office of preaching.

The Tridentine Fathers decided upon a Catechism for the guidance of priests in the work of pulpit instruction. It is known as the Roman Catechism or the Council of Trent Catechism. This excellent work was the solution of the problems for that day. It was intended to effect unity of popular instruction. It was enjoined upon the priests of the world. Henceforth they should form the method and matter of their religious instruction after the model of this fundamental treatise.<sup>1</sup>

Great indeed was the work of Trent. Yet it had been given only for the guidance of the teacher. It had not extended to the text-book.

<sup>1</sup> *Catech. Rom. in Praef.*

With increased facilities for printing, the number and variety of catechisms grew apace. The need of uniformity in religious instruction now began to be felt more than ever. It became the constant concern of many great Pontiffs.

Pope Clement XIII thus forcefully condemns the evil:

Duo mala extiterunt: alterum, quod illa fuerit in eadem docendi ratione prope sublata consensio, oblatumque pusillis quoddam scandalum genus, qui sibi ipsi jam non amplius esse videantur in terra labii unius et sermonum eorundem; alterum, quod ex diversis variisque tradendae catholicae veritatibus rationibus ortae sunt contentiones, et ex aemulatione, dum alius se Apollo, alius Cephae, alius Pauli se dictitat sectatorem, distinctiones animorum et magna dissidia: quarum dissensionum acerbitate nihil ad Dei gloriam minuentem exitius putamus, nihil ad extinguendos fructus, quos e christiana diciplina aequum est fideles percipere, calamitosius.<sup>2</sup>

There seems to have been a constant and almost universal desire for the unification of catechetical instruction. Ever since the days of Trent nearly every synod and council in the Western Church has taken up the question. They have voiced their disapproval of diversified texts, and have urged some form of unity.

The idea of unified methods and texts would seem to follow naturally from unity of Faith. It was from this fundamental truth that the idea of a universal catechism grew and developed. A uniform text seemed to be the only practical means of preserving unity of teaching in the Church. Hence the conviction became more and more general that there should be but one official Catechism for the Church Universal.

The Fathers of the Vatican Council took up the question in deep earnest. They were convinced that unification in doctrinal instruction was necessary. They felt that the work of Trent should be completed. The time seemed ripe to fulfil the desire of more than three centuries.

The Tridentine Fathers had been obliged to content themselves with relative unity. The expression of doctrine had been left to the discretion of the individual teacher. Now that very expression would be determined, one simple text would be placed in the hands of the faithful throughout the world.

<sup>2</sup> Const. *In Dominico agro*, 14 June, 1761.

The Vatican Fathers selected the little Catechism as the principle of unification. But the task of fixing the character of this little book was grave and difficult. Long and many were the discussions "de parvo catechismo pro universa Ecclesia conficiendo". Cardinals, archbishops, bishops, and other Fathers discussed the advantages and disadvantages of the work. They had studied the problem from every point of view. Clearly they saw the difficulties that lay before them. Nevertheless they recognized the great need of unification in religious instruction.

They were decided upon a universal Catechism. The task of formulating the schema for the decree was entrusted to the Committee on Ecclesiastical Discipline. The schema proposed was twice revised before it was ultimately adopted. It is a document which throws much light on the question as they saw it in those days.

The schema <sup>3</sup> opens with mention of the Church's untiring

<sup>3</sup> XII. SCHEMA CONSTITUTIONIS DE PARVO CATECHISMO JUXTA EMENDATIONES  
A CONGREGATIONE GENERALI ADMISSAS REFORMATUM.

Pius Episcopus, Servus Servorum Dei: Sacro approbante Concilio: ad perpetuam rei memoriam.

*De Confectione et Usu Unius Parvi Catechismi pro Universa Ecclesia.*

Pia Mater Ecclesia Sponsi sui Salvatoris Jesu Christi monitis atque exemplis edocta praecipuam semper curam ac sollicitudinem erga pueros impendit, ut lacte caelestis doctrinae enutriti ad omnem pietatis rationem mature informarentur. Hinc sacrosancta Tridentina synodus nedum episcopis mandavit, ut pueros fidei rudimenta et obedientiam erga Deum et parentes diligenter doceri curarent (Sess. XXIV, cap. 4 de Reform.); sed illud praeterea faciendum censuit, ut certam aliquam formulam et rationem traderet christiani populi ab ipsis fidei rudimentis instituendi, quam in omnibus ecclesiis illi sequerentur, quibus legitimi pastoris et doctoris munus esset obeundum (Sess. XXIV, cap. 7 de Reform. Catech. Rom. in Praef.). Id vero cum ab ipsa sancta synodo perfici non potuerit, ex ejusdem voto (Sess. XXV Decr. de Indice lib. Catech. &c.) Apostolica haec Sedes ad optatum exitum, Catechismo ad Parochos in lucem edito, feliciter perduxit. Neque hic consistit: sed Tridentinorum Patrum menti cumulatius respondere cupiens, ut unus deinceps idemque modus in docendo et discendo christianam doctrinam ab omnibus teneretur, parvum quoque pro pueris erudiendis Catechismum a Ven. Card. Bellarmino ipsa jubente exaratum, approbavit omnibusque Ordinariis, Parochis alisque ad quos spectabat commendavit. (Clem. VIII, Brev. *Pastoralis* 15 Julii 1598; Bened. XIV, Const. *Etsi minime* 7 Feb. 1742).

Cum autem hac nostra aetate ex ingenti in diversis Provinciis atque etiam Dioecesibus parvorum Catechismorum numero non levia oriri incommoda compertum est; idcirco Nos, sacro approbante Concilio, ob oculos habitis imprimis praedicto Ven. Card. Bellarmini Catechismo, tum etiam aliis in christiano populo magis pervulgatis Catechismis, novum auctoritate Nostra latina lingua elucubrandum curabimus, quo omnes utantur, sublata in posterum parvorum Catechismorum varietate.

Operam vero dabunt in singulis Provinciis Patriarchae vel Archiepiscopi,



solicitude for the religious instruction of children. Cardinal Bellarmine's Catechism is suggested as a model for the new text. The "parvus catechismus" is to be prepared in Latin. Translations will then be made in the different provinces by the authority of the archbishops and bishops. This little text will serve for beginners. Further instruction may be added; more advanced instruction may even be printed together with this little Catechism. The official text, however, must ever be set down so as to appear clear and distinct in itself.

On the fourth of May 1870, this schema was submitted to the vote of the Fathers. There were 591 present. Amongst them were 34 cardinals, 7 patriarchs, 8 primates, 93 archbishops, 407 bishops, 15 abbots, and 21 generals and vicars general. The vote was as follows: 491 voted *placet*, 44 voted *placet juxta modum*, and 56 voted *non placet*.

The opposition to the proposal was mostly of minor import. Some suggestions were made: "Non imponatur episcopis antequam sit perfectus et ab ipsis examinatus." Another runs: "Non placet nisi ipsummet catechismum videam." Some were opposed to the obligatory clause: "Aliqui Rmi. Patres volunt ut commendetur catechismus, non autem praecepto imponatur." An American bishop says: "Catechismi acceptatio non sit obligatoria antequam certiores reddamur eum apte convenire gregibus nostris in America Septentrionali. Expugnetur etiam mentio catechismi Card. Bellarmini." <sup>4</sup>

collatis prius consiliis cum suis Suffraganeis, deinde vero cum aliis Archiepiscopis ejusdem regionis et idiomatis, ut illius textus in vulgarem linguam fideliter vertatur.

Integrum autem erit Episcopis, ejusdem parvi Catechismi usu pro prima fidelium institutione absque ullis additamentis jugiter retento, ad eos uberius excolendos et contra errores, qui in suis forsan regionibus grassantur, praeunien- dos, ampliores catecheticas conficere institutiones; quas tamen si una cum textu praedicti Catechismi, et non seorsim, edere voluerint, id ita fieri debere mandamus, ut textus ipse a Nobis praescriptus ab hujusmodi institutionibus patenter distinctus appareat.

Denique cum parum sit Catechismi formulas memoriae a fidelibus mandari, nisi ad illas pro cujusque captu intelligendas viva voce adducantur, et hac ipsa in re maxime referat, ut una sit tradendae fidei ad omniaque pietatis officia populum christianum erudiendi communis regula atque praescriptio (Cat. Rom. in Praef.); hinc omnibus, quibus hoc docendi munus impositum est, usum memorati Catechismi ad Parochos, uti saepe alias Praedecessores Nostri, ita Nos summopere commendamus.

(*Ex Act. et Decret. Sac. Conc. Recent.*, tom. 7, pp. 666-667. *Collectio Lacensis*, Friburg. Brisg. 1890.)

<sup>4</sup> *Acta et Decret. Sac. Conc. Recent.*, tom. VII, *Collectio Lacensis*, 1890.

Obviously those who voted *non placet* had difficulties other than the idea of a universal Catechism. The Fathers were practically unanimous in their desire for unification. They simply held different views on the manner of attaining this end.

The proposed schema was never enacted as a decree. It was left amongst the unfinished affairs when the Council was suspended.

After fifty years, our Holy Father Benedict XV takes up the work where it was interrupted by the Vatican Council. The time now seems auspicious for its completion. This momentous work, begun nearly four centuries ago, will be now resumed in the light of another century. The idea has grown and has been perfected with the lapse of time. The wise experience of nearly four hundred years is the foundation upon which the new undertaking will rest.

Great difficulties indeed beset the task of unifying catechetical instruction for the world. There are differences of race, conditions, and education. There are regions in which religious instruction extends over a period of many years. There are others in which it covers a very short period. The needs of the faithful differ according to places. Some dwell amid error and seduction in the larger centres. Others live in the quiet of rural communities where faith and piety abound. These and many other differences would seem to argue strongly against unification. Indeed it would be difficult to compile one simple text that would be suited to all these diversified requirements.

No one understands these difficulties better than Pope Benedict XV. He has studied the question from every side. He has pondered over the needs of his spiritual children in all parts of the world. His plans embrace the wise solution of the problem with all its obstacles. He will carry out a project that is far greater than the issuance of a Little Catechism for the universal Church. He will establish a unified system of religious teaching that will be universal. He will institute a unification of Christian doctrine that will be all-comprehensive.

The Holy Father intends to promote the work of religious instruction. Hence his system will not be restrictive but expansive. It will supply the needs in all places and conditions. At the same time, it will provide for future progress in the work.

The new system of catechetical instruction will be of necessity superior to any system now in use; else it would be retrogressive. For the same reason it will be broader in its scope than any course of Christian doctrine that is followed to-day. It will be the quintessence and the perfection of all present-day courses and systems.

This is the progressive, the beneficial form of unification. It establishes a standard that is high enough for the broadest demands. It is the unification that is adapted to every stage of development in the work. It must not and will not retard the progress of one single child. It is being prepared to perfect the knowledge of Faith in all. It will supply the varied needs of the whole Church. It will establish order and method in religious teaching. It will make the Church truly a graded and well-regulated school.

The Church is indeed the school of Christ. The Pope is the Supreme Teacher in this divine school. He is the earthly Vicar of its divine Founder. His office is to teach and preserve amongst the faithful the unity of doctrine delivered by Christ and the Apostles. He will now unify the teaching methods of this world school. He will introduce uniformity of text-books into its courses.

The preliminary work has already begun. Copies of all the different Catechisms have been sent in by the bishops of the world. Those that are written in strange languages are now being translated into one of the familiar tongues. These Catechisms will be used as directive matter in the compilation of the new texts.

The proposed doctrinal unification will be a kind of codification. It will do for Christian doctrine what the new Code has done so admirably for Canon Law. It will be in reality a codification of Christian doctrine.

The plans for this great work are necessarily somewhat indefinite. Soon three theologians will be selected to make separate drafts of the general text. They will work apart and individually. Meanwhile a commission will be appointed for the completion of the work. This commission will examine the three texts submitted. It will select one of them; or it will compile one single text from the three.

The text thus decided upon will then be sent to the bishops of the world. They will be asked to offer suggestions for the perfection of the work. Naturally the character of the work will be determined largely by the information received from the Episcopate. Hence the present specification of the work can be only tentative.

It is planned to have one general text. Of course the nature of this text can only be conjectured as yet. Nevertheless, the Holy Father intends to make a true *codification* of Christian doctrine. Hence it can be readily supposed that the general text will follow the outline of the Canon Law Code. Doubtless the teachings of the Church will be set down in brief paragraphs after the manner of the canons in the Code. Hence they would take the form of clear and concise propositions. The completed text would thus constitute a positive and detailed expression of Catholic teaching. It would be an official Catholic Creed, a true *Symbolum Catholicum*.

It is intended to make this general text the official body of religious instruction for the universal Church. Both its wording and content will be enjoined authoritatively for the instruction of the faithful throughout the world. Unchanged and *ad litteram* it will be obligatory for all Christendom.

This *codification* of Christian doctrine will form a complete profession of Catholic Faith. It will be an official list of the truths taught by the Church. It will be the basis upon which unity of teaching will rest. In itself it will not be that unity.

Those who know the Holy Father's intentions best feel that the general text is merely the foundation for his great work of unification. Undoubtedly a complete series of Catechisms will be compiled. They will be graded according to the capacity of children at different ages. There will be elementary Catechisms for the little ones. There will be more advanced Catechisms for the larger children in the different degrees of their natural development. Even high-school and college students may now hope for a Catechism adapted to their needs.

The Catechetical Commission will have a long and arduous task. Its work will probably extend over a period of four or five years. When the texts have been finished by the Commission, they will be submitted to the Congregation of the Holy Office for final scrutiny. They will then be taken to the Sovereign Pontiff for his official approval.

Evidently the Holy Father intends to maintain an especial personal interest in this undertaking. It is a work in which he has long been deeply interested. He considers catechetical instruction a work of prime importance. When he was Archbishop of Bologna, he advocated unification of religious instruction. In a fervent allocution to his clergy, he urged not only zeal but also unity of method and expression in their teaching. He pointed out the evils of diversified texts and systems. At the same time he described the benefits of unity. It is desirable, he said, that eventually parents and children study the truths of Faith in the same form. This will enable parents better to assist in the religious instruction of their children. He also mentioned the benefit of the uniform text for those who change their habitation.

The Holy Father lays stress upon method in teaching. He says that truths memorized by the children without understanding are of little or no value to them. The truths should be regulated to the capacity of the child. There should be a gradual progression in the child's knowledge. New truths should be always based upon truths that are known. In this way there takes place that natural transition of the intellect from the known to the unknown. It is easy to understand, then, that the Holy Father is planning a well-graded series of Catechisms.

This catechetical work reveals the strong character of our great Pontiff. In the midst of the world sorrow and care that he bears in his heart, he is lifted up in hope for the future. In the darkest hour of destruction he is planning the reconstruction. He is building for generations to come, as the great always build.

Divine Providence knows how to raise up the right man in the great crises of the world. With his keen vision of humanity, the Holy Father has gone straight to the root of human ills. He has set out to strengthen men's faith in God. By a world-systematization of Christian doctrine he would rebuild the shattered foundations of nations. He would bring the Truth of Christ more clearly and more methodically before men's minds. This Truth alone can save the nations.

Modern philosophers have recast human society. They have builded with skill. But they forgot the keystone of the

arch. They did not include God in their system. Hence they made a world in which peace cannot endure. For, if the earth is a godless paradise to which men are ultimately destined, then the idea of justice is a myth. Might becomes the only logical law.

The brotherhood of man is founded on the fatherhood of God. It is this fundamental truth that impels Pope Benedict XV to turn to the little Catechism. Therein the nations will learn again to whisper the words: "Our Father, who art in heaven!" He is leading the nations back to the simplicity of the Sermon on the Mount.

The Sovereign Pontiff sees the great dangers of to-day. He hears men in high places thundering against authority. He sees the most sacred rights of humanity violated. Instinctively his paternal heart turns to the little ones; he fears for their safety. He would plant the knowledge of Faith deep in their hearts. He would teach them to know the Truth that leads to God. He would build up a bulwark of intelligent Faith against the errors that are ravaging humanity.

Many are the benefits that will follow the unification of religious instruction. A universal text of Christian doctrine for the world will be an imposing fact. It will make a deep and constant impression upon the faithful. Even the children will realize more fully the meaning of Catholic unity. More clearly than ever they will understand that the same holy doctrines are taught in all parts of the world. The very text that they study is studied by children of every nation on earth.

Through the universal text of Christian doctrine the supreme authority in the Church is, as it were, brought into direct contact with every soul. The words of doctrine pass unchanged from the Sovereign Pontiff even to the least and simplest child.

This unification should also make a deep impression on the minds of our separate brethren. The earnest inquirer may now be fully satisfied. He can now have a simple, complete, and official statement of Catholic teaching. It is the first time in nineteen centuries that such a statement has been issued by the supreme authority in the Church. Other Catechisms have contained the doctrines of the Church, it is true. They have been approved by competent authority. There could be no reasonable doubt as to the exactitude of truth which they con-

tained. They seem, nevertheless, to be provincial in character. Whilst they contained the teachings of the universal Church, they were not in themselves universal.

Now we can put into the hands of our separated brethren a little book that is as universal as the Church. It will bear the seal of supreme authority. It will contain the official Creed of the Catholic Church throughout the world.

The very conception of unified, universal teaching is inspiring. It seems to make the unity of Catholic Faith more manifest. Surely it will serve to draw the minds and hearts of the faithful more closely together. A simple text will bear the Faith of Christ back to the nations of the world. It will bring to them that sublime Truth in all its native beauty and simplicity. The teachings it lays before the world to-day are as pure as they were when they fell from the lips of Christ nineteen centuries ago.

RODERICK MACEACHEN.

*Rome, Italy.*

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#### THE CHRISTIAN EPISCOPATE IN IRELAND BEFORE ST. PATRICK.

**I**T is not very widely known that there are perceptible traces of pre-Patrician Christianity in the land that St. Patrick evangelized. Many there are who look on St. Patrick not only as the Apostle of the Irish but as the introducer of the true faith and civilization to the land of the Gael. St. Patrick, beyond cavil, is Ireland's Apostle. He it was who established the kingdom of Christ throughout the country. The conversion of its kings and chieftains must be credited to his work; hence he deservedly occupies the prominence which history assigns him in ecclesiastical traditions as the Apostle of the Irish people.

To call St. Patrick the pioneer of Catholic belief and the first teacher of the faith in Ireland detracts somewhat from his less fortunate predecessor Palladius, whom Pope Celestine sent to Ireland in the year 431. While Palladius did not meet with great success, it does not seem preposterous to think his efforts bore some fruit. He founded three churches during his stay among the Gaels, and these at least must have had their Christian communities, small though they may have been. But, anterior to Palladius, was there Christianity in Ireland? Bol-

landus, in commenting on the lack of success which characterized the work of Palladius, says, "It is probable that he found more converts than he made." If he found Christians in Ireland, then, his commission, as it is recorded in the *Chronicon* of Prosper of Aquitaine, becomes straightway intelligible. That record reads: "Ad Scotos<sup>1</sup> in Christum credentes ordinatur a papa Celestino Palladius." The words imply that not only were there Christians in Ireland before St. Patrick's time but that they were there in some numbers even before Palladius. The word "credentes" opens up a view of Ireland which the too eloquent panegyrists of Patrick appear to ignore.

Certain ancient "Lives" of the early saints still extant, place four native Irish bishops as predecessors of St. Patrick. These "Lives" have come down to us in two forms, Latin and Irish, the Irish being probably the original manuscript. There are critics who question the authenticity of these sources. But we have the authority of such writers as Zimmer, the conquistador of Keltic learning, who insists on their genuineness. Kuno Meyer too adds the weight of his name to their credibility; and so they merit respectful attention.

The four bishops specifically mentioned as preceding St. Patrick are St. Ibor, St. Ciaran, St. Ailbe, and St. Declan. The following extracts from the life of St. Declan will illustrate the relations of their time to that of St. Patrick. It is a translation made by Fr. Power of Cork University from the MS. in the *Bibliothèque Royale*, Brussels, and published in book form by the Irish Texts Society under the title "Lives of Saints Declan and Mochuda." The positive statement of Declan's priority given here is corroborated in the Lives of St. Ciaran and St. Ailbe.

These sources point to a Christianity earlier than Declan's for we there read that owing to certain manifestations at his birth a Christian priest was called from a neighboring district, who baptized Declan and converted his parents.

It is interesting to note that the locality from which this priest was called became known afterward as the Shoan-a-fobel,

<sup>1</sup> Ireland down to the eleventh century was known as Scotia. She colonized Albania, which took the name Scotia Minor and gradually monopolized the title Scotland, the original owner going back to one of her old kings for a new title—Ireland.



viz. the "Old Parish", seeming to indicate that when Christianity was finally established throughout the land there was one district that even then merited the honor of being "The Old Parish". This name it proudly bears to-day. Throughout the United States is many a native of it who has no bolder boast among his fellows than that he is a Shan-a-fobel—an old parishioner.

The same manuscript reveals another glimpse of early Christianity when it says that at seven, Declan, at Colman's (Colman was the baptizing priest from Shanafobel) request, was sent for instruction to one Dioma, "a certain devout man, perfect in the faith, who had come at that time by God's design into Ireland, having spent a long period abroad in acquiring learning. Dioma built in that place a small cell wherein he might instruct Declan and dwell himself. There was given him also, to instruct, together with Declan, another child, namely, Cairbre MacColamin, who became afterward a holy and learned bishop. Both these for a considerable period pursued their studies together."

MS. C. 7 reads thus:

Declan judged it proper that he should visit Rome to study discipline and ecclesiastical system, to secure for himself esteem and approbation thence, and obtain authority to preach to the (Irish) people and to bring back with him the rules of Rome as these obtained in Rome itself. He set out with his followers and he tarried not till he arrived in Rome where they remained some time.

At the same period there was a holy bishop, *i. e.* Ailbe, who had been in Rome for a number of years before this and was in the household of Pope Hilary [Zimmer and Kuno Meyer both assert that this was Hilary of Arles, who died 449] by whom he had been made a bishop. When Declan and his disciples arrived in Rome, Ailbe received him with great affection and gladness and he bore testimony before the Roman people to Declan's sanctity of life and nobility of blood. He (Declan), therefore, received marks of honor and sincere affection from the people and clergy of Rome when they came to understand how worthy he was. . . . When Declan had spent a considerable time in Rome he was ordained a bishop by the Pope, who gave him church books and rules and orders and sent him to Ireland to preach there. Having bidden farewell to the Pope and received the latter's blessing, Declan commenced his journey to Ireland. Many Romans followed him to Ireland

to perform their pilgrimage and to spend their lives under the yoke and rule of Bishop Declan, and amongst those who accompanied him was Runan, son of the King of Rome; he was dear to Declan.

On the road through Italy Declan and Patrick met. Patrick was not a bishop at that time, though he was (made a bishop) subsequently by Pope Celestine, who sent him to preach to the Irish. Patrick was truly chief bishop of the Irish island. They bade farewell to one another, and they made a league and bond of mutual fraternity and kissed in token of peace. They departed thereupon each on his own journey, *i. e.* Declan to Ireland and Patrick to Rome.

Again MS. C. 13, reads:

There were in Ireland before Patrick came thither four holy bishops with their followers who evangelized and sowed the word of God there. These are the four Ailbe, Bishop Ibar, Declan and Ciaran. They drew multitudes from error to the faith of Christ, although it was Patrick who sowed the faith throughout Ireland and it is he who turned the chiefs and kings to the way of baptism, faith and sacrifice and everlasting judgment.

Of Declan's work MS. C. 21, says:

After this many persons came to Declan, drawn from the uttermost parts of Ireland, by the fame of his holy living; they devoted themselves soul and body to God and Declan, binding themselves beneath his yoke and his rule. Moreover he built in every place throughout the territory of the Decies, churches and monasteries and not alone in his own territory but in other regions of Ireland round about. Great too were the multitudes of men and women who were under his spiritual sway and rule, in the places we have referred to, throughout Ireland where happily they passed their lives. He ordained some of his disciples bishops and appointed them in these places to sow the seed of faith and religion therein.

The following chapter, C. 22, of the MS. specifies that it was subsequent to all these things that Patrick came.

After this the holy renowned bishop, head of justice and faith in the Gaelic island came into Ireland, *i. e.* Patrick sent by Celestinus, the Pope. . . . Next as to the four bishops we have named who had been in Rome: except Declan alone they were not in perfect agreement with Patrick. It is true that subsequently to this they did enter into a league of peace and harmonious actions with Patrick

and paid him fealty. Ciaran, however, paid him all respect and reverence and was of one mind with him present or absent. Ailbe when he saw the kings and rulers of Ireland paying homage to Patrick and going out to meet him, came himself to Cashel, to wait on him and he also paid homage to him (Patrick) and submitted to his jurisdiction, in the presence of the king and all others. Bear in mind it was Ailbe whom the other holy bishops had elected their superior. He, therefore, came first to Patrick, lest the others, on his account, should offer opposition to Patrick and also by his example the others might be more easily drawn to his jurisdiction and rule. Bishop Ibar however would on no account consent to be subject to Patrick, for it was displeasing to him that a foreigner should be patron of Ireland. It happened that Patrick in his origin was of the Britons and he was nurtured in Ireland, having been sold to bondage in his boyhood. There arose misunderstanding and dissension between Patrick and Bishop Ibar at first, although (eventually) by intervention of the angel of peace, they formed a mutual fellowship and brotherly compact and they remained in agreement for ever after. But Declan did not wish to disagree at all with Patrick for they had formed a mutual bond of friendship on the Italian highway.

On the acknowledgment of Patrick's primacy a synod was held, it appears from MS. C. 26, in Cashel, at which territorial rights were allocated to each one and powers of jurisdiction defined:

As Patrick and the saints were in Cashel, *i.e.* Ailbe and Declan with their disciples, in the territory of Aongus Mac Nathfrich they made much progress against paganism and errors in faith and they converted them (the pagans) to Christianity. It was ordained by Patrick and Aongus Mac Nathfrich in presence of the assembly, that the Archbishopric of Munster should belong to Ailbe, and to Declan, in like manner, was ordained (committed) his own race, *i. e.* the Deisi, whom he had converted to be his parish and his episcopate. As the Irish should serve Patrick, so should the Deisi serve Declan as their patron, and Patrick made the rann (mnemonic)

"Humble Ailbe the Patrick of Munster, greater than any saying,  
"Declan, Patrick of the Deisi—the Decies to Declan for ever."

This is equivalent to saying that Ailbe was a second Patrick and that Declan was a second Patrick of the Decies. After that, when the king had bidden them farewell and they had all taken leave of one another, the saints returned to their respective territories to sow therein the seed of faith.

This life of Declan, then, definitely states there were four Irish bishops in Ireland at the coming of St. Patrick and the statement is corroborated by the lives of St. Ciaran and Ailbe. The problem therefore to be faced is that of credibility for the Lives. What credence is to be attributed to them? Are they historic narrations of fact, or the inventions of over-zealous disciples striving to put local celebrities on a parity with Patrick?

First, we have *prima-facie* possibility of the existence of these bishops in so far as we know at least, that Christians of Palladius's making, undoubtedly existed at Patrick's coming and that Palladius was commissioned "*Ad Scotos in Christum credentes*".

Secondly, these Lives were well known and widely read in the early centuries. The English translations we have read are from the Irish of the celebrated Michael O'Clery (one of "*The Four Masters*") who in turn copied his version from a MS. of Eochy O'Heffernan. It seems impossible that a widely known Life should make such a claim of pre-Patrician Christianity, without at once condemning itself to obscurity and ridicule, unless current opinions and traditions accorded in the main with its historic claims. Michael O'Clery thought well enough of it to transcribe it in his beautiful handwork and he would scarcely give it his valuable time for the sake of its mere literary value.

The Life moreover in no way detracts from Patrick's claim to apostolicity. It rather emphasizes the apostleship of Patrick and his right to primatial jurisdiction, narrating, in the meantime, in a matter of course style, the priority in time of Declan and the other bishops. Again and again our sources emphasize Patrick's primacy in a way which must be disheartening to those non-Catholic antiquarians who teach that Patrick played but a minor part in the evangelization of Ireland. Thus the writer calls Patrick "*the holy renowned bishop, head of justice and faith in Ireland, sent by Celestine*". Then he describes the submission of the four bishops to him, reluctant though they were to acknowledge a foreigner as their superior. He mentions that Declan forced the Deisi to acknowledge Patrick, and narrates how the local Saint deposed the chieftain of the Decies for refusing to submit. "*Come you with us to Patrick,*"

said Declan (C. 23), "whom God has sent to bless you, for he has been chosen Archbishop and Chief Patron of all Erin". Again, speaking of the multitudes converted by Ailbe, Ibar, Declan, and Ciaran, the author says that, nevertheless, "it was Patrick who sowed the faith throughout Ireland and it was he who turned the chiefs and kings of Ireland to the way of baptism, faith and sacrifice and everlasting judgment". Herein with analytic accuracy he touches the source of St. Patrick's undisputed claim to be the Apostle of Ireland. "Patrick was truly the Chief Bishop of the Irish island," the scribe asserts in another place. In another paragraph he contrasts the diocesan control of Declan, the archiepiscopal power of Ailbe and the national primacy of St. Patrick, in the well known "rann" or metrical mnemonic quoted above, and attributed by the scribe to St. Patrick's authorship. Usher gives this curious piece of canon law in its Latin form.

Albeus est humilis dixit Calphurniae proles  
 Patriciusque esto hinc Ailbe Momoniae  
 Declanus pariter patronus Decius esto  
 Inter Decenses Patriciusque suos.

Contemporary world conditions argue not only for the possibility, but for the probability, of such early saints as Declan. At the end of the first century Christianity was of world-wide extent. "The word of God," says St. Augustine, "has been preached not only on the continent but even in the islands laying in the midst of the sea; they are full of Christians and of the servants of God. The sea does not separate Him who made it. Cannot the words of God approach where ships approach?" Combining this historical verity with the freedom of intercourse that admittedly existed at that time between Ireland on the one hand and Gaul and Britain on the other, it seems incompatible with an inductive process of reasoning that some converts were not won to the faith in Ireland in those early days. Tacitus says the harbors of Ireland were better known to ancient mariners than were those of Britain. The same author tells how Agricola long had his eye on Ireland with a hope of invasion and conquest. Ptolemy mentions by name several of its harbors. Cato seems to have had a pretty fair opportunity for observing the Irish, as he characterizes them in

a manner similar to that in vogue among more modern observers. "They are expert in fighting and in the art of oratory," is his description of Gaelic personalities.

This early intercourse is marked not only by the trade carried on in those years between Ireland and transmarine ports, but also by the many military expeditions made by the Irish to Britain and the Continental mainland. During the reign of Conary II (157 A. D.) numerous expeditions went to North Britain. The men of these incursions at first called Scotland "Dalriada," after the old name of Antrim, whence the expeditions sailed, and later gave the New Dalriada the full title Scotland from their native land. "The Annals" tell us that in A. D. 222 the large fleet of Comac MacArt "went over the seas for a space of three years". In the year 360 the Irish gained possession of Britain and held it for ten years under the Irish king Crimthann. They were expelled in 369 by the Roman general Theodosius. When the Roman empire began to crumble, the Romans having too much to do attending to troubles nearer home, left their British proteges to shift for themselves and England became the happy hunting-ground for Irish forays. It was in one of these excursions that Patrick was brought back a captive by the adventurous Gaels.

In an effort to stem such attacks the wall of Antonius was built across the north of England, which, however, proved futile for protection, when the Roman legionaries were withdrawn from behind it. In the eighth year of the reign of Theodosius, the Irish broke through the wall, and we find the Britons anxiously imploring Atius, the Roman consul, to send them military assistance. They wrote: "The barbarians drove them back to the sea and the sea drove them back to the barbarians." Their desperation, however, was their salvation. Driven to bay and denied Roman help, they turned on their invaders and overwhelmed them.<sup>2</sup> The Irish returned to their native land intending, as the records tell, "to return in a short time".

In 379 Niall of the Nine Hostages invaded Britain with immense forces.

Nor were all the efforts directed to Britain. Gaul and other territories were good "pickings" in these days. Thus, through

<sup>2</sup> See Bede, B 1, c. 12.

the death of its leader in the Alps in 428, we know that one large expedition was not deterred from the crossing of these natural ramparts, which with a few notable exceptions, have been the despair of military assault.

These authentic incidents are illustrative of the contact which the early Irish maintained with other lands. The foreign coins frequently found along the shores of Erin supplement these proofs. It 1831, for instance, two hundred Roman coins of dates between 70 A. D. and 160 A. D. were discovered at the Giants Causeway. About twenty years later two thousand Roman coins of the fourth and fifth centuries were dug up in Coleraine. With such established intercourse, is it reasonable or unreasonable to infer that the sweeping contagion of Christianity should have affected some Irish souls during the four centuries that elapsed between the Angel chant at Bethlehem and the lighting of the Paschal fire at Tara? If we had no apparent trace of any Christianity, we might conclude that in some way all the Irish proved themselves invulnerable to the pervading influence of Christian truths; just as we might dub fictitious any example of Irish Christianity antecedent to St. Patrick, if we had no knowledge of this communication which existed between Ireland and other countries. Given the one and the other we must admit *prima-facie* evidence, at least, of the historical merit of such records as the "*Vita Declani*". In addition to the foregoing arguments we have the historical records of names of Irish Christians, who lived before St. Patrick. Usher mentions a Conal Kearnach, a celebrated Irish wrestler, who is said to have been in Jerusalem at the time of the Crucifixion. Conal's claim to recognition however seems to rest on no solid foundation than the legendary lore which tells of the preaching of the faith in Ireland by the Apostle James the Less.

In Mansuetus, first bishop of Toul, we have a witness of undisputed credibility. It is not definitely known at what time Mansuetus lived, but it was certainly before the fifth, which is Patrick's century. Some writers assert Mansuetus was a disciple of St. Peter and, having preached in Lorraine was by the Apostle himself appointed Bishop of Toul. At any rate he was the first Bishop of Toul; he preceded Saint Patrick; and he was an Irishman. Adso of Monties-en-Derf, writing the life of

St. Mansuy at the command of St. Gerard in the tenth century, says of his nativity :

Inclyta Mansueti claris natalibus orti  
Progenies titulus fulget in orbe suis,  
Insula Christiculos gestabet Hibernia gentes  
Unde genus traxit et stratus unde fuit.

Rupert, Abbot of Dietz, near Cologne, records the acts of another pre-Patrician Irish Catholic, namely, St. Eliph, an Irish king's son, who was martyred in the presence of Julian the Apostate, in A. D. 350. The same writer speaks of Euchar, bishop and martyr, who was a brother of St. Eliph. Three sisters of this saint, Menna, Liberia, and Susanna, are said by Rupert to have won the martyr's crown.

In a treatise on the Saints of Germany, Mersoetus Cratopulius also does honor to St. Eliph, the son of the Irish king. St. Guinfort, whose festival is kept at Paris on 22 August is another Irishman who preceded Patrick. There are numerous credible references to this saint, but it is hard to date definitely his career. He probably belonged to the opening years of the fifth century.

Still another is St. Florentin, who was imprisoned in Rome under the Emperor Claudius and while in prison baptized ninety-six converts, including his jailor, Asterius. Another pre-Patrician Irishman is introduced to us in Heric's "Life of Germanus" — "Discipulus qui sanctum virum de Hibernia fuerat persecutus". In Constantius' \* "Life of Germanus" is mentioned a Corcodemus, whom Zimmer declares to have been Irish. Zimmer also declares the famous Pelagius, whose heresy made "the Welkin ring", was an Irishman. Others of less authority than Zimmer say Pelagius was an Englishman and that his native name was Morgan. English or Irish he had a friend, defender and disciple endowed with a plausible tongue, to wit the Irishman Celestius. This particular pre-Patrician so got on the nerves of St. Jerome that the translator of the Vulgate declared with an animosity one would scarcely expect from a saint (except under great provocation) that he was "an Alpine cur raised on Scotch porridge".

\* *Zeitschrift für Celt. Phil.* IX, p. 10.



It is probable even that one of Ireland's early kings, viz. Cormac Mac Art was a Christian. He it was who led a large fleet over the seas "for the space of three years". The Annals tell us, under the year 266, of the bitter hostility the Druids entertained toward him. The Annals also record how he told his people "*not to bury him at Brugh because it was a cemetery of idolaters; for he did not worship the same God as any of these*"; but to bury him at Rossna-Righ with his face to the East". "His face to the East," as if in adoration of the Nazarene! Anyone familiar with the strength of Irish burial customs must feel there was some serious reason back of an Irish king's refusal to be buried with his predecessors of Tara.

Of Cormac, Professor Heron has this to say:<sup>4</sup> "His wise, firm, and kindly rule and the reforms which he inaugurated are the more noteworthy because there is good reason to believe that he had adopted the Christian faith. In his expeditions to Britain he was brought into contact with the British by whom, or through some of the captives whom he carried away to Ireland, he was likely to have Christian verities pressed on his attention. In whatever way it was brought about it is *practically certain* that he came under Christian influences."

In mentioning particular instances of Christianity among the Irish before Patrick's preaching, it may be well to remind the incredulous that a score of years before St. Patrick appeared on the hill of Slane to speak of Christ to the knights of Tara, there tended flocks on the Antrim cattle fields a holy believer, who "prayed a hundred times each day and again a hundred times each night". Years later he entered the apostolic field and won Ireland to the faith. Before St. Patrick's apostolate, then, there certainly was a Christian, worshiping in Ireland the true God.

That there were others as well as the youthful Patrick, the learned Kuno Meyer would have us believe. Professor Meyer<sup>5</sup> contends that great numbers of Gaulish scholars sought asylum in Ireland when the Huns had made things intolerable for them at home. This opinion, which Professor Zimmer too supports, is confirmed by an ancient statement, edited by the Latinist

<sup>4</sup> Keltic Church in Ireland.

<sup>5</sup> Learning in Ireland in the Fifth Century.

Lucien Muller, and which is of, at the latest, sixth century origin. It says \* "The Huns, who were infamously begotten, i. e. by demons, after they had found their way by the guidance of a hind through the Mæotic Marshes, invaded the Goths, whom they terrified exceedingly by their unexpectedly awful appearance. And thanks to them the depopulation of the entire empire commenced, which was completed by the Huns and Vandals and Goths and Alans, owing to whose devastation all the learned men on this side of the sea fled away, and in transmarine ports, i. e. in Hiberia and wherever they betook themselves, brought about a very great advance of learning to the inhabitants of those regions".

The Vandals and Alans overran Western Gaul between 406 and 409 A. D. It is surely significant to find this early writer specifically naming Ireland as the refuge sought on "an Empire's depopulation". The mention by name of one country to which the refugees fled indicates that land was especially the terminus of that early migration. Commenting on this exodus from the continent, Kuno Meyer says: † "If Ireland had been wholly pagan it would hardly have been chosen by Christian men as a safe asylum. There were, no doubt, as we shall see, pagans among those Gaulish scholars; but by the beginning of the fifth century, paganism was rapidly disappearing in Gaul, where about 450 A. D. all positions of trust or honor were in the hands of the Christians. The South of Ireland, then, cannot have been a country in which a Christian would have been received with hostility or subjected to persecution. The Christians among the fugitives must have known that they could there follow undisturbed the practice of their religion and would find Christian communities and places of worship".

Speaking of the lives of Ibor, Ailba, Ciaran, and Declan, Zimmer says: "They reveal a state of things in which a mixture of Christianity and paganism prevails, the latter being driven back slowly and without force. The saints are localized as follows: Declan in Ardmore near Lismore in Waterford; Ailbe in Emily, Co. Tipperary; Ibor in the isle of Begeri in

\* *Neue Jahrbücher für Philologie und Pädagogie.*

† Learning in Ireland in the Fifth Century.

Wexford harbor; Ciaran in Saigir now Serkieran, Kings Co., and Albanm, whose mother is said to have been Ibor's sister, in Moyorney, near New Ross, on the borders of Wexford and Kilkenny. They thus all belong to the Southeast *where in the natural course of things* Christianity would first be introduced from South Western Britain, Waterford and Wexford being at that time the chief harbors for trade and intercourse with the sister Island".

Zimmer gives the weight of his unexcelled authority to the belief that these "Lives" give a true account of the existence of pre-Patrician Christianity in Ireland. He clinches his contention with a definite declaration concerning Ibor from the "Vita Brigittae", viz. "Sanctum Iborum episcopum qui *semi-nator* fidei in multis locis in Hibernia fuit, *ante* beatissimum Patricium".

Le Bon<sup>8</sup> says the truths of history are to be searched out of monuments and popular usages rather than from any other source. The local traditions, monuments, and customs of the Decies give unique support to the supposition of an established Christianity independent of St. Patrick.

The territory of the Decies embraces all County Waterford, some of County Cork, and a large part of County Tipperary. It is roughly coëxtensive with the present diocese of Waterford and Lismore. In name it has become familiar to Americans through the marriage of an American heiress to a certain noble lord who assumed his title from the locality because of the possession by his family of a good slice of confiscated land therein.

The tribe of the Deisi were originally settled in Meath, where their ancient occupancy is still perpetuated in the townland of Deace. Banished from Meath because of a lese-majesty at Tara they settled for a time in Leinster. After a brief period in Leinster they migrated again, some of them crossing the narrow span of the Irish Sea and populating Wales; others settling in the district which has since been known as the Decies. It appears that St. Patrick never set his foot in this territory. Up and down throughout Ireland the apostle labored. His journeyings were incessant. His travels were in all directions. Yet to the Decies he never came, although he converted its

<sup>8</sup> The Crowd.

chieftain, who, it is related, refused to accept baptism from his step-son, St. Declan, as being of a sept inferior to himself in caste. The question naturally occurs why St. Patrick never preached in the Decies. The only plausible answer that can be found is that since the faith was already established there, he felt free to give his labor to other places. But it is very evident that he claimed ecclesiastical primacy over the area; for Declan's Life tells of the council in Cashel where Patrick was acknowledged the primate of Ireland, Ailbe appointed the Archbishop of Munster, and Declan confirmed in the episcopacy of the Decies.

Other parts of Ireland have honored St. Patrick's name in the way the ancient Irish had of giving immortality to their heroes and benefactors. Place names, holy wells, monuments of various types, ancient churches, etc. perpetuate his memory. Within the Decies, however, with one exception there is not even a place name commemorative of St. Patrick. The ancient Deisi seem to have been under no obligations to the national apostle. They have failed to perpetuate his name or work in any form. Even the single exception turns out not to be an exception after all. There is near Clonmel in the county of Tipperary a holy well, called St. Patrick's Well. The locality in which it is situated, however, did not originally belong to the Decies. It was later ceded to them and probably carried with it a cult of St. Patrick extraneous to the Decies proper. Combine this un-Patrician attitude of the Decies with the recorded avoidance of the Decies of the "Tripartite Life", and you will find it hard to assume that Christianity was established in any other way than the Lives of Declan, Ciaran, and Ailbe, assert.

Again, Declan is preëminently the Saint of the Decies, though there were other saints of the Decies, whose national and international fame would, apart from the supposition that Declan was the local apostle, seem to entitle them to being first in the affections of their people. St. Carthach, for instance, founded the great school of Lismore within the Decies. It was one of the great schools of Ireland to which foreign students flocked, and which made Ireland the "*Insula doctorum et sanctorum*". At Lismore studied Alfred the Great, whose writing is the first extant evidence of the English language.

Moronus immortalizes St. Carthach in striking verse. Yet not St. Carthage, scholar that he was, but Declan is the object of the popular cult. Nowhere else throughout Ireland is a local saint so venerated. The Cult of Declan passes beyond anything given to an "ordinary saint". It has come down the ages with but bare toleration and oftentimes with the opposition of the local ecclesiastical authorities. Some years ago, indeed, a local pastor engaged some laborers to break up one of the Declan monuments, known as St. Declan's Stone, but when the men assembled, the reverence for ancient things, which for a thousand years has kept the Irish from mutilating, by the removal even of a stone, any of the numerous ruins of a by-gone age, fortunately prevailed over the commands of the parish priest and the men refused to lay a sledge to the huge boulder. A few years ago fourteen thousand people were numbered in Ardmore from all over County Waterford and the adjacent counties, doing honor to St. Declan by "making the rounds" of his oratory, grave, and Round Tower on his feast day.

The question of pre-Patrician Christianity of Ireland has been narrowed down to such data as seem to confirm St. Declan's claim to priority, since with Declan stand or fall the other named bishops. An important objection to this claim is that the Tripartite Life of St. Patrick fails even to give him a mention. Another still more serious one appears to arise from the visit of St. Declan to St. David in Wales, which is mentioned in the Life itself. St. David was much later than St. Patrick, and hence could not have been associated with Declan.

It must, however, be remembered that the Tripartite Life was interested only in its own topic, the doings of St. Patrick. The hagiographers of those days were apparently so intent on recording the full value of their own heroes that they passed over persons and events that seemed to lie outside the immediate zone of their study. Besides, when the Tripartite Life was written, the fact of a small Christian community, with some local Christian superiors already established in Ireland, must have been of very minor interest. Even within the Decies such a truth would be absorbed in the more widespread importance of St. Patrick's work. Hence we find that the "Lives" of

the early saints emphasize the works and personality of their subjects, to the exclusion of many others of lesser interest to them. There was an abundance of material for the authors of the various Lives of St. Patrick to deal with in portraying his deservedly great national work, without covering as well the relatively minor question of what his predecessors, if they existed, accomplished. Thus in the Life of St. Carthage, a famous saint, who succeeded Declan in the Decies, we find no reference to his predecessor. St. Declan undoubtedly existed. He undoubtedly preceded St. Carthage. Both were of the Decies. Yet the hagiographer of Carthage has never a word to say of Declan! Why repeat what everyone knew? Why tell what was foreign to the topic in hand? This omission in St. Carthage's Life of any reference to Declan suggests the reason of similar omissions in the different Lives of St. Patrick.

How account for the visit to David in Wales? After St. Declan's time there were several illustrious bearers of his name. Declan is the favorite patronymic of the locality down to this day. Reference can be found in early documents to other Declans, who were saints and scholars. It is possible that one of these later Declans made a journey to the kinsmen of the Deisi in Wales, with whom strong ties of friendship were maintained. The hagiographer, knowing of such a visit by a St. Declan, attributes it to the great St. Declan. Great men have ever been the vampires of their contemporaries' fame. A Declan had done this thing; therefore it was *the* Declan that had done it.

Let it be remembered in conclusion that the existence of a pre-Patrician Irish episcopate in no way impugns the Irish apostolicity of St. Patrick. As Palladius does not detract from him, neither do they. St. Patrick is the Apostle of Ireland. To him belongs the credit of converting the majority of the Irish people and of winning their rulers to the faith.

What has been said with reference to the introduction of Christianity before St. Patrick applies similarly to the beginnings of civilization in Ireland. The Irish were in a high state of civilization when Patrick came to them. The learning which, shortly after St. Patrick's time, made Ireland famous, must have had its foundation in an acquaintance with the

classics and the sciences which was antecedent to the coming of the Saint. The National Apostle conveys the idea of his contact with a cultured people in his "almost wearisome insistence on his *rusticitas*".<sup>9</sup> His famous denunciation of the learned in his "Confession" is indisputable evidence of prevalent culture. "You rhetoricians, who do not know the Lord, hear and search who it is that called me up, fool though I be, from the midst of those who think themselves wise, and skilled in the law and mighty orators and powerful in everything". Fate, working through the declarations of modern eulogists of St. Patrick, described by them as bringing not only faith but also civilization and learning to barbarians, has brought a just retribution to these critical "rhetoricians" and "mighty orators". We may therefore legitimately conclude with Rogers,<sup>10</sup> "Il est évident que Saint Patrice n'apparaît pas comme ayant personnellement contribué à répandre la culture classique".

P. J. O'DONNELL.

*New York City.*

#### BENSON IN ROME.

IN November, 1903, walking one morning to the College of Propaganda in Rome a young man in cassock and broad-brimmed hat, carrying a bundle of books under his arm, was pointed out to the writer. The other colleges that attend that veritable world in a nutshell, wherein white, black, red, and brown men are prepared for the priesthood, were marching in *camerata* form for the eight-o'clock lecture, from the four quarters of the Eternal City, with that briskness which a November morning breeze encourages. The not over-tidy-looking student was Robert Hugh Benson, son of the Archbishop of Canterbury, who, as his father used to put it, had just "gone over to the Italian Mission". As I looked at the ex-Anglican minister with some interest (it is not every day you see the son of a Protestant Archbishop hurrying to a lecture in Moral Theology, even in this city), it never occurred to me that the next ten years should throw us so much together, on and off, by the banks of the Tiber.

<sup>9</sup> J. B. Bury, *Life of St. Patrick*, p. 206.

<sup>10</sup> Rogers, *L'enseignement de lettres classiques*.

This recollection makes me think it worth while penning a chapter on "Benson in Rome", if for no better reason than that, while "Benson in England", "Benson in the United States", "Benson in Ireland", has been adequately written up, not much, except copies of some of his letters sent home to relatives during his various periods of sojourn in the Eternal City, has been given us concerning his Roman days. Probably the reason for this is the difficulty which is said to have been experienced in procuring information. Anyhow it is understood here in Rome that at the time details were needed most, i. e. the half year or so subsequent to Monsignor Benson's death, it was found that most of those who had known him best were sleeping in San Lorenzo *fuori-le-mura*, and the rest were absent from Italy. Let me then go into a few details in the matter. Perhaps a few of the false impressions which some of his letters leave behind them may find an explanation in what follows.

#### HIS EARLY LETTERS.

One thing is revealed to those who read Mr. Benson's early letters from Rome to England, i. e. he failed to understand Roman life during his first year of residence as a student by the Tiber. It is rather a pity that whatever letters he wrote during his last visits to Rome are not compared with those of his student days. Benson's Roman epistles in 1913 would leave an impression far different from that conveyed by the 1903 letters. Of course, as has been remarked by not a few in Rome, most of those letters were written to his mother and were scarcely ever intended by him for publication. Take, for instance, his letter from Rome, of 4 December, 1903, to a friend in England, in which he describes his *horarium* in his place of residence:

We get up at 6-6.30, go down to church and pray till 7.20-7.30; breakfast; lecture, 8-9; shave, dawdle a little, and then read till 12.30; dinner, 12.30-1.30; lecture, 1.30-2.30, dawdle and walk till any hour-4, 4.30, 5, 5.30; tea in one's own room; read; 7.30, supper; dawdle, talk; bed, 9.30-10. A misspent day rather, with an abnormal amount of idleness; but such is the system, and one can but follow it.

In the United States and in Canada there are about 1,200 Roman *alumni*. Of these not one, I feel assured, will say



Benson's letter correctly describes, even in a remote manner, the life of an aspirant to the priesthood pursuing his studies in Rome. From 5.30, when the bell for rising sounds, until 10 p. m., when "all lights out" strikes, the day of the Roman levite is just as it is in any other centre—crowded with study, lectures (four daily, with Sundays and Thursdays free), and spiritual exercises. There is no "dawdling" for him. The candidate for the priesthood who desires to dawdle, may indeed follow his inclination for a time, but only for a time. He finds himself very soon "ploughed" by his professors and "clipped" by his deans, and consequently nothing remains for him, if he wishes to continue dawdling, but to chew the lotus leaf in a less rigorous calling than that of the priesthood.

But Benson referred in his letter not to ordinary seminary life in Rome. He referred to the fact that men of a certain age who are sent to Rome to study for the reception of Holy Orders (generally ex-Anglican ministers), are sometimes allowed to live in a religious house, not a seminary, and are left, to a great extent, to pursue their ecclesiastical course and spiritual regime according to the dictates of their own consciences. They have a few broad rules to follow, and their examinations to pass; but they are not hedged in by all those regulations and strict supervision with which the Church in her wisdom surrounds the youthful aspirant to the sanctuary. They are supposed to be men of rather mature mind and of formed character, men well out of their 'teens, too far advanced in years to undergo the regime fitted for youths. Each day when they leave the Gregorian or the Propaganda, after attending lectures, they are supposed to return to their places of residence, for study in the morning, for recreation in the evening, and this without being ordered to do so by anybody.

Writing to England on 12 February, 1904, concerning a dinner-party given in the house in which he resided, Benson says:

We have had a huge dinner party as usual again to-day—12.45. 3 p. m.!—more wearisome than one could believe possible, with about eight courses and a great deal too much to drink, and a quantity of tiresome people. I beguiled it by doing conjuring tricks to (my neighbors) Scotch and Irish (respectively), and asking a lot of riddles about two trains, and "that man's father is my father's

son." And I had positively to write out the whole thing and draw a portrait in a gilt frame before the Irishman could see it.

Benson's newness to Roman ways excuses the above. Clerical and lay visitors to Rome will tell us that one of the most formal events in Roman life is a clerical dinner party given in honor of some distinguished guest or on the occasion of some rare and solemn feast. From soup to coffee a clerical dinner, such as Benson spoke of, is an elegant and dignified affair where temperance and politeness reign supreme. A Boëtian feed has no place at such a board. The only beverage used at table is wine, the light wine of Italy, which in northern climes is considered to be "only for the ladies". There is no people more temperate than Italians. And certainly foreigners in Italy do not favor Boëtian feeds. With a smile the remainder of his epistle may be passed over. But it must be remembered this letter was written in 1904 (and perhaps in a thoughtless mood) when Benson had little experience of Italian life.

#### BENSON IN A ROMAN PULPIT.

Few preachers in the English tongue have in recent years been able to fill a church, and keep it filled it as long as his series of sermons lasted, as was Father Benson. Lay persons, Catholic and Protestant, seminarians, and priests of the secular and the regular clergy attended his bi-weekly sermons, and even a bishop at times did not disdain gracing the occasion by his presence.

When forming his opinion as to the success or otherwise of the orator whom the pastor or the rector of a church in Rome has chosen for his pulpit, the pastor does not forget to take into account the attitude which the seminarians of the foreign colleges have adopted toward him. On leaving their seminaries on the afternoon of Sundays and Thursdays the students are at liberty to pass their hours of recreation in the Villa Borghese or anywhere else for the sake of fresh air and exercise. Now if, instead of enjoying this well-earned *rus in urbe* bit of freedom, they choose to give the time to listening to a sermon in a crowded, stuffy church, they are, I venture to say, paying an undoubted compliment to the eloquence and logic of the preacher. They have had their own sermons, lectures,

spiritual reading and meditations at home. And now they are attracted by a certain preacher and are willing to abandon their hour of leisure to listen to his sermons. It is not to everyone who opens his mouth in wisdom that those cool, keen young critics pay such a compliment. *Quis est hic et laudabimus eum?* Whoever he is, he may feel pretty certain his series has been successful, and that another "invitation to preach in Rome" awaits him.

At the invitation of Father Dolan, P.S.M., an Irish priest for whom in after years Father Benson cherished sentiments of extraordinary respect and admiration, the Englishman preached twice weekly in Rome during the Lents of 1909, 1911, and 1913. The outbreak of the European War prevented him from fulfilling a fourth engagement into which he had entered with Father Dolan for the Lent of 1915. So successful were Benson's sermons that it was becoming an understood thing between Father Dolan and Father Benson that the latter was to preach every alternate Lent in the Eternal City. Large and critical congregations gathered to hear his sermons: it is not every day an audience finds in the pulpit, even in the world of Rome, a popular novelist, a son of a Protestant Archbishop, an ex-Anglican minister, and an excellent elocutionist, in the same person.

His sermons were beyond all doubt successful. It was often said that they contained little theology—one of the consequences of Father Dolan's oft-reiterated advice to him to be extremely careful of every word that dropped from his lips. "For," as the Roscommon man used to conclude his fatherly talk on the coming sermon, "there will be an official censor in the church, in all probability." Another reason may be that given by Father Benson's friends, namely, deficiency of knowledge of theology and philosophy. Anyhow, the chief point was gained. His sermons impressed and held his audience. Father Benson often told the writer of the great nervousness that afflicted him in the pulpit until the first few sentences had been pronounced. This over, he threw himself vigorously into his subject, never lost for a word, never hesitating for an idea. Many wondered how he never suffered in the pulpit from the habit of stammering, which rendered his private conversation rather painful. It is likely that the swaying of his body

throughout his whole sermon obviated this defect for the time being. That he left the pulpit in a state of profuse perspiration is not to be wondered at in face of so much physical exercise taken while the sermon lasted. However, a half hour in a warm bath, during which time a number of cigarettes were smoked, left the energetic preacher as fresh as ever.

#### A PAPAL TITLE.

Toward the end of the Lent of 1911 Father Dolan conceived the idea of being the intermediary in obtaining Pontifical recognition of Father Benson's activity in the literary field and in the pulpit. Apropos of this a very interesting correspondence, which lasted several weeks, took place between Father Dolan and England. For certain reasons, however, I prefer not to go into the details of the correspondence at present. It is one of those things that bear holding over. Anyhow Father Dolan, assisted by the influence of the late learned Franciscan, Father David Fleming, O.F.M., was able to write to Father Benson (who had left Rome for England a couple of weeks previously) and congratulate him on receiving the title of Monsignore from the Holy See. Though I remember reading all the letters that passed to and fro between Rome and London on the matter at the time, I do not recall whether the Vatican consigned the document nominating him a Monsignore to Father Dolan or sent it directly to the person most concerned.

During these two Lents of 1909 and 1911 Father Dolan and Father Benson played several games of chess every evening. With amazing regularity the Englishman won nearly every game on two nights each week, namely, Wednesday and Saturday, the vigils of the days on which he was to preach. Few discerned how the blue eyes from Roscommon twinkled at the signs of joy given by the victor on these occasions. What wonder is it, as the author of *My New Curate* asks, that the British Government tries to fill every important diplomatic post from London to Constantinople with an Irishman? On the other five nights of the week Roscommon beat Westminster in almost every game, and laughed softly at the end of each!

## WHAT ROME GAVE BENSON.

In June of 1904 Robert H. Benson was ordained a priest by the Most Rev. Archbishop Seton, Titular of Heliopolis, whom the newly ordained described in a letter to his mother, written that same evening, as "a Scotchman (?), thin, tall, with a very fine brown face". In that same letter he declared himself as feeling "extraordinarily happy". At this no one will feel surprised. What is better still, Benson gave one the impression of being extraordinarily happy in the priesthood even to the end of his life.

One of his biographers asks the question: What had Rome given him? And he answers:

There are elusive and wistful Romes, underlying the flamboyant city of whatever period, Romes pagan and papal, classical, medieval and even modern, which are shy to yield their secret, and exact long intimacy or quite exceptional intuition on the part of anyone who would woo it from them. Father Benson, I think, never gave himself time to learn them; and not activity, however feverish, is the way "to tear the heart out of Rome." If, as the Latin poet sang, Rome made the universe one city, it is as true that in the city is contained a world, and worlds are hard to conquer. However, he went back supplied forever and forever with a centre of gravity. There would never be the slightest doubt, henceforward, whither the eye was to turn, whence the compelling voice should speak, or where the feet must rest. Whatever Hugh Benson else might be, he never now could be anything but a Roman Catholic. His fearless eye and relentless judgment had appraised all that was most natural and most human in that great Sacrament of Rome and Papacy; the more did he exult in that manifestly Divine which there displayed itself: and for him, now more than ever, all history, all psychology, had but one adequate explanation, and this was to be found in the Supernatural, which, through Rome's appointed meditation, reached to man.

The last two sentences remind this writer of chats with Benson on a thousand subjects varying in range from the proper manner of receiving a ghost's visit to the apostacy of England at the time of the so-called Reformation. I could say that Benson had all the deep, simple faith of a Breton peasant. All the devotions of the Church found an echo in his soul. He always felt ashamed of the falling away of his countrymen from

the faith, and on more than one occasion he counted up for the writer with no small pride a number of districts in England that held out against the anger of "good" Queen Bess. He spoke readily of his Anglican days, the number of confessions he used to hear, the good faith of those with whom he had come into contact in his ministry. Of the downward rush of religious belief and practices that he saw in his own day among the Protestant masses, he used to speak with frankness. Benson, it often struck me during these talks, must have been always more or less of a Catholic in his heart of hearts, great though his mental trouble certainly was prior to his taking the final step. But if he were, he certainly was not aware of it. Anyhow, I recall his telling me on one occasion that he followed "Gury" when hearing confessions as an Anglican minister, and that consequently the notes which he had compiled from this theologian were a great aid to him in his studies for the priesthood. I understand his Ordinary required Father Benson to study moral theology for the space of twelve months on his return to England after his ordination before he gave him faculties to hear confessions.

#### BENSON AND IRELAND.

When Father Martindale says in his Life of Mgr. Benson that "he felt more at home in Ireland than in England," I confess to feeling somewhat perplexed, even though he explains this statement by adding that, "wherever the spirit of faith was strong, he felt himself expanding; and that was the atmosphere he could breathe; and he was most sincere when he declared that, however much he might cling to traditional political beliefs, or cherish certain prejudices about individuals, classes, or theories, the essentially Irish spirit was to him like the oxygen of the soul." But certain slighting remarks made by Benson in at least one of his books can scarcely be said to bear out this. On page 426 of *By What Authority*, the following appears about the Spanish Armada and the treatment which he says it received on the West coast of Ireland at the hands of "the Irish savages" and "the English gentlemen":

Terrible stories had come in during August of that northward flight of all that was left of the fleet, over the plunging North Sea, up into the stormy coast of Scotland; then rumors began of the mis-

eries that were falling on the Spaniards off Ireland—Catholic Ireland from which they had hoped so much. There was scarcely a bay or a cape that was not blood-guilty. Along the straight coast from Sligo Bay westward, down the west coast, Clew Bay, Connemara, and haunted Dingle itself, where the Catholic religion under arms had been so grievously chastened eight years ago—everywhere half-drowned or half-starved Spaniards, piteously entreating, were stripped and put to the sword either by the Irish savages or the English gentlemen.

I do not remember seeing Benson taken to task for this insult, at least in print, by any of the descendants of the "savages" in Ireland, America, Australia, or Great Britain. But I remember hearing some of them saying that the insults of one frequently on the verge of hysteria ought to be utterly disregarded.

In this connexion it is worth recalling that some years back Father Benson made a public apology in England, at the instance of John Dillon, M.P., for a very offensive forecast which he drew of the Irish people in case they obtained a measure of Home Rule. There is another instance of the kind on record. When in Dublin in 1913 he was taken to task by some Catholic young laymen because of a statement which, they alleged, he had made in Rome during his recent visit to the Eternal City against the moral character of "two Irish bishops of the seventeenth century". In his reply Mgr. Benson admitted having made the statement, but added that he "referred to Protestant bishops, and even then he ought to have made surer of his ground before making the assertion".

#### COMING EVENTS.

That "coming events cast their shadows before" was evident in the case of Mgr. Benson's early death. One American newspaper said of the English novelist on the occasion of his visit to the United States in the March of 1914: "The only revelatory sentence which Mgr. Benson permitted himself was this: 'I was invited a short time ago to meet the writer and Socialist, Mr. H. G. Wells, at Cambridge. As I have the habit of forgetting the time and place of my engagements, I entered the wrong house at the wrong hour!'" Commenting upon this, his biographer, Father Martindale, S.J., writes: "I may add that this confession, which provoked a merited smile,

had its pathos. It was a real mark of coming collapse. Everybody noticed toward the end the increasing frequency of these forgotten appointments." That a collapse could not be far distant seemed evident to the writer in Rome as far back as the Lent of 1913.

No human frame could resist for any length of time the strain to which his strong will subjected his system. Owing to his having undergone a slight but painful operation in England before coming to Rome in 1913, Mgr. Benson had to deliver all his sermons seated on a chair in the pulpit. His efforts were as successful as ever. But no one could be blind to the fact that he treated his frame more like a machine made of iron than as a thing of flesh, bone, and muscle. He was writing a novel at the time. "I will go and write a chapter now," he would often say at the close of a conversation. He was preparing sermons. He attended to a package of letters sent him from home every day; he had his social engagements; and articles to write for magazines. No frame could endure all this. Many perceived the bow was being kept bent too long and too tightly, and that the snapping of the yew could not be far distant. To the eyes even of the laity who viewed the tireless priest from a distance this seemed evident. A layman approached Mgr. Benson one evening at the conclusion of one of his last sermons in Rome and handed him a small parcel, saying: "You ought take this Sanatogen. It will help to make up for the great waste of tissue." He had no thought, however, that a breakdown was nigh, and he left Rome with an understanding that he was to return in 1915 to preach the Lenten series for Father Dolan. But all this does not mean he did not take good care of himself otherwise.

#### THE MONEY QUESTION.

Many of his countrymen have affirmed that Mgr. Benson practised economy to an extent that could by no means be considered compatible with the dignity of the priesthood. They predicated "nearness" of him, and declared it "very hard to get a subscription out of him for anything". Whether this "leaning toward avarice" (as some of his English friends put it), really existed or not, I cannot say. That he was very economical, I know from observation. Nevertheless, a belief



existed amongst a number in this city that Mgr. Benson aimed some day at being able to endow a project intended to aid financially Anglican ministers whose conversion to the Church was thought to be retarded by the condition of poverty into which their abandonment of the Protestant Church should plunge themselves and those dependent upon them for a living. This palliated everything in the minds of not a few. I have no evidence to warrant my coming to a conclusion on this subject. But seeing that Mgr. Benson left by will what money he possessed (about £16,000 sterling) in care of His Eminence Cardinal Bourne, Archbishop of Westminster, it does seem as though the charitable interpretation put on his leaning toward parsimony is the correct one.

Whatever project was to benefit by Mgr. Benson's will lost much by his early death. Money simply rolled in upon him. Thanks to the name which his books as a convert gave him and to the generosity of Catholics in the United States, the golden stream flowed higher and higher every year, and it promised not to subside.

#### HIS SENTIMENTAL AND HISTORICAL NOVELS.

It seems a thousand pities in the eyes of many that Benson ever interrupted his series of historical novels to dip into the world of sentiment. By his historical works he commenced to achieve much good for the name of the Church in England; by his sentimental books many failed to discern any result in favor of the faith. Money was made by them; they sold well; and publishers were glad to put "Benson's new book" on the market. But did they achieve the spiritual results which Mgr. Benson's honest soul meant them to do? He once told me, by way of complaint about prudish people, of a lady who had declared she would not allow her daughter to read a love scene in one of his books—*The Coward*, I think. And he was far from pleased, and very naturally so, on hearing that during a dinner party of ladies and gentlemen, held one evening in Dublin, about the time that another of his sentimental books came before the public, an Irish lady, notable for taste and culture, had expressed surprise that "a priest should waste his time writing such novels".

While I refrain from entering into a discussion of the point, on the principle of *De gustibus non est disputandum*, I would point out that a moral worthy of being worked out, such as fidelity to the mind of the Church in the case of a mixed marriage, for example, spoke something in favor of his judgment. At the same time, I cannot close my eyes to the fact that from all points of view his historical works were far and away to be preferred to all the results of the flights of Benson's sentimentality. What do you say, reader, to the results in the minds of his Protestant fellow-countrymen of *Come Rack*, *Come Rope*, or *The King's Achievement*? Did they not serve to remind the English people that time was when the Church founded by Christ lived and ruled in the name of Jesus on the soil of the island which they called "Merrie England", a Church, great and powerful, as compared with the weak plant which she is there now, a plant which would be well-nigh non-existent were it not for the Irish who settled on her bosom these fifty years? Did not Mgr. Benson's fellow-countrymen begin to reflect, after laying down one of these works, on the wrongs which their forebears had inflicted upon the Catholic Church, upon the ruthless spoliation of her goods, upon the torture and the murder of her ministers, upon the state of debasement to which the so-called reformers had and have brought their national morality? A usurper had been set up in the place of the old Church, and Protestant readers of Benson's historical books began to ask themselves what good has been achieved by the newcomer in favor of Religion, Science, or Patriotism. I feel little doubt but that, if Benson had continued to use his time and talents in the direction which he had first marked out for himself, he would not have made so much money, but he most certainly would have done greater service to the Church, which had done for him so much spiritually and temporally.

Shortly after the publication of one of his books that dealt with allegory or prophecy Mgr. Benson happened to be in Rome. Among a number of the English-speaking ecclesiastics in the Eternal City of the day it was known that one of them had been deputed by the authorities to convey to the English novelist a mild *monitum* on the new turn his books were taking. This was conveyed to him in a paternal manner

and not without good results. For the moment I do not recall the precise year of this incident.

During Mgr. Benson's last visit to Rome Father Dolan, P.S.M., conceived the idea of interposing his good offices with a view to getting the active ecclesiastic raised to the rank of Domestic Prelate. He lost no time about the matter, once he had decided to intervene. On this occasion, however, Father Dolan did not succeed. This was in the Lent of 1913. Eighteen months afterward Mgr. Benson was dead. And a few months later on, we laid Father Dolan in San Lorenzo *fuori-le-mura*.

#### BENSON AND HIS HOST.

As one who was in a position to know, I may be permitted to make a few observations here on the parts of Father Martindale's very readable Life of Mgr. Benson where reference is made to the latter as guest to Father Dolan. In Vol. II, p. 160, the author says:

Frankly, he disliked these Lents in Rome. He detested the Anglo-Roman clique as a clique, though it was full, for him, of friends. He is as savage in his criticism of it as of any social grouping he dislikes. Besides he was at a strain there, and cold usually, and often hungry. He missed his English breakfast.

"How do you manage about breakfast?" he asked a friend who was in Rome one Lent.

"I always have an egg."

"Oh! do you get an egg?" he said quite wistfully; though, of course he could have had a dozen had he but asked for them, for he had the kindest of hosts.

This small detail puts me in mind of the fact that, while Mgr. Benson worked hard, he was admirably able to take care of himself. No man was better able to do so, in the community with which he lived when in Rome, as I am able to testify, because we both dined at the same table during the three Lents Mgr. Benson was here. Father Dolan saw that his preacher had all comforts necessary at table and in his room, even to the detail of warm milk and biscuits for his use at bedtime.

Nor do I think Mgr. Benson "disliked those Lents in Rome," for, as I mentioned above, he was always ready to avail of an invitation to deliver the Lenten series—and this at

a financial loss, at least when compared with an invitation to the United States for a Lent. Although the stipend handed him at the end of a Lenten series in Rome did not do more than well cover his expenses to and from England (more could not be afforded), the sum mentioned as received for his trouble in going to America would be a hundred times greater.

I fancy the keynote to many of Mgr. Benson's statements lies in the fact that he did not expect to be taken literally; he talked rather bluntly and was not at all averse to see people take many of his sayings *cum grano salis*. For instance, he was heard in a circle of ecclesiastics in Rome one evening in 1913 complain that "when preaching in New York, Archbishop Farley had never once invited him to dinner". We may, I think, take it for granted that he did not really mean to say that he, a young priest, expected that he ought to have been asked to the table of the Archbishop of New York. His innate sense of modesty should not permit such an expectation. There was nothing of the *parvenu* about Benson. He liked his work, and was happy in it. Even that strange resolution which he made at his ordination regarding his apparel, was an index of this state of mind. "I asked myself", he said, "whether I was to be a well-dressed priest or otherwise". He chose to be an untidily dressed priest, and he kept his resolution; perhaps only too faithfully, some said.

It must be taken into account also, when weighing doings and sayings of the English novelist, that for all his years and experiences (and they were varied), he retained much of his boyishness in many ways. One instance of this occurred in his last week in Rome as guest of Father Dolan. Somebody had given him a jar of honey to use at breakfast. For a day or two all went well. But on the third morning when the owner of the sweet commodity came to take it from the press in the refectory—the jar was still there, but the honey was gone! Who had the sweet tooth, was the question that Father Dolan as head of the house had to try and decide in order to appease the wrath of his guest. Like many other great questions, this found no solution: unfortunately, no Sherlock Holmes was at hand. However, it was strongly suspected that two servant boys in the place should have little difficulty in answering the question, had they not decided that, after all,

silence is golden. This incident probably marked the beginning of the popular novelist's subsequent collapse. To cause a scene about ten cents worth of honey is a boyish proceeding; but under the circumstances it manifested a very bad state of nerves.

That Benson's active pen had to be laid aside so soon and so suddenly must be reckoned as a calamity to the Catholics and the Protestants of England; his historical works gave strength to the former and a badly-needed light to the latter. This constituted his life-work; for early in his priestly career he came to the conclusion that he was not adapted for permanent work on the mission, that his pen would be able to achieve more good for the old faith than could his efforts in a field to which he believed himself unsuitable. He could not, of course, put into his work the scholarship which Canon Sheehan has shown in his long line of masterly books. But he wrote what was, and still is, much needed among the masses and the higher classes in England, viz. novels that reminded them of the past when the Church founded on Peter showed their forebears the narrow, straight way. Not a few ecclesiastics have taken exception to the cultivation of what has been termed a sort of "Benson cult". Be this as it may, all have to admit some merit was his for having, even for a short time, brought to the minds of his countrymen a thought of the past, with all its burnings, hackings and hewings, all its fraud, uncleanness and deviltry.

His lesson was not needed by the Catholics of Celtic blood, who make up the vast bulk, priests and people, of the Church in England: memories of the terrible past run, so to speak, in their very veins. Nor was it needed by the half million or so of Catholics of purely English origin in England. But it was needed by the masses of Protestantism that remain sunk in materialism. Whether or not his books have done any good to these is outside the province of this paper to examine. Anyhow, with vigor and a right good will Mgr. Benson did one man's part for their spiritual welfare.

#### THE PRIEST IN BENSON'S BOOKS.

It is difficult to explain why Benson rarely or ever treated the priest in his books with common decency. To him the

priest was always an unshaven creature who could not appear in polite society without making a fool of himself, or, if he did not succeed in doing so, it was because, somehow or other, the Holy Ghost kept him on the path pointed out by common sense. Did I not know from Benson himself that he never experienced anything but kindness from priests in the United States and in Ireland, I should feel inclined to conclude that some of "the cloth" had given him a pretty hard time of it at some period or other in his life. He had to say of the priests who had given him entertainment in Ireland that "in no place had he received such lavish hospitality." And his description of American hospitality among the brethren was described in no less glowing terms. Of those of his own country, the writer has no data to go on in this respect.

However it is to be explained, the fact remains that Benson usually treated the priest meanly in his pages; while, on the other hand, the parson was assigned the place of a gentleman who knew how to comport himself in a manner calculated to put his Catholic rival to shame. Of course, where matters doctrinal are concerned, the priest in Benson's pages is correct, sound, above reproach. He knows the exact moment to be stern, as well as that when he must be indulgent. He knows there is a time to be silent and one in which speech is golden. But take the Catholic ecclesiastic out of his professional ambient in Benson's works, and you have a not very fascinating specimen of humanity for one who is supposed to be a captain of Christ, a man who by his long years of education is supposed to be able to grapple with the world.

JAMES P. CONRY.

*Rome, Italy.*

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#### THE BIBLICAL STATUS OF WAR AND THE SACRAMENTAL SYSTEM.

**A**MONG the silent and inconspicuous, but potent, forces that play their part in human life are the Sacraments of the New Law. Few events of history in Christian times have escaped the range of their influence. Few are the moral problems which they do not serve to explain. Among these problems is one which has been a crux to countless people, and which might be termed the problem of the Biblical status of war.

Before entering the field where the illustrative relation of the Sacraments to this problem will confront us, it is necessary to discuss some difficulties by which the problem itself is attended. There is the contrast, for example, between the status of war in the Old Testament and its status in the New. The familiar features, in the former, of wars recorded as waged by the direct order of God are thrown into arrestive strangeness by the complete absence, in the latter, of such testimony to Divine sanction in this respect. War in the New Testament is relegated to comparative obscurity. It is never mentioned as a contemporary event. In the Gospel it ranks among the scourges for mankind; in the Epistle of St. James its cause is ascribed to unregulated human passion; and though in the Apocalypse of St. John there is mention indeed of war in Heaven against the dragon, doubtless waged by Divine command, while the mystical beast too makes war against the Saints, and He who is called faithful and true is said to judge and make war, yet wars on earth are nowhere dignified by association with Divine authority.

Among the difficulties that present themselves when discussing the subject there is first of all the fact of the Divine sanction with which the Israelites made war upon their heathen neighbors. How can we explain it? To the ordinary mind nowadays war seems a man-made thing. That the present European war, for example, was directly caused by God, few would credit. Even if the German Emperor were to assure his subjects that he had invaded Belgium by direct command of Almighty God, they would probably accept his statement with a mental reservation. The idea of God ordering war at all, to the average mind to-day seems foreign to the range of probabilities. That there ever should have been such wars recorded as Divinely ordered is doubtless one of the most striking phenomena of history.

How then are we to interpret statements that God on occasions actually ordered war? They have puzzled many people. They suggest questions sometimes asked by the reading "man in the street". The theme of the attributes of God has formed no part of his studies, it is true, but he has a general notion that the nature of war and the nature of God seem mutually incompatible. How shall we solve the problem for him? The

commentaries will be of little use in this case. They were not written to meet the needs of the "man in the street".

Conflicting indeed have been the attempts to solve the problem, and some of the solutions are even more puzzling than the original question. From prominent non-Catholic pulpits the solution of the rationalistic critics has doubtless reached the ears of our friend, the man in the street. He has been told that the Old Testament contains the successive stages of a progressive revelation and that the human race was then in its intellectual infancy. He has been assured that the national egotism of the Israelites and their anthropomorphic conceptions of God played an important part in distorting their portrayal of His dealings with the human race. He is told that when he reads the words: "And God said unto Moses let the Madianites find you their enemies, and slay you them," he is not to be surprised, for the phrase, "And God said unto Moses" is merely a daring statement, founded not upon actual fact, but arising from the mistaken belief of the Israelitic leaders that their own policy was always identical with that of Almighty God.

Thus the man in the street is faced with the startling conclusion that the Bible, according to the rationalistic critics, contains statements that are untrue. If he be a non-Catholic of the old-fashioned type, he is bewildered by the conclusion, for it has been one of his cherished beliefs that the Bible was the word of God, and consequently could contain no falsehood.

The pendulum of non-Catholic opinion within recent years has taken a momentous swing. If a century ago our friend, the man in the street, had sat at the feet of Calvinistic divines his difficulties would have been dealt with by reference to the positive predestination of a large section of mankind to perdition, and he would have been assured that of this category were the godless heathen who were as obstinately blind to the light of the true religion as were the prelatists and papists of modern times.

But time has wrought strange changes. The Calvinistic doctrine of the positive predestination of some to perdition, and the Jansenistic denial of the truth that Christ died for all mankind have had their day. By the irony of fickle opinion, they have been discarded even by the followers of their foun-



ders. Their basis—an admittedly inspired, but falsely interpreted Bible—has been deposed from its old authority by non-Catholic “Higher Criticism”.

From the old-time wild extremes of literal interpretation a large section of non-Catholic critics has swung to the other extreme of rejecting everything in the Scriptures that appears to conflict with present-day experience. The Bible has been reduced to the level of a human compilation, containing some Divine elements, it is acknowledged, but what these elements actually are no rationalistic critic can definitely say. All that they are sure of is that knowledge is growing. But that the religious statements of to-day will be the religious statements of a century hence, they have not a particle of certainty. For the statements of the Bible and indeed of all Divine Revelation according to this theory are for the most part merely subjective aspects of truth and consequently liable to the errors of human fallibility. From their theories both of inspiration and of revelation one vital certainty is missing, and that is a recognition of the existence of definite objective truth and of its necessary place in human religious knowledge.

It is a day to reflect upon the fact of inspiration. Since the Vatican Council formulated its teaching on this subject in the words: “*Spiritu Sancto inspirante conscripti (libri) Deum habent auctorem*,” the rationalistic critics have proceeded to lengths of infidelity undreamt of by the sects of that day. In our libraries to-day are so-called Christian commentaries that reduce the Old Testament to the level of a species of religious “Arabian nights”. So first of all let us recall some certainties of Catholic teaching concerning inspiration: (1) God is the primary author of the Scriptures; (2) the Holy Ghost impels the sacred writer, who is the instrumental cause, to write; (3) He enlightens them so that they fall into no error.

With these principles accepted, our only conclusion can be that if in any passage of the Bible it is stated that God ordered war, He must actually have done so. To the theory of the rationalistic critics that such an order was merely a mistaken human idea of the Divine purpose, we must reply that such a mistaken idea may be consistent indeed with a purely human compilation, but is absolutely inconsistent with any theory of inspiration based on the belief that God is the author

of the Scriptures. It is true that revelation is progressive; but that a progressive revelation by no means implies the existence of falsehood in its earlier stages is a principle inseparable from Catholic exegesis.

But why should God have ordered the Israelites to make war upon the heathen nations? Was it not in ancient times as true as it is to-day that God wishes all men to be saved? Why did He not command the Israelites to preach the true religion to their heathen neighbors instead of bidding them make war upon them?

The unique part played by the Sacraments in the missionary work of the Catholic Church to-day and in all ages points to the track of solution. From the Holy Ghost indwelling in the Church come the graces of missionary zeal, and the means of the Holy Ghost's indwelling is the sacramental system. What else but the grace of the Sacraments sustained the Catholic missionaries in the hardships and perils of their lives? What else but the grace of the Sacraments made men ready to abandon home and wealth and kindred and friends for a life of poverty and homelessness and isolation? Without the sacramental life missionary zeal would soon decline and disappear. Without the sacramental life the Catholic priesthood itself would become an impracticable ideal.

The amazing fruitfulness of the sacramental system in producing efficient ministers for the conversion of mankind; the comprehensive scope of its effects upon all sorts and conditions of people, are facts that bear upon the case. Never till the institution of the Catholic hierarchy were such powers conferred upon men. It was the first body of men who had ever been raised to a state of permanent sanctifying grace in special abundance, and invested with a character peculiarly their own.

It was a body different from all other bodies; in the world, yet not of the world; with extraordinary graces and extraordinary powers. Its powers and graces surpassed all other powers and graces in proportion as its functions and obligations surpassed all mundane duties or distinctions. Its graces were of a variety not imparted to the human race in general; its sacramental powers included some of a kind hitherto enjoyed only by God Himself. Extraordinary, like its powers and privileges, were the probation and discipline that guarded

entrance to this order. The order contained grades of power and grades of graces from the minor ministerial orders to the priesthood, and its crowning glory—the episcopate.

Through the bishops of the Catholic Church, the graces of the sacramental life stream forth from God upon mankind. Compared with the Catholic bishops, the Jewish high priests were as inferior in spiritual powers as the sacrifices of the Jews were inferior to that of Christ. Once a year, on the day of atonement, the Jewish high priest, after offering sacrifice, was privileged to enter the Holy of Holies and sprinkle the mercy seat with the blood of the victims. Then, bringing a live goat he laid his hands upon its head, and confessing all the iniquities, transgressions and sins of the people of Israel he laid them in intention upon the head of the goat, and sent it away by the hand of a fit person into the wilderness to bear upon it all their iniquities to a land of separation where they should be remembered no more. But the day never dawned in the high priest's life when he could exercise the power of converting the substance of bread and wine into the Body and Blood of the Son of God, nor did he ever have the happiness of transmitting that power by ordaining priests who could perpetuate their Saviour's Presence at each altar where they would minister by a daily act of consecration.

Ours is an age of abundant grace. So accustomed are we to its nearness and fecundity we are apt to forget its wondrousness. Suppose for a moment that the Sacrament of Penance and the daily Mass were to be eliminated from the life of the Catholic Church. How inestimable would be the loss in her missionary efficiency. Her chief channels of supernatural grace would be closed. With prayer and self-denial her spiritual life would continue, but like a shadow of its former self.

This hypothetical picture may serve to illustrate the religious state of the Israelites and Jews in ancient times. Neither their sacraments nor their sacrifices could take away sin. Not till the advent of Christ was there any certain outward means with effects of its own in removing sin. The so-called "Sacraments of the Old Covenant"—circumcision, consecration of priests and Levites, the Paschal lamb, and the various sacrifices and purifications—were powerless in themselves to effect

this removal. This is clear from the decree to the Armenians, published by order of the Council of Florence, which declares that the sacraments of the Old Law did not confer grace but only prefigured the grace which was to be given by the Passion of Jesus Christ. This means of course that they did not confer grace *ex opere operato* but only by reason of the faith in Christ which they represented—"ex fide significata, non ex circumcissione significante," as St. Thomas observes.

The contrast is intensified by the comprehensive scope of sacramental efficacy to-day. Silently but surely the Sacraments of the New Law play their part in determining the eternal destiny of countless souls by effects often unsuspected by the recipients. Take, for example, the Sacrament of the Eucharist. Though it is true that only the faithful can licitly partake of it, yet provision is made for all who are present at its celebration. It is a sacrifice as well as a sacrament, and one of its most wonderful effects, as Cardinal Vaughan observes, is that as a sacrifice it "grants the grace and gift of repentance, if not at once, at least in due time, to those who properly apply for it." It is the one institution in the Church especially designed, says the Cardinal, to obtain for us the "grace of repentance". Thus even those debarred from its sacramental graces may share in its sacrificial effects. Those who are present may certainly do so, for it is offered, as we know, "pro omnibus circumstantibus". Infidels may benefit from it, for, as Tanqueray says, it can be offered for them "per modum deprecationis". Its benefits extend to the excommunicated, according to the probable opinion regarding the *tolerati*, while even the *non tolerati*, though it may not be offered for them publicly, "in nomine ecclesiae", may benefit from it if it be offered by a priest privately for their conversion.

Since such are some of the marvels of the Sacraments of the New Law in producing effective missionaries and in disseminating means of grace, conditions resulting from their absence under the Old Law may be gauged. Their absence will explain not a few perplexing questions. Why, for example, did the Israelites during a stay of over two hundred years in Egypt make no adequate effort to convert the Egyptians? How was it that when they were carried to Babylon nearly nine hundred years later they never bestirred themselves to bring the

Babylonians to a knowledge of the true religion? The answer centres in the fact that they had no sacramental system capable of producing a zealous missionary spirit. How comparatively poor was their spiritual equipment may be judged from the fact that they possessed no means of obtaining entrance to Heaven. Even their holiest patriarchs were detained in Limbo till Christ effected their release. Extreme Unction, which disposes the soul for the reception of the Beatific Vision, had not even been presaged by their seers. Proportionate to this lack of sacramental preparation for Heaven was their lack of effective means to reach heights of holiness on earth. Circumcision, for example, though a type of Baptism, could not remove original sin *ex opere operato* in the case of adults. This is certain. As regards its spiritual effects upon infants, Tanqueray declares that it conferred grace upon them, but adds that in regard to the manner in which it conferred it, theologians differ. At any rate the admitted fact of its inefficacy to confer grace upon adults *ex opere operato*, demonstrates the comparative spiritual poverty synchronous with the Old Law. It was a time of spiritual waiting. The night of sin and slavery to Satan had not yet passed.

Upon the vision of the seers the Age of Mary with its plenitude of graces had dawned, it is true; but in uncompleted glimpses of distant future glory. Prior to her advent, graces came into the world, fleeting gifts from Heaven, but did not permanently stay. The Holy Ghost, as St. Augustine says, under the Old Law was but a transient visitor. The conditions requisite for His perpetual residence among men had not then been fulfilled. The human race had yet to witness its perfection in a creature unstained by sin, a creature who by her powerful intercession and merits *de congruo*, as St. Francis Liguori declares, would procure for the ruined world the blessing of redemption and who, as Arnold Carnotensis says, would effect our salvation in common with Christ. From the part played by Mary in dispensing the graces of the New Law may be estimated the effects of her absence in the Old Dispensation.

Thus the spiritual life of the Israelites and Jews never passed the inferior stages of development. Even when idolatry had lost its charm in the sorrowful repentance of the Babylonian

captivity the Jews in their new fervor exhibited no missionary zeal. Their narrowness of religious outlook underwent no change. Their general conception of the Messianic Kingdom was confined to national limits. It is true that their inspired writers could foresee the day when all the nations of the earth would worship God in a sacrifice offered by priests of every race. But whatever the Jews thought of the prophetic picture, they made no effort to hasten its realization. They returned from Babylon with their Messianic hopes centring in no world-wide spiritual ruler, but in a temporal restorer of their former national glories.

Now God acts upon men in accord with their condition and capacity. He did not order the Israelitic or Jewish priests to inaugurate a missionary campaign, for He knew that they did not possess the stage of development essential to such an enterprise. It is true that He bade the prophet Jonas preach to the Ninevites, but the experiment was not encouraging, so far as Jonas was concerned. He showed none of the notes of self-sacrifice and simple faith required in a missionary. He was less concerned with the conversion of the Ninevites than with the question of the literal fulfilment of his prophecy.

It is true that in post-exilic days a proselytizing movement entered to some degree into the religious life of the Jews of the dispersion, but its effects were largely limited by the fact that the conversions which took place were due in many cases to the desire among the Gentiles for civic privileges in Jewish cities rather than to any definite religious change wrought by Judaism in the Gentile mind. Judaism lacked the appeal of a universal scope.

That the heathen would not be left without some special means of accelerating their conversion is certain. What was this means? Was it supplied by war? Let us scan the facts.

What purpose could God have in ordering His people to make war upon their heathen neighbors? As a kindred and illustrative question, we might ask: Why did God send the Flood in the days of Noe? It is certain that in sending this terrestrial disaster God must have had a definite purpose and that He would not leave us wholly in the dark as to what this purpose was. In the light of the Epistle of St. Peter it is clear that the Flood was by no means solely intended as a punishment

for human offences, but was the occasion of many being saved from the path of perdition and finally reaching Heaven. It is one of the wonders of God's providence that He can invest His punishments with attendant means of blessing. Before the Flood came, the vast majority of the human race had rejected good and chosen evil. They had forgotten their Creator; they had forgotten the purpose for which they had been placed on the earth. Remonstrances were of no avail. The preaching of Noe left their hearts unmoved. So to save them from themselves and the doom they were shaping, God sent the Flood. And this physical catastrophe effected what no preaching had ever done. Souls whom no moral appeal could have stirred recognized the voice of God amid the overwhelming tempest and knew that upon their hearkening to His message their eternal destiny depended. And in that moment graces were not wanting. God never leaves a soul when a soul is in need of His aid. So in that scene of death and desolation, which by Divine mercy had been made the occasion of conversion, those giant sinners abandoned the slavery of evil and accepted the service of God.

Equally mysterious but beneficent, we may infer, was the purpose of those wars which God ordered in ancient times. While they were national punishments, they were also the means of vast individual benefit. There are worse things than war in the world. There is a peace that is worse than any war. There is the peace, for example, in which false standards of life prevail. There is the peace which worships wealth. Such a peace would be destructive of more souls than any war could be. In olden days, it is true, the pursuit of wealth had not assumed such amazing proportions as we have witnessed in our day. But there were vices in abundance. It was an age of unbridled passion. The very sanctuaries of the heathen served for periodical festivals of vice. Idolatrous worship with its shameless orgies spread even to the people of Israel. Monotheism and polytheism were engaged in a life and death struggle. The danger of polytheism lay in its blending of truth with error, and in its disastrous moral consequences. Upon its extinction depended mankind's spiritual development. Under the circumstances, as we have shown, it was morally impossible to cope with this evil by missionary means. So war served as the remedy.

Upon both the people of Israel and the heathen nations around them war came as a cleansing agent, severe but salutary. The occasions when the people of Israel were defeated in their military campaigns served as reminders of their defections from the worship of the one True God. In the first book of Kings we find Samuel saying to the children of Israel: "If you turn to the Lord with all your hearts, put away the strange gods from among you, Baalim and Ashtaroth: and prepare your hearts unto the Lord, and serve Him only, and He will deliver you out of the hand of the Philistines." Then the children of Israel, we are told, put away Baalim and Ashtaroth, and served the Lord only.

Upon the heathen these wars, sent by God, whose chastisements are always compatible with mercy, had doubtless a wholesome influence. From the gross immoralities of peace and its spiritual blindness they were consigned to the purgative discipline of warfare, and the result was a yearning for God. And from that yearning, under a supernatural impulse, we doubt not, souls unnamed and unnumbered were placed on the path of salvation in their last moments by what was implicitly a baptism of desire.

It is true that some must have perished without penitence or pardon, but they perished of their own free will and not because graces were lacking or the gates of mercy closed. On every battlefield, we may be sure, God's gifts have always been showered in proportion to men's needs; so that never a soul was lost that wished to be saved.

Thus the difficulties of the problem disappear. The attributes of God are no longer overshadowed by the mists of human misconception. The misdrawn picture of multitudes of heathen doomed to everlasting misery by purely exterminative wars is replaced by the brighter vision of many souls who enjoy eternal happiness in Heaven as the result of wars which saved them from spiritual disaster and led them home to God.

Both the blessing and the bane of events are judged, from a purely materialistic standpoint, in accordance with their effects upon temporal prosperity. From the spiritual standpoint, the only true criterion of events is their relation to eternal life. The mysteries of God's providence receive a flood of light from this latter point of view. The great war in Europe



which God permits to-day would doubtless be stripped of much of its horror if we knew what the angels know. But both the knowledge of the angels and the war in Europe are themes upon which I have no intention of digressing in this article.

H. T. E. RICHARDS.

*London, Ontario, Canada.*

### ECCLESIASTICAL CENSURES IN THE NEW CODE.

THE Church has always claimed the right to punish her subjects for the wilful violation of her laws. This right is so necessarily connected with the essential constitution of the Church that only those who deny her Divine institution can dispute her legislative and coercive power. The nature of the penalties is to be decided by the authorities of the Church. There are both spiritual and temporal penalties laid down in Canon Law for the violation of the ordinances of the Church.

The censures of the Bull *Apostolicae Sedis* and all other penalties contained in Papal documents have been revoked and only those mentioned in the new Code will be in force after Pentecost of this year. It is therefore of importance for every priest to know what censures are contained in the Code.

#### I. GENERAL PRINCIPLES CONCERNING CENSURES.

Ecclesiastical censures are penalties by which a subject of the Church is deprived of some spiritual benefit or of benefits connected with matters spiritual, because of obstinate violation of some law of the Church, until such time as he repents and obtains absolution from the censure. Censures, and most of all excommunication, incurred by the very commission of a crime, should be inflicted rarely and with great prudence. (Canon 2241.)

Only those external criminal actions that are mortal sins, complete and committed with obstinacy, should be punished by censures. A censure may be visited also on delinquents whose identity is unknown. When there is question of censures *ferendae sententiae*, a person is considered contumacious who does not desist from the crime or refuses to do penance and repair the injury done or scandal given by the crime, after

having received the canonical admonitions as described in Canon 2233, 2: A censure *latae sententiae* is incurred by the very transgression of the law or precept to which the censure is attached, unless the guilty person is excused from the penalty by a reason admitted in law.

A person is considered to have ceased to be contumacious when he has sincerely repented of his crime and has made condign satisfaction for the injury and scandal caused or has at least seriously promised to do so. Judgment as to the sincerity of the repentance, or the sufficiency of the satisfaction, or the sincerity of the promise, rests with the one from whom absolution is asked. (Canon 2242.)

Some censures are reserved and others are not. A censure inflicted *ab homine*, that is, by a precept of the superior or by a sentence in an ecclesiastical court, is reserved to the one imposing the censure or giving the sentence, or to his superior, his successor in office, or his delegate. Among the censures reserved *a jure*, that is by law, some are reserved to the Ordinary, some to the Holy See. Those reserved to the Holy See are subdivided into three classes, *simpliciter*, *speciali* and *specialissimo modo* reserved. A censure which is incurred by the very fact of committing a crime (*latae sententiae*) is not reserved, unless the law or the precept explicitly states that it is reserved. In case of doubt concerning the law itself (*dubium juris*) as well as in a doubt about the fact (*dubium facti*) the reservation does not hold. (Canon 2245.)

The reservation of a censure that prevents the reception of the Sacraments—for instance, excommunication—implies the reservation of the sin. If a person, however, is excused from the censure or has been absolved from it outside confession by a superior having jurisdiction in the external forum, the reservation of the sin ceases altogether. (Canon 2246.)

If the censure is reserved to the Holy See, the Ordinary cannot put on the same crime another censure reserved to himself. If the confessor, in ignorance of the reservation, has absolved a penitent from the censure and the sin, the absolution from the censure is valid except in censures reserved to the Holy See *specialissimo modo* and in censures imposed by a precept of the superior or by a sentence in the ecclesiastical court. (Canon 2247.)

In a censure that does not forbid the reception of the Sacraments—for example, suspension—the person, if otherwise well disposed, can be absolved from the sin while the censure remains. (Canon 2250.)

In danger of death any priest can absolve from all censures; but in two of these, namely those reserved *specialissimo modo*, and those imposed by precept or by sentence in the ecclesiastical court, the person after recovery is bound to have recourse for the imposition of a penance to the S. Penitentiary, or to the bishop or someone else having faculties to absolve from censures reserved *specialissimo modo*, and in case of censures by precept or sentence to the authority that imposed the precept or gave the sentence. If the convalescent neglects this obligation, he falls again under the same censure. (Canon 2252.)

In cases where the censure into which one has fallen cannot be suffered without great danger of scandal or loss of good reputation, or when it is hard for the penitent to remain in sin until the faculty to absolve can be obtained from the superior, any confessor can in sacramental confession absolve from any censure, no matter in what manner it is reserved; but he must impose the obligation on the penitent to have recourse within one month to the authorities for the *mandata*, i. e. a penance that will be imposed on him. As long as recourse is possible without great inconvenience, the recourse is required under penalty of falling again into the censure. If in some extraordinary case this recourse to the authorities be, morally speaking, impossible, the confessor may absolve without the obligation of recourse and impose the penance and satisfaction for the censure and specify the time in which the special penance has to be performed. A penitent neglecting through his own fault to do the penance in the prescribed time falls again into the censure. (Canon 2254.)

## II. SPECIAL PRINCIPLES FOR EACH OF THE CENSURES.

### I. EXCOMMUNICATION.

Excommunication is a censure by which a person is excluded from communion with the faithful. (Canon 2257.)

The excommunicated person may be either an *excommunicatus vitandus* or a *toleratus*. No one is to be considered a *vitandus*, unless he has been excommunicated by name by the

Holy See, has been publicly denounced as such and explicitly declared as a *vitandus* in the decree or canonical sentence. (Canon 2258.)

An excommunicated person is deprived of the right to assist at divine services, but he may be present at sermons. If an *excommunicatus toleratus* passively assists at divine services, he need not be expelled, but a *vitandus* must be removed; and if this cannot be done, divine services must be stopped, if it can be done without great inconvenience. From active participation in divine services even the *excommunicatus toleratus* whose excommunication is publicly known or who has been excommunicated in the ecclesiastical court, must be excluded. (Canon 2295.)

Every excommunicated person is forbidden to receive the Sacraments. After a declaratory or condemnatory sentence he cannot even receive the sacramentals of the Church and cannot be buried from the church, if he should die before obtaining absolution. (Canon 2260.)

An excommunicated priest is forbidden to celebrate Holy Mass or to administer the sacraments and sacramentals. The faithful, however, may for any good reason ask the sacraments and sacramentals of an excommunicated priest, especially when there is no one else to minister to the applicant, and in cases where the excommunicated priest is requested he is allowed to administer the sacraments and is not obliged to inquire why he is requested to do so. The faithful, however, are not allowed to ask the sacraments from a priest who is an *excommunicatus vitandus* or a priest excommunicated by a sentence in the ecclesiastical court, except in case of danger of death. (Canon 2261.)

Every excommunicated person is deprived of the indulgences and of his share in the public prayers of the Church. The faithful, however, may privately pray for the excommunicated and the priest may privately apply Holy Mass for their intentions, provided that no scandal is given. (Canon 2262.) This canon settles a much disputed question, namely, whether Holy Mass may be applied for the intentions of Protestants. The opinion of authors was divided on this point. As Protestants fall under the class of the *excommunicati tolerati*, the Code allows Holy Mass to be applied for their intentions; but

since they certainly should not have the same privileges as a Catholic in good standing with the Church, the Code forbids this favor to be granted them publicly.

The exercise of jurisdiction both in the internal and the external forum on the part of an excommunicated person is unlawful; and if the excommunication was imposed by sentence in the ecclesiastical court the acts requiring jurisdiction become invalid, except in danger of death, for then any priest can validly absolve a person in such extremity. (Canon 2264.)

## 2. INTERDICT.

An interdict does not deprive one of communion with the faithful but of certain spiritual rights, varying with the different species of the interdict. An interdict is either personal or local, general or particular. (Canon 2268.)

A general interdict on the diocese or country, whether personal or local, can be inflicted by the Holy See alone. A general interdict on the territory of a parish or its people and a particular interdict on a specified church or person can be inflicted also by the bishop. A personal interdict follows the person wherever he goes; the local interdict applies only in the interdicted place, but in that place all persons, even non-residents and those otherwise exempted, except those having a special privilege, are under the interdict. (Canon 2269.)

A local interdict, both general and particular, does not forbid the administration of the sacraments and sacramentals to the dying, but it does forbid any other divine services and sacred rites, except on Christmas Day, Easter Sunday, Whitsunday, Corpus Christi, the Assumption, on which days the local interdict is suspended and it is forbidden only to hold ordinations and to solemnize marriage on them. (Canon 2270.)

In a general local interdict the following concessions are granted, unless the decree imposing the interdict states otherwise: The clergy, with the exception of those personally interdicted, are permitted to celebrate Mass and perform other sacred functions, but they must keep the doors of the church locked and not ring the church bells. In the cathedral, in parochial and also in non-parochial churches, if there is but one church in a town, there are allowed one Mass, the keeping of the Blessed Sacrament, the administration of Baptism, Holy

Eucharist, Penance, Marriage without the nuptial blessing, funerals without solemnity, the blessing of baptismal water and of the holy oils, preaching. At these functions singing is forbidden, there is to be no display of vestments, and the ringing of bells and playing of the organ are not allowed. (Canon 2271.)

In case of an interdict on one special place the following rules must be observed: If the cemetery is interdicted the faithful may be interred there, but without ecclesiastical rites. If a church or chapel is interdicted, distinction must be made between churches where the cathedral or collegiate chapter reside, parochial and other churches. The clergy, except those personally interdicted of the chapter, may hold services behind closed doors, unless the interdict specifies that the chapter should hold its services in another church for the time of the interdict. In parochial churches there may be the usual administration of the sacraments and one Mass each day, but without singing, playing of the organ and ringing of bells. The bishop may appoint another church to serve as a parish church. (Canon 2272.)

In a local interdict and in an interdict on a college or community, those who have given no cause for the interdict and are not under any other censure may, if they are otherwise well disposed, receive the sacraments according to the preceding canons, without absolution from the interdict or any satisfaction. (Canon 2276.)

If a person is under an interdict *ab ingressu ecclesiae*, he is thereby forbidden to perform the divine offices in church or to assist at them; and if he dies without absolution from the interdict he is deprived of ecclesiastical burial. If, however, he does assist he need not be expelled from the church; and if buried in consecrated ground the body need not be removed. (Canon 2277.)

### 3. SUSPENSION.

Suspension is a censure by which a cleric is deprived of either an office or a benefice or both. Suspension without specification includes privation of both office and benefice. Suspension from office or benefice inflicts privations as outlined in the following Canon. (Canon 2278.)

Suspension from *office* without any further limitation forbids all acts of either jurisdiction or sacred orders, as also all powers of administration except the administration of the goods of one's own benefice. Suspension from *jurisdiction* forbids all acts of jurisdiction both of the internal and the external forum, ordinary jurisdiction as well as delegated. Suspension *a divinis* forbids all acts of the powers received by ordination or power of orders received by privilege. Suspension from *orders* forbids the exercise of the powers received by ordination. Suspension from *sacred orders* forbids the exercise of major orders. Suspension from *one specified order* forbids the exercise of the specified order, and the person suspended is moreover forbidden to confer that order on others, to receive a higher order and to exercise that higher order even if he shall have received it after the suspension. Suspension *from conferring a specified order* forbids only the conferring of that order, not however of higher or inferior orders. Suspension *from a specified act of the ministry* (for instance, hearing confessions), or *a specified office* (for example, the care of souls), forbids every act of that ministry or office. Suspension *from the pontifical order* forbids every act of the order of the episcopate. Suspension from *pontificalia* forbids the exercise of all functions of a bishop in which the liturgical laws require the use of crozier and mitre. (Canon 2279.)

If a cleric incur a suspension that forbids acts of jurisdiction both in the internal or external forum, the inhibited acts are invalid only after a condemnatory or declaratory sentence of the ecclesiastical judge or in those suspensions where the superior explicitly states that he revokes by the suspension the powers of jurisdiction. (Canon 2284.)

### III. EXCOMMUNICATION RESERVED TO THE HOLY SEE "SPECIALISSIMO MODO."

1. Such an excommunication is visited upon one who casts away the consecrated Host or carries the same off for an evil purpose, or keeps it for that end. (Canon 2320.)

2. On him who lays violent hands on the Roman Pontiff. Such a person becomes *ipso facto excommunicatus vitandus*. (Canon 2343.)

3. On a priest who absolves or makes believe to absolve his accomplice in a sin against the Sixth Commandment. Even in danger of death the priest cannot without incurring excommunication absolve his accomplice, so long as another priest can be had without great danger of betraying the priest and giving scandal, except in case the sick person refuses to confess to another priest. The excommunication is incurred also when the penitent does not mention the sin of complicity if the guilty confessor directly or indirectly induced the penitent not to confess the sin. (Canon 2367.)

4. On a confessor who presumes to violate directly the seal of confession. (Canon 2369.)

#### IV. EXCOMMUNICATION RESERVED TO THE HOLY SEE "SPECIALI MODO."

1. All apostates from the Christian faith and all heretics and schismatics. (Canon 2314.)

2. Publishers of books by apostates, heretics, and schismatics which advance the cause of apostacy, heresy, or schism; also those who defend such books and others condemned by name through Apostolic Letters; finally those who knowing of the censure read or keep such books without due permission. (Canon 2318.)

3. Those who are not ordained priests and pretend to celebrate Holy Mass or hear confessions. (Canon 2322.)

4. All persons of whatever station or dignity, even that of the Cardinalate, who appeal from the laws, decrees or commands of the reigning Roman Pontiff to a general council of the Church. (Canon 2332.)

5. Those who have recourse to the civil authorities in order to impede the letters or documents of the Holy See or of its Legates, and prevent their promulgation or execution either directly or indirectly, as also those who on account of these letters or documents injure or intimidate the authors of the same or others on account of them. (Canon 2333.)

6. Those who publish laws, orders, and decrees against the liberty and the rights of the Church, as also those who either directly or indirectly impede the exercise of ecclesiastical jurisdiction both of the internal and external forum by having for this purpose recourse to any lay authority. (Canon 2334.)



7. Those who dare without due permission of the Church to cite before the civil court a cardinal, papal legate, or major official of the Roman Curia on matters arising from their office, or one's own Ordinary. (Canon 2341.)

8. Those who lay violent hands on a cardinal or a legate of the pope, or on patriarchs, archbishops, and bishops, even though simply titular. (Canon 2343.)

9. Those who usurp or retain, by themselves or through others, goods and rights belonging to the Church at Rome. (Canon 2345.)

10. Those who circulate bogus letters under the name of the Holy See or falsify papal letters, decrees, rescripts, or knowingly use such letters. (Canon 2360.)

11. Those who falsely denounce to a superior, either by themselves or through others, a confessor of the crime of solicitation. (Canon 2363.)

#### V. EXCOMMUNICATION RESERVED TO THE HOLY SEE "SIMPLICITER."

1. Profiteers from indulgences. (Canon 2327.)

2. Those who join the sect of the Masons or other societies of the same nature that scheme against the Church or lawful civil authority. (Canon 2335.)

3. Those who presume to absolve without the faculties from an excommunication reserved either *specialissimo* or *speciali modo* to the Holy See. (Canon 2338.)

4. Those who aid or abet anyone in a crime for which he was declared *excommunicatus vitandus*. Clerics who knowingly and of their own accord participate with such a one *in divinis* and who admit him to divine services. (Canon 2338.)

5. Those who bring into the civil court a bishop (not of their own diocese) or a titular bishop, an abbot, a prelate *nullius*, or any of the major superiors of religious communities approved by Rome. (Canon 2341.)

6. Persons of either sex who enter the enclosure of nuns of solemn vows, without due permission, and those who admit them to such places; likewise women who enter the enclosure of religious men of solemn vows, as also the superiors and others who admit them. Finally, nuns of papal enclosure who go outside without due permission. (Canon 2342.)

7. Those who retain unjustly Church property of any kind, either by themselves or through others, or who thwart those who have a right to the income from Church goods. They can apply to the Holy See for absolution only after having made full restitution. (Canon 2346.)

8. Those who fight a duel, or who make or accept a challenge thereto, or who give any aid in or favor it in any way, as also those who purposely go to see the duel, who permit it or do not oppose it in as far as they can. (Canon 2351.)

9. Clerics in major orders and religious of solemn vows who attempt to contract a civil marriage, as also all persons attempting to contract marriage with them. (Canon 2388.)

10. Those who are guilty of simony in the conferring of an office, benefice, and ecclesiastical dignity. (Canon 2392, 1.)

11. The vicar capitular as well as any of the members of the cathedral chapter, as also others outside the episcopal curia, who steal, destroy, conceal, or substantially alter any document belonging to the episcopal curia. (Canon 2405.)

## VI. EXCOMMUNICATION RESERVED TO THE ORDINARY.

1. Catholics who marry before a non-Catholic minister. (Canon 2319.)

2. Catholics who contract marriage with the explicit or implicit consent that either all or some of their children may be brought up as non-Catholics. (Canon 2319.)

3. Catholics who knowingly present their children to a non-Catholic minister for baptism. (Canon 2319.)

4. Catholic parents or those taking the place of the parents who knowingly have their children brought up or instructed in a non-Catholic persuasion. (Canon 2319.)

5. Those who prepare bogus relics, or who knowingly sell, distribute or expose them for public veneration. (Canon 2326.)

6. Those who lay violent hands on a cleric or a religious. (Canon 2343.)

7. Those who procure abortion, not excepting the mother, if abortion has actually taken place. (Canon 2350.)

8. Religious of non-exempt communities who apostatize from the religious life. Apostates of exempt orders incur excommunication reserved to the major superiors of their order. (Canon 2385.)

9. Religious of simple perpetual vows, both in orders and congregations, who contract marriage without dispensation and the persons thus contracting with them. (Canon 2388.)

#### VII. EXCOMMUNICATION NOT RESERVED.

1. Authors and publishers who without due permission have books of the Bible printed, or annotations and commentaries on the same. (Canon 2318, 2.)

2. Those who dare to demand or force the Church to give ecclesiastical burial to infidels, apostates, and others excluded from ecclesiastical burial. (Canon 2339.)

3. Those who alienate Church property and knowingly fail to obtain the *beneplicitum* of the Holy See, if the goods exceed in value the sum of \$6000. All those implicated in the transaction by giving, receiving, or consenting, fall under the censure. (Canon 2347.)

4. Those who force another in any way to enter the clerical life or a religious community, or to take vows, whether solemn or simple, temporary or perpetual. (Canon 2352.)

5. The faithful who neglect to denounce within a month the priest who is guilty of solicitation in confession. (Canon 2368, 2.)

#### VIII. INTERDICTS INCURRED IPSO FACTO.

1. An interdict *speciali modo* reserved to the Holy See is incurred by any university, college, chapter, and other community of whatsoever kind, that appeals from the orders and decrees of the reigning Sovereign Pontiff to a general council of the Church. (Canon 2332.)

2. Those who knowingly celebrate or make another celebrate divine offices in places that are interdicted, as also those who admit excommunicated, interdicted or suspended clerics after their censure has been published by a declaratory or condemnatory sentence, incur an interdict *ab ingressu ecclesiae*, reserved to the authority whose law or command was violated. (Canon 2338, 3.)

3. Those who are the cause of a local interdict or an interdict on a college or community incur a personal interdict. (Canon 2338, 4.) Although there is no mention made of the reservation of this interdict, it is understood that in case an

authority inflicts an interdict on an individual or a community no one can free such person from the punishment except the one who imposed it, or his superior.

4. An interdict *ab ingressu ecclesiae* reserved to the Ordinary falls on those who of their own accord give ecclesiastical burial to persons not entitled thereto by law. (Canon 2339.)

## IX. SUSPENSIONS INCURRED IPSO FACTO.

### 1. SUSPENSIONS RESERVED TO THE HOLY SEE.

1. A consecrating bishop and the assistants, whether bishops or priests, who consecrate a bishop without leave from the Holy See, are *ipso facto* suspended, as also the consecrated bishop, until the Holy See shall absolve them. (Canon 2370.)

2. Those knowingly promoted to orders as well as the one ordained and those ministering or receiving any other sacrament through simony, are *ipso facto* suspended. (Canon 2371.)

3. Those who receive orders from one who is excommunicated, suspended or interdicted publicly, or from a notorious apostate, heretic, schismatic, incur suspension *a divinis*. (Canon 2372.)

4. Suspension from conferring orders for a year is incurred by: (1) those who ordain a non-subject without proper dismissional letters; (2) those who ordain a subject without testimonial letters, if after the age of puberty the ordinand lived in another diocese for six months, or, in case of soldiers, for three months; (3) those who ordain one to major orders without a proper canonical title; (4) those who ordain religious when they have no right to be ordained outside the diocese in which the monastery of the candidates is situated. (Canon 2373.)

5. A religious in major orders whose profession is null and void on account of deceit on his part is *ipso facto* suspended until the Holy See dispense him. (Canon 2387.)

### 2. SUSPENSION RESERVED TO THE BISHOP.

Clerics who sue in the civil court a priest or cleric or religious without due permission from the bishop, incur suspension from office. (Canon 2341.)

## 3. SUSPENSIONS NOT RESERVED.

1. Priests who presumptuously hear confessions without proper jurisdiction are *ipso facto* suspended *a divinis*. Those who presumptuously absolve from reserved sins are *ipso facto* suspended from the hearing of confessions. (Canon 2366.)

2. Those ordained without dimissorial letters or with false ones or before the canonical age or by skipping some order intentionally, are *ipso facto* suspended from the order thus received. (Canon 2374.)

3. Suspension *a divinis* is incurred by those clerics who resign an office, benefice, or ecclesiastical dignity into the hands of lay persons. (Canon 2400.)

4. An abbot or a prelate *nullius* who without necessity puts off his consecration for three months after receiving the Papal letters, *ipso facto* incurs suspension from jurisdiction. (Canon 2402.)

5. A vicar capitular who gives dimissorial letters contrary to Canon 858 § 1, 3, *ipso facto* incurs suspension *a divinis*. (Canon 2409.)

6. Religious superiors who in violation of Canons 965-967 send their subjects for ordination to a strange bishop, are *ipso facto* suspended for one month from the celebration of Holy Mass. (Canon 2410.)

STANISLAUS WOYWOD, O.F.M.

Paterson, New Jersey.



## Analecta.

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### COMMISSIONE PONTIFICIA PER L'INTERPRETAZIONE DEL CODICE DI DIRITTO CANONICO.

*Eminentissime Princeps,*

Ad dubia proposita a Revmo Ordinario Campivallen.  
(Valleyfield), et ab Emtia Tua Revma transmissa h. Commis-  
sioni, nempe:

I. Utrum pueri, qui etsi septimum aetatis annum nondum  
expleverunt, tamen ob aetatem discretionis, seu usum rationis  
ad primam Communionem admissi iam fuerint, teneantur  
duplici praecepto confessionis saltem semel in anno, et Com-  
munionis semel in anno, saltem in Paschate?

II. Utrum canon 1252 iam ubique obligandi vim habere in-  
ceperit, non obstantibus legibus particularibus, etc?

Emus Card. Petrus Gasparri Commissionis Praeses respondet:

Ad I affirmative.

Ad II affirmative.

Et ratio, quoad primum dubium, in aperto est. Nam quamvis  
can. 12 statuatur: "*Legibus mere ecclesiasticis non tenentur . . .*  
*qui licet rationis usum assecuti, septimum aetatis annum non-*  
*dum expleverunt*", subdit tamen "*nisi aliud in iure expresse*  
*caveatur*". Iam vero in can. 859 § 1, et 906 *expresse* cavetur:  
"*Omnis utriusque sexus fidelis postquam ad annos discretionis,*  
*idest ad usum rationis pervenerit, etc.*"

Quae dum communico, Eminentiae Tuae Revmae cuncta  
fausta a Deo adprecor.

*Romae, 3 Januarii, 1918*

P. CARD. GASPARRI.

ALOISIUS SINCERO, *Secrius*.

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DELEGATIO APOSTOLICA, U. S. A.

Indulta circa Jejunium et Abstinentiam.

*January, 1915*

An abrogatio Indultorum circa jejunium et abstinentiam, sub  
titulo Bullae *Cruciatae* et Summariorum, declarata per Litteras  
Apostolicas diei 1<sup>a</sup> Januarii 1910, extendenda sit ad eas re-  
giones quae olim pertinebant ad Novam Hispaniam, et deinde  
annexae fuerunt Statibus Foederatis Americae.

*Negative.*

P. CARD. GASPARRI.

# Studies and Conferences.

## OUR ANALECTA.

The Roman documents for the month are :

PONTIFICAL COMMISSION ON THE INTERPRETATION OF THE CODE OF CANON LAW answers doubts proposed by the Bishop of Valleyfield, Canada, about the age when children are obliged to go to confession and Communion at least once a year; and about Canon 1252.

APOSTOLIC DELEGATION, WASHINGTON, communicates a decision (January, 1915) to the Archbishop of Santa Fe concerning the application of the Indult on fasting and abstinence in the districts of the Louisiana Purchase.

### ST. THOMAS HELD AND TAUGHT THAT THE EARTH IS ROUND.

To the Editor, THE ECCLESIASTICAL REVIEW.

In his beautiful pageant *The Discovery of America*, Dr. Coakley introduces Columbus as saying to the prior of La Rabida

“ . . . My studies prove  
That our dwelling place is round ”.

To which the gentle friar answers (“ in great surprise ”),

“ You say 'tis round ! ”

And then Columbus :

“ As round as is the ball  
Beneath yon towering cross ”.

Afterward, in the court scene when Isabella is told that Columbus holds the earth to be round, she is greatly amazed, and even the Cardinal shakes his head dubiously.

Now while the surprise of the Queen at hearing a cosmical theory which may not have passed from the University hall into the palace, was natural enough, a prince of the Church and the prior of a monastery ought not to have been unaware of the opinion held by many of the learned of their day that this earth of ours is really a sphere. For were not St. Thomas's *Summa Theologica* as well as Aristotle's *Physics* text-books at the time in the hands of university professors and students?



In both these familiar instruments of knowledge the sphericity of the earth is explicitly maintained. The Angelic Doctor mentions the subject in two passages of the *Summa* (P. I, Q. I, A. I, ad 2<sup>um</sup>, and P. I-II, Q. LIV, A. 2 ad 2<sup>um</sup>); also in his commentary on the *Sentences* (II, D. 24, Q. 2, 2, 5<sup>um</sup>); in his commentary on the *Post. Anal.* (L. 41), on the *Phys.* (II, L. 3); and more at length in the *De Coelo et Mundo* (L. II, L. 26, 27, 28). One citation from the *Summa* will suffice for the present purpose.

St. Thomas is answering an objection against his conclusion that the principle upon which habits are classified is their formal object. It is urged that one and the same object may fall under different habits of science; "sicut terram esse rotundam demonstrat naturalis et astrologus". He replies: "Dicendum quod terram esse rotundam per aliud medium demonstrat naturalis, et per aliud astrologus. Astrologus enim hoc demonstrat per media mathematica, sicut per figuras eclipsium, vel per aliud hujusmodi. Naturalis vero hoc demonstrat per medium naturale, sicut per motum gravium ad medium, vel per aliud hujusmodi." And the rest (I, Q. LIV, A. 2 ad 2<sup>um</sup>).

In other words, St. Thomas declares that Aristotle's assertion that the earth is round is capable of proof by two middle terms. The astronomer derives his argument from mathematics, that is, from the round shape of the earth cast upon the disk of the moon during an eclipse. The natural philosopher derives his argument from the physical phenomenon of gravitation, namely that "heavy" bodies tend toward the centre of the earth; therefore the earth must be round.

That the roundness here meant is certainly not that of a flat disk, but that of a ball or sphere is abundantly manifest from the teaching both of Aristotle and of Aquinas which is developed at some length in the *Lectiones* (26, 27, 28) on the second book of the *De Coelo et Mundo*.

Moreover, both these venerable teachers thought it probable that the ocean stretching beyond Gibraltar merged into the *Mare Indicum*, which washed the eastern shores of India; and since this opinion was laid down in the second book of the Philosopher's *De Coelo et Mundo*, commented upon by Aquinas (Lect. 28), it is not so surprising that the great Genoese thought the earth was round and that by sailing westward from

the pillars of Hercules he would reach the shores of India; or that until his death Columbus believed that he had actually landed upon the Asian continent. The surprise is that the ecclesiastics of his day are thought not to have known the teachings of their school books.

J. F. S.

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### CODDLING OUR SEPARATED BRETHREN.

To the Editor, THE ECCLESIASTICAL REVIEW.

A few weeks ago there appeared in one of our widely circulated Catholic magazines a laudatory paragraph anent "Interdenominational Courtesies". The paragrapher was so fascinated by an editorial obituary of a non-Catholic clergyman in a Catholic weekly as to deem it "exceptional enough to merit notice", and style it "doubly creditable".

I sensed the obituary as editorial buncombe which gave me, and presumably a few more, a specifically localized pain. It is the case of a Catholic newspaper urging its readers to remember a defunct Protestant preacher in their prayers for the following reasons: 1. "The departed minister appears to have been an Anglican with ritualistic tendencies." 2. "He used to hear confessions, and it is said that he personally believed in the Real Presence, as did a number of his parishioners." 3. "It is further recorded that he never objected when members of his large congregation entered the Church, but that he did so most strenuously when they joined one of the other Protestant denominations. We urge our readers to remember him in their prayers."

The editor may thank his stars that he did not live in Ireland in the days of St. Cumman; for not only would he have lost his job, but would most probably have been given a lengthy canonical penance into the bargain.

Holy Mother Church, as everybody knows, has special prayers in her ritual for the conversion of sinners. That generic term includes not only her own wayward children, but also schismatics and heretics, Jews and infidels. But once those outside her fold pass through the portals of death, she forbids the public offering of Mass for them, and she never exhorts the faithful to pray for the repose of their souls. Why? For

the same reason that she denies their remains Christian burial. No matter how strong the conviction may be that some of them really belonged to the soul of the Church, they certainly died outside her external communion.

While no prohibition, Divine or ecclesiastical, is placed upon the offering of private prayers for deceased heretics or infidels, all character of privacy is lost when publicly solicited through the editorial columns of a Catholic newspaper. The editorial obituary has established, to say the least, a very injudicious precedent.

+ E. M. DUNNE,  
*Bishop of Peoria.*

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#### MARRIAGE OF INFIDELS AND THE NEW CODE OF CANON LAW.

*Qu.* 1. Can a marriage *inter infideles* ever be absolutely annulled? It would seem, since with them it is a mere contract, though of course a sacred one, that the persons contracting by mutual understanding and having recourse to the only human authority which they recognize for their public declaration of such mutual understanding, could simply separate and join in another marriage. Lehmkuhl does not exactly, as it seems to me, deny this right of the contracting parties, but he is of the opinion that the Church would not incline to admit such a right. Would not the general opinion of the American people, that civil divorce really divorces, lead one to think that infidels, when contracting marriage, have this thought and are under the impression that their contract holds good only so long as both parties are willing to keep it up? True, God being the Creator of all men and therefore also the Legislator for all men, wishes that the marriage contract be indissoluble. But does not the Church for good reasons exercise the right to annul such marriages? Is there not some difficulty and uncertainty among theologians with regard to this matter?

2. The new Code of Canon Law states that marriage between infidels is a true marriage and also that marriage between an infidel and a person baptized in the Protestant church is a true marriage. I believe this was always so; the Church never legislates for those outside the Church. *Ergo*.—Some maintain this is a new Canon. For my part, I do not admit this. But it seems that a marriage between an infidel and a person baptized in a Protestant church was null and void, and that the ecclesiastical matrimonial courts have given their decisions accordingly.

*Resp.* 1. The Holy Office in an Instruction of 28 March 1860 says: "It is quite certain that polygamy is absolutely

illicit by the evangelical law. Hence after Jesus Christ had re-established the former sanctity, unity, and indissolubility of marriage, and had added to the contract the dignity of a sacrament for those who are baptized, it was not lawful either for an infidel or for a Jew or for any man to take more than one wife. Consequently, monogamy having thus divinely been reinstated, it is an *undeniable dogma of faith that there can be a lawful and valid marriage only between one man and one woman.*" Lehmkuhl repeatedly teaches the same. Perhaps our correspondent refers to his Editio 11ma, num. 921, where Lehmkuhl discusses the sixty-seventh proposition of the Syllabus of Pius IX: "Jure naturae matrimonium non est indissolubile et in variis casibus divortium proprie dictum auctoritate civili sanciri potest," and draws the conclusion that "from this condemned proposition it cannot be proved that by the very law of nature, viewed in itself, the civil authority as such is void of all power to dissolve the marriage bond, since it is a fact that God in the Mosaic law did concede some power to dissolve the marriage bond." "Nevertheless," he concludes, "the primitive form of marriage had been established by God Himself in such a manner that its unity and indissolubility have long since been the law for all mankind." With regard to the bill of divorce it may be said that according to the Mosaic law it was not an altogether arbitrary divorce, but in the drawing up and handing of it over, it required no assistance of any court.

As for public opinion in the United States, love is the same for us as for other people, and it is believed to be lasting for life between the parties, and at the time of marriage they are not as a rule thinking of separation or of divorce. Rome has repeatedly reiterated the teaching that where marriage is entered into with a condition that is against the unity or indissolubility of the marriage or against its primary purpose, such marriage is null and void. The Church, however, demands absolute proof that such was the condition under which the parties contracted, and that they would not marry except under that explicit agreement.

2. The regulation of the marriage of baptized persons, whether baptized in the Catholic Church or outside it, belongs to the Church, to the exclusion of the civil power. All

baptized persons are subject to the Catholic Church and held by her laws unless she exempts them from certain legislation. Whether the marriage between an unbaptized person and one baptized is subject to the laws of the Church exclusively, is in controversy; but the baptized party is surely subject to the laws of the Church and indirectly therefore in many cases also the non-baptized person—for example, if the baptized party should be a blood relation in the forbidden degrees; in this latter case the subject of the Church cannot validly contract marriage without the Church's sanction.

It should be noted, however, that Canon 1070 of the new Code makes one important change in this matter, *exempting those baptized outside the Catholic Church from the "impedimentum dirimens disparitatis cultus,"* so that the marriage of a baptized Protestant with a non-baptized person is valid. This is distinctly a favor not granted formerly. Henceforth marriages will be invalid by reason of disparity of cult only between a person not baptized and one *baptized in the Catholic Church or converted to the Church from heresy or schism.*

#### MARRIAGE WITHOUT PRESENCE OF A PRIEST.

*Qu.* I am blessed in the assistant who has been working under me zealously for some years, but just now he has come to me with a request which is, to say the least, very embarrassing; and I am going to ask you to help me to answer it properly.

It seems that, some six months ago, a couple, whom we shall call John and Mary, applied to him to be married. They were both Catholics and both residents of this parish. On inquiry, no impediment was discovered with the exception of the very important fact that Mary had been married before. According to her account, five years previously she had contracted a civil marriage with a Hebrew from whom she had separated after less than a year of married life, although she had no legal grounds for divorce. He left the country soon afterward, ostensibly for Hungary, and has never been heard of since. My zealous assistant spent some time in securing the necessary documentary evidence to prove all the statements made by Mary, and eventually obtained them all. He then applied to the diocesan chancery for a declaration of nullity of Mary's marriage with the Hebrew; but was told that the declaration would not be issued unless a civil divorce was first secured, the reason given being the unwillingness of the chancery to connive at an act of disobedience to the civil

law, such as the marriage of John and Mary would undoubtedly be. In the circumstances, there was no hope whatever of securing a civil divorce, and, after repeated applications to the chancery, my assistant informed John and Mary that he could not marry them. They had now been waiting for six months, and they declared their intention of taking matters into their own hands and setting up housekeeping together without further formality. Distressed at this prospect, my assistant tried to dissuade them from the commission of sin; but found them determined to proceed. He then told them that, inasmuch as they were unable to get a priest to marry them, and this inability lasted for six months, the law of the Catholic Church would allow them to marry themselves before two witnesses. They accepted his suggestion and later came to him with the two witnesses; and all four testified that John and Mary had accepted each other as man and wife until death "in the sight of God and the Church".

Now my assistant comes to me and wants me to record the marriage in the parish register; and I am at a loss as to my duty in the matter. Will you therefore be good enough to decide the following questions:

1. Was my assistant justified in instructing the couple as he did?
2. Was the marriage of John and Mary valid?
3. Am I obliged to record it in the parish register?

*Resp.* In some dioceses there is a rule according to which a priest, before proceeding on the supposition that a marriage is invalid, is obliged to lay the facts in the case before the diocesan authorities. If the assistant in the case before us was bound by a rule of this kind he did right in applying to the chancery and asking whether or not a declaration of nullity was required. Otherwise, it seems to us that the assistant made a mistake in applying to the chancery for a declaration of nullity of the first marriage. In order that recourse be had to the ecclesiastical court for such a declaration, the "marriage" must have had "*species vel figura veri matrimonii*". It is evident, of course, that Mary should have obtained a dispensation from the impediment *disparitatis cultus* and been married to the Jew according to the provisions of the decree *Ne temere*. Instead, they went before the civil magistrate and contracted a civil marriage, which, in the eyes of the Church has not even the "*species matrimonii*", so far as the question of subsequent declaration of nullity is concerned. Mary was not only free from any obligation of living with the Jew, but was obliged to separate from him and was free to contract a valid marriage



with John. In regard to the validity of the ceremony conducted by John and Mary, without the presence of a priest, there were jurists and canonists whose authority constituted a probable opinion in favor of the validity of such a marriage. When, namely, it was physically or even morally impossible to carry out the provision of the decree *Ne temere* in regard to the presence of a priest (and, in the case, this impossibility lasted for a period of six months), the marriage could be validly contracted without the presence of the priest, but before two witnesses, and the record entered afterward in the parish register. Moreover, it was held that a conflict between civil and ecclesiastical authority made it "morally impossible" for a priest to be present. All this, however, seems to be changed by a decree of the S. Congregation of the Sacraments, dated 31 January, 1916. The question related to the case of pastors who are prevented by the civil law from assisting at a marriage, "*nisi praemisso civili connubio, quod non semper praemittere potest*". The answer was, "*Recurratur in singulis casibus, excepto casu periculo mortis*". The obvious thing, therefore, for the assistant to do is, either to have the marriage of John and Mary revalidated by a "*sanatio in radice*", or to have the parties renew their consent in the regular form. Then, of course, the marriage may be recorded in the parish register.

#### DOES SALT SWALLOWED AT BAPTISM BREAK THE FAST?

*Qu.* An adult is baptized before Mass. Can Holy Communion be given him at the Mass that same day? Does not the taking of the salt break his fast?

*Resp.* It is a principle recognized by moralists that the law of fasting should not interfere with other rites prescribed by the Church. That this is applicable to the present case is made perfectly clear in a decree of the S. Congregation of the Propaganda dated 13 February, 1806. The decree ordains that the newly baptized not only may be but should be admitted to Holy Communion. The text reads: "*Sale a catechumenis in collatione baptismi adultorum praegustato, etsi jejunium frangi videatur, adhuc tamen nullum dubium est quin ad S. Communionem, suscepto baptismo, admitti possint, immo vero debeant.*"

## DANCING AT A CONCERT FOR BENEFIT OF CHURCH.

*Qu.* Would you kindly answer the following question in the next issue of your REVIEW? May I give permission to the Catholics of my parish to give a concert for the benefit of our new church, knowing that the concert includes a dance?

*Resp.* As this query comes from a far-off clime we presume that the inquirer has not seen the question of dancing at Church celebrations discussed in the pages of the REVIEW. Briefly, then, for his benefit, and that of others to whom a reminder may not be untimely, the decree of 31 March, 1916, renewing the provisions of the Third Plenary Council of Baltimore, forbids two things: first, that priests should organize or "get up" ("promovere vel fovere") dances, even when such dances are for the benefit of the Church or for some other pious purpose; second, when such dances are organized by others, the priest is forbidden to be present. To give permission for a concert at which the pastor knows that there will be dancing will or will not fall under the first of these prohibitions according to circumstances. In most cases, we think it would.

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 THE MASS OF THE PRAESANCTIFIED.

*Qu.* Kindly answer in the ECCLESIASTICAL REVIEW the following question. In *Missa Praesantificatorum in Paresceve*, after *Pater Noster, et libera nos*, the rubrics say: "*Tum celebrans, facta reverentia usque ad terram . . .*" How can this be understood?

*Resp.* Evidently it is to be understood in the sense that the celebrant is to make a genuflection with one knee, as he does before and after the elevation in the Mass of every day. The S. Congregation of Rites answering a more general query as to when the "reverentia" in the Mass or the Office is to be "simple", "medium" or "profound", answered: "*Patebit ex rubricarum collatione*". In the present instance the reason of the special rubric is that the celebrant genuflects only once, namely, *before* the elevation; he elevates the Host with the right-hand only, the left resting on the altar; and, immediately after the elevation, divides the Host, as usual, into three parts.



## OFFICE IN CHOIR SATISFIES OBLIGATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the 1917 December number of the REVIEW a secular priest living as an oblate in a Benedictine monastery wishes to know whether by attending the monastic choir he will satisfy the obligation of saying the Office.—Yes, he will, until 11 July, 1918.—Pope Pius X on 11 July, 1908, granted an indult "ad proximum decennium" whereby any priest attending the choir service in a Benedictine monastery may say the Office according to the rite of the respective monastery. As far as we know this Indult has not yet been extended for another period of ten years.

B.

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PERCENTAGE OF ALCOHOL ADDED TO ALTAR WINE.

*Qu.* In the December number of 1917, p. 680, we read that "grape alcohol" may be added to altar wine during fermentation, provided it does not bring the alcoholic strength of the wine above eighteen per cent. For authority you quote a decree of the Holy Office, 7 August, 1896, published in the REVIEW, Vol. XVI, p. 298. Now in Vol. XV, p. 633, you published a decree from the Holy Office on the same day, 7 August, 1896, which limits the alcoholic strength of the wine to twelve per cent. Which is correct?

*Resp.* Both decrees are correctly quoted. They were, apparently, given out the same day, in answer, however, to inquiries from two different sources. While in the one case the maximum alcoholic strength required for preservation and export of the wine was twelve per cent, in the other case the nature of the wine was such that it required an alcoholic strength of seventeen or eighteen per cent. The petitioners in one case asked that a maximum of twelve per cent be granted; in the other case, the petitioners requested a maximum of eighteen, and this was also granted. In a general statement such as we made, we naturally quoted the highest percentage allowed. We repeat that when the natural strength of the wine is in excess of eighteen per cent it may still be "materia apta".

**PRIESTS' INCOME TAX.**

To the Editor, THE ECCLESIASTICAL REVIEW.

The solution concerning "Priests' Income Tax" which you gave in the January REVIEW, I submitted to a financier of high standing, and he does not quite agree with your solution, or, at least, thinks it somewhat ambiguous. I submit his solution;

Whatever is a priest's income, he must pay tax on—provided it be over one thousand dollars. If the assistant gets his board free, that does not constitute part of his income. If the pastor pays for the support of his assistants out of his own income, he must pay tax on the full amount of that income. He can no more deduct the support of his assistants than the father of a family can deduct the expense of running his house, or than the assistant could deduct the support of a father, mother or sister. The whole question rests on what is "income". In some dioceses the expense of the rectory (or support of the clergy) is taken directly out of the parish revenue. Therefore it seems that in the case proposed in the January REVIEW, where the pastor receives the Sunday offertory and the Christmas collection for this purpose, that these are not part of his income, that they are simply entrusted to him for this purpose, the same as other funds of the parish which he dispenses; or, at least, that only that part would become his income which remained after he had paid the expense of running the rectory. Salary, Mass stipends, and stole fees, if he receive any, constitute "income" for a priest. It seems to be the universal rule in this country that a priest's living is supplied in some way, directly or indirectly, by the parish, and that does not constitute "income".

*Resp.* Although this query reaches us too late to be of practical value this year, some comment is called for, because both the correspondent and the "financier of high standing" seem to have misapprehended our meaning. The only solution we gave in the January number was to the effect that every priest should make a full and candid declaration of all his income. It was by way of suggestion, not as a solution, that we raised the question of free board and other items which might possibly be exempted. We take exception, in particular, to the statement of the "financier" that, "if the assistant

gets his board free, that does not constitute part of his income. If the pastor pays for the support of his assistants out of his own income, he must pay tax on the full amount of that income". On the contrary, it would seem fair that the amount of the assistant's board should be deducted from the pastor's income and added to the income of the assistant. Whether the assistant may claim exemption for that amount is, as we said, a question for the civil law or the officials of the Internal Revenue department to decide. We learn with satisfaction that in some dioceses a competent legal authority has been consulted by the bishop, and an instruction drawn up on lines suggested by the lawyer will be sent to the clergy before the end of the time when declarations are returnable.

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#### THE PRIESTS' FAST ON SATURDAY.

*Qu.* In the recent November issue, page 543, it is stated that the Fridays and Saturdays of Lent will be fast days and days of abstinence. Considering the priest's long fast on Sunday morning, is there any law permitting him to eat meat on Saturday? I understand the custom of eating meat on Saturday has existed in England and Ireland, but not generally here.

*Resp.* A priest whose condition of health is such that he finds it difficult to observe the law of fasting on a Sunday following a day of fast and abstinence, may obtain a dispensation from the Saturday abstinence. The matter rests with his own conscience and the prudent judgment of his confessor and superior. So far as we are aware, priests in the United States, with the exception, of course, of some whose condition of health may entitle them to a dispensation, willingly suffer the inconvenience of a long Sunday morning fast following a Saturday of fast and abstinence. There is no "custom of eating meat on Saturday"; and such a custom if it existed, would not of itself have the force of law. Moreover, there is no general inclination, so far as we know, to seek alleviation in the matter.

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#### VALID ORDINATION OF A MARRIED MAN.

*Qu.* Kindly answer the following. If a married man, thinking his wife was dead, while in reality she was living, entered the seminary of the Western Church and in due time was ordained by a bishop, would he be ordained validly? No dispensation was obtained.

*Resp.* This, we learn from a friend who is well informed in such matters, is the plot of a popular moving-picture scenario. It is only in fiction that such a contingency is likely to arise. Absolutely speaking, of course, it might happen in real life; but, the precautions always taken in a case of this kind would render its occurrence exceedingly improbable. The mere conviction of the candidate, however strong, would not be taken as conclusive evidence of the death of his wife; and so long as the evidence was not satisfactory, he would not be admitted to orders. The solution, however, of the purely hypothetical or academic case is simple. The man would be validly ordained, but as soon as it became known that his wife was living he would be forbidden to perform any priestly function.

#### ENTERING AND LEAVING THE SANCTUARY.

*Qu.* Recently, at a gathering of priests, discussion arose as to the proper way of approaching and leaving the altar when the door of the sacristy is behind the altar. On consulting Wapelhorst (1915), the following note was found on the bottom of page 139: "Si sacristia sit retro post altare, egrediendum est a parte Evangelii, et ingrediendum est ad illam a parte Epistolae." D. 3029, ad 12. Another edition (1889) of Wapelhorst which I consulted, gives the very opposite directions, though referring to the same decree, 3029, ad 12. The decree itself is in answer to an inquiry concerning a seminary chapel where both the Gospel and Epistle sides were being used indiscriminately. The custom in many churches in the United States and also abroad of approaching the altar from the Epistle side and leaving it from the Gospel side was alleged in support of one side of the discussion.

Will you be kind enough to state the correct interpretation of this decree, and also whether we follow any peculiar custom in this regard in the United States?

*Resp.* The contradiction in Wapelhorst is apparent, not real. The words of the decree are "A sacristia e parte Evangelii egrediendum, e parte Epistolae ad illam accedendum." This, of course, means: Leave the sacristy by the door on the Gospel side, and return to it by the door on the Epistle side. In the *Manuale Decretorum* (Ratisbon, 1873), n. 399, the question is put in reference to leaving the sacristy, and the very curiously worded answer is given: "*A sacristia e sinistra*

*egrediendum, a dextera ad illam accedendum.* Brioc. die 12 Aug. 1854, ad 17. (Id est, a parte Epistolae egrediendum, et ad partem Evangelii accedendum)." The words in brackets are the author's interpretation; the italicized words purport to be the words of the decree. But, there are no such words in the decree, and, stranger still, there is no N. 17. The only meaning that can be attached to the words in brackets is: Leave *the sanctuary* by the Epistle side, and enter by the Gospel side. The edition of Wapelhorst dated 1887 has, "Si sacristia sit retro post altare, e sinistra i. e. e latere epistolae egrediendum, a dextera ad illam accedendum est". To this is appended a footnote: "S. R. C. 12 Aug. 1854, Briocen. N. 5208 ad 17." The number 5208 corresponds to 3029 in the new system of enumeration; but there is, of course, no "ad 17". All of which goes to show the importance of consulting the original decrees and the danger of relying on such a compendium as the *Manuale*.

# Ecclesiastical Library Table.

## RECENT BIBLE STUDY.

### Studies in Textual Criticism.

I. Naville's Theory. We have already summed up the Naville theory of an original Old Testament text in Babylonian language and script,<sup>1</sup> translated into Aramaic during the time of Esdras, about B. C. 444, and finally, not very long before the Christian era, put into the Judean dialect of Aramaic, i. e. into Hebrew, by the rabbis of Jerusalem. They wished to make the Old Testament more popular, and to save it from Samaritan corruptions; and so invented the square script, in which to express the popular dialect. The facts presented by Naville are such as to indicate the use of Babylonian cuneiform writing in the original text of the earlier Old Testament books—say, of those written before the time of David, B. C. 1017-917. Do the facts establish the use of the *language* of Babel even in the Torah of Moses? They do not.

Quite naturally the critics are greatly set about by this theory. They cannot admit that even the script of the early books was cuneiform. To admit that would be yielding over much of ground to textual, or lower, criticism.

Some of the exceptions taken to Naville's contention that Babylonian was the only script which could have been employed in early Israel, we have already given. A few others of these criticisms are interesting, because they put Dr. Naville to his wit's end, and draw from him a display of more ingenuity than sobriety in scholarship.

1. *Shemá'*. The most important objection that faces Dr. Naville is the Deuteronomic legislation in regard to the *Shemá'*, so-called from the first Hebrew word of the following passage:

Give ear, O Israel! Jahweh our God is one Jahweh. Yea, thou shalt love Jahweh thy God with all thy heart, and with all thy soul, and with all thy might. And these words, that I lay upon thee this day, shall be in thy heart; and thou shalt impress them upon thy children; and thou shalt talk of them, as thou sittest in thy home and walkest on the way, when thou liest down and when thou risest up.

<sup>1</sup> ECCLESIASTICAL REVIEW, Febr., 1918, pp. 212 ff.

Yea, thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the door-posts (mezúzôth) of thy house and on thy gates.<sup>2</sup>

This beautiful commandment of love stands firm for Jahwistic monotheism; and gives the lie to rationalistic statements that derive the Jahwistic cult of the Exodus from polytheistic sources. Against the paganism of his surroundings, the Israelite had ever to hand and to heart the great article of his creed: "Jahweh our God is one Jahweh". From this Hebraistic creed, and its expression, came the Muhammedan: *La allah illa Allah*, "There is no god but Allah".

In time the short Shemá' was supplemented by the addition of Deuteronomy 11: 13-21 and Numbers 15: 37-41, to make up a longer Shemá' of present synagogal service.<sup>3</sup>

Still another Shemá' is the mezúzâh, which is made up of Deuteronomy 6: 4-9 and 11: 13-21. The name mezúzâh means *door-post*, and is used by a metonymy of container for contained, to designate the parchment on which these verses are written. From ancient times, this parchment has been affixed to the door-posts of Israel,<sup>4</sup> so as to bring the blessing of Jahweh thereupon. To the antiquity of this pious custom Josephus bears clear witness:

Upon their doors are writ the greatest boons, wherewith God has favored them; and each one shows these upon his arms. And whatsoever one may point to, as an instance of the might of God and of His favor toward them, each wears writ upon his forehead and upon his arms. And so God's care for them may be noted everywhere.<sup>5</sup>

Josephus here refers to the prayer-bands, containing the same Shemá' as the mezúzâh—Deuteronomy 6: 4-9 and 11: 13-21. Their New Testament name is phylacteries, *φυλακτήρια*<sup>6</sup>—from *φύλασσω* = *to guard*—to signify that the memory of the

<sup>2</sup> Deuteronomy 6: 4-9.

<sup>3</sup> Cf. *Catholic Encyclopedia*, vol. xiv, (New York: Encyclopedia Press, 1912) pp. 379 ff., s. v. "Synagogue", the article of the present writer.

<sup>4</sup> Cf. *Jewish Encyclopedia* vol. viii (New York: Funk & Wagnalls, 1904) pp. 531 ff., s. v. "Mezúzâh".

<sup>5</sup> *Antiquitates Judaicæ*, Lib. iv, cæp. viii, sec. 13 ed. Dindorf (Paris: Didot, 1845) p. 136.

<sup>6</sup> Matthew 23: 5.

Shemá' guards one from evil doing. The Aramaic name is tephíllín, *prayers*, because of the prayer they contain. The *prayer for the hand* is, in the Talmud, "tephíllâh shél jád"; the *prayer for the head*, "tephíllâh shél rôsh".

Since this great commandment of love of Jahweh, even in Mosaic days, was affixed to the door-posts of Israel as a mezûzâh, and borne upon the arms and the forehead as a tephíllâh, how could it have been written on clay cylinders or stone? For Babylonian cuneiform writing is not adapted to wood or to parchment; it is found only on clay and stone. Dr. Naville very ingeniously solves this difficulty. Yes, the door-posts and gates<sup>7</sup> were of wood; but smeared over with mud or plaster to receive the wedge-shaped ideograms.

What, then, were the tephíllín? Clay cylinders or stone seals? Neither! The commandment of the wearing of the phylacteries about the hand and as a frontlet between the eyes,<sup>8</sup> must be interpreted figuratively!<sup>9</sup> Such a defence the critics will look upon as mere camouflage.

To us there is no difficulty in the theory of a Hebrew Shemá', written in Babylonian script for both mezûzâh and tephíllâh of the Exodus. A small cylindrical seal of Assuan polished granite would readily contain the entire prayer; nor would it be too bulky to be either hung upon the door-post or worn upon the hand and brow. When the seal would be worn as a phylactery is not determined in Deuteronomy. There is no need to suppose in the Exodus the frequent use of these tephíllín, which the Talmud inculcates.

As for the adaptation of Babylonian cuneiform ideograms to express Hebrew words, that would be quite feasible. A people easily adapts an alien script to the requirements of its language. Witness the use of the square unpointed Hebrew consonants by Judæo-German, the modern Yiddish, a jargon comprising about 70% German, 20% Hebrew, and 10% Slavic words. Witness the use of Roman script in the writing of Hungarian and Polish of to-day. Witness the adaptation of Arabic script to the non-Semitic languages, Turkish and Persian.

<sup>7</sup> Deuteronomy 6:9.

<sup>8</sup> Deuteronomy 6:8, and 11:18.

<sup>9</sup> Cf. *Archéologie de l'Ancien Testament*, Réponse à M. le Prof. Gressmann. Extrait de la *Revue de Théologie et de Philosophie*, No. 30, Sept.-Oct., 1916.



2. *The Ostraka of Samaria.* What has Naville to say to the *ostraka*, found by Dr. Reisner in the recent excavations at the site of the city of Samaria? These *ostraka* date from the time of Ahab, B. C. 875-853. They contain records of the royal cellar, written in ink, with a reed-pen, by an easy and a flowing hand.

Naville replies that, at this time, Phenician influence was dominant in Samaria. Jezebel, the wife and liege lord of Ahab,<sup>10</sup> was the daughter of Ethbaal, king of Sidon. Among the four hundred and fifty prophets of Baal and four hundred prophets of Asherah, who sat at her board, were surely many Phenicians. No wonder, then, if the contents of the royal cellar were recorded in Phenician script upon *ostraka* of that time.<sup>11</sup>

3. *The Moabite Stone.* How explain the stele of Mesha, king of Moab? Employing the Semitic dialect of Moab, this longest and most ancient document in Phenician characters tells the story of the reign of Mesha and of his father over Moab. It has these significant words:

Omri king of Israel, he oppressed Moab many days because Chemosh was angry with his land. And his son succeeded him, and he also said: I will oppress Moab. In my days he said this. But I saw my desire upon him and upon his house, and Israel perished utterly and forever. Now Omri annexed the land of Medeba, and Israel occupied it his days and half his son's days, forty years, and restored it to Chemosh in my days.

Amri was king of Israel B. C. 887-875, and Ahab B. C. 875-853; Amri reigned over Israel twelve years,<sup>12</sup> and Ahab twenty-two years.<sup>13</sup> Hence their conquest of Moab would seem to have lasted twenty-three years. The "forty years" of the Mesha stone seem to be a mistake.

How was Phenician script introduced into Moab? By Amri and Ahab:

<sup>10</sup> 3 Kings 21:25 ff.

<sup>11</sup> *The Text of the Old Testament*, "Schweich Lectures" for 1915 (London: Oxford University Press, 1916) p. 48.

<sup>12</sup> 3 Kings 16:23.

<sup>13</sup> 3 Kings 16:29.

It is natural to think that during the long period when the two Jewish-Phenician kings, Omri and Ahab, ruled over Moab, they introduced the writing they used, the Phenician. The Moabite dialect probably had no script of its own, and therefore when Mesha wishes to commemorate on a stele the deliverance of his kingdom, he does it in his own dialect, but he uses the script which has been taught to his people by his masters.<sup>14</sup>

It all hinges on Jezebel. She was the daughter of Ethbaal, king of the Sidonians, and the wife of Ahab. This is the one fact on which Naville swings his solutions to these difficulties. Now Jezebel was a most important hinge, upon which swung much that made for the ruin of Israel. But is she enough of a hinge to serve the purpose of Naville? Not without more positive proof that his theory is backed up by certain facts.

It may be true that the *ostraka* of Samaria prove only the use of the Phenician alphabet in the northern kingdom. They do not disprove Phenician influence on the script of Juda; and the ingenious explanation of the Phenician script in the Mesha inscription is no warrant for the sweeping conclusion:

The Canaanite alphabet was not used for the sacred writings of the Hebrews, I mean here the true Jews, the inhabitants of Jerusalem and Judah, who belonged to the Southern kingdom, and not the ten tribes whose capital was Samaria and who adopted the Phenician script under the influence of their half Phenician princes, the worshippers of the Phenician god Baal.<sup>15</sup>

4. *The Inscription of Silwam.* That conclusion of Naville is especially sweeping, when confronted by the fact of the inscription of Silwam, the present name of the Vulgate *Siloe* and the Hebrew *Shiloah*. Near the mouth of the rock-aqueduct, which Ezechias, B. C. 725-696, built to connect the spring of Gihon with the pool of Siloe, was found an inscription of six Hebrew lines. They tell how the excavators, starting from both sides, met each other:

When yet there were three cubits to dig, (they heard) the cry of one calling out to his fellow. . . . On the day of the excavation they hewed this mine, each to meet his fellow pick to pick; and the waters flowed from the spring to the pool.

<sup>14</sup> *Text of the Old Testament*, p. 49.

<sup>15</sup> *Ibid.*, p. iv.

This inscription seems to settle the point at issue. Hebrew was the language of Juda, and the Phenician script was there employed, at least as early as the rule of Ezechias.

Oh, no, thinks Dr. Naville. The workmen were Phenicians. For only Phenicians could have thus constructed a tunnel a third of a mile long. The engineering feat of excavating from both sides, and of meeting in the middle of the tunnel, could never have been the work of Jews. And so, after the Phenician workmen had finished the great work, they were allowed to record their engineering prowess in their own script.<sup>16</sup>

We reply that Dr. Naville's conclusion is wide of his premises. The ability of the Phenicians as engineers is witnessed to by the ruins of Ras el 'Ayin, whence Tyre got its water supply, as also by the aqueducts of Carthage. But this ability on the part of the Phenicians does not imply a contrasting disability on the part of the Hebrews. Moreover, Dr. Naville elsewhere denies Phenician influence in Juda. His assumption of such an influence, in the building of the tunnel from Gihon to Siloe, is *à parti pris*. Finally, even in the hypothesis of the excavation by Phenician engineers, would not the commemorative monument be that of King Ezechias rather than of his alien workmen?

5. *Stylistic Difficulties against the Naville Theory.* The style of the Davidic Psalms, the prophecies of Isaïas, and other parts of the Old Testament, is so distinctive as to prove that we have not, in the Masoretic text, a translation of a translation of the original writings. Certainly the thunderings of Isaïas do not bear the marks of a Babylonian original, translated into Aramaic, and then at a late date turned into a dialect of Judea. We do not insist on this objection; it is not so strong as the facts that we have rehearsed against Naville's theory.

Harold M. Wiener, the Jewish barrister of London, who has of late been effectively battering down the fortifications of the divisive critics of the Pentateuch,<sup>17</sup> is not very effective in his objection: "The Pentateuch does not possess the character of

<sup>16</sup> Ibid., pp. 49-50.

<sup>17</sup> Cf. *The Origin of the Pentateuch* (1910); *Essays in Pentateuchal Criticism* (1910); *Pentateuchal Studies* (1912)—all published by Bibliotheca Sacra. Company: Oberlin, Ohio.

a translation. . . . The assonances, the play upon words, the etymologies, and the hundred and one other little tricks of style that are obviously original " cannot be reproduced with absolute fidelity in the Babylonian tongue.<sup>18</sup>

This difficulty is not a very serious one. When we consider that the prose and poetic parts of the Hebrew Bible make up a literature of nearly a thousand years, it somewhat disconcerts us to find therein so small a range of variation in style. And as for " the play upon words, the etymologies " of Genesis, they are bewildering. Many a " play upon words " is wretchedly poor and far-fetched playing. Many an " etymology " is no etymology at all. The only way to free ourselves from the haze is to assume that Moses used Babylonian documents, containing the primitive history of the human race; in these Babylonian documents, "the play upon words, the etymologies" were good. At times, the Hebrew translation retained the play upon words and etymology; often the scribes could not reproduce the original Babylonian etymology, and substituted therefor a mere assonance.

Dr. Gaster, at the end of Naville's Schweich Lectures, suggested the very difficulty from variations in style, which Wiener had already put forth. The reply of Naville is to the point:

Dr. Gaster's argument would have its full force if the change had been the other way, if these books had passed from the vernacular to the book language in its literary form. But here it is just the reverse. Instead of the literary Aramaic the rabbis turned the sacred writings into the language of the people, that which was heard at Jerusalem and spoken by all classes of the population, just as later on the authors of the books of the New Testament used also for their writings the popular language. A change in that direction would, in my opinion, exactly produce the variety of style which may be noticed in the books. We cannot suppose that they were translated by the same man; there may be also a difference of date. Individual men are like the leaves of a tree, there are not two of them perfectly alike, not even in their way of speaking which reflects their individuality, and which is not bound by the rules of literary language.<sup>19</sup>

<sup>18</sup> *Bibliotheca Sacra*, January, 1914.

<sup>19</sup> *Text of the Old Testament*, p. v.

We see no reason for doubting the traditional opinion that Hebrew was the original language of the protocanonical books, i. e. of the Palestinian canon, of the Old Testament. The absence of a greater variety of style, in books that were written at various times between the Exodus and the canonisation of the Palestinian collection by Esdras, i. e. between B. C. 1250 and 444, is sufficiently explained by the fixedness and sacredness of a liturgical language, together with the admission of revisions of the style at such important times as the reformation of Josias (B. C. 621) and the issue of the canon of Esdras (B. C. 444).

However, were the Naville theory to be admitted, his explanation of the variety in Old Testament style would be more feasible than his evasion of the other difficulties we have proposed. The translators could vary in style. Some might still have Aramaisms in their Hebrew, others might go in for an archaic flavor, and so on. Our rejection of this theory is not on account of any stylistic difficulties to be accounted for in the Old Testament text; but simply because it is a web spun by the fancy, and has not a shred of historical evidence wherewith to be woven into the warp and woof of fact.

II. *Genizah Finds.* The *genizâh* (from *gānz*, "to hide"), is a hiding-place, a depository, a treasure-house, a subterraneous little chamber, that the Hebrews were wont of old to construct under their synagogues. In this chamber were stored away either precious or dangerous manuscripts. Thus the *genizâh* served as both *treasury* and *inferno*—a place of safety for manuscripts that were either too rare in worth or too risky in content for general reading. So hid away was the *genizâh* that its very existence was at times lost to memory.

In A. D. 1888 the Jews of Cairo, while restoring the Synagogue of Moses, came most unexpectedly upon just such a *genizâh*. Later on, Mr. Schechter, Professor of Rabbinical Hebrew in the University of Cambridge, obtained leave from the Grand Rabbi Aaron Ben Simon to unearth the literary debris of ages and to bring it to his university. That debris has proved a veritable mine of valuable manuscripts of the Old Testament and the New.

1. *Discovery of the Hebrew Ecclesiasticus.* Until A. D. 1896, it was thought that the Book of Ecclesiasticus existed

only in Hellenistic, i. e. in the spoken Greek of the Hellenistic world. That year, Schechter published in the *Expositor* a manuscript page of Ecclesiasticus, containing 39: 15 (20) to 40: 8 (1), which Mrs. Agnes Smith Lewis and her twin sister, Mrs. Gibson, had casually picked up in Palestine.

The very next year, this page together with nine other pages of the same manuscript, which the Bodleian Library had acquired, were published by Messrs Cowley and Neubauer.<sup>20</sup>

The year following, Mr. Schechter supplied, from his Cairo *genizâh* finds, some of the lacunas of Cowley and Neubauer. In coöperation with C. Taylor, he published seven pages of Ms. B, and four pages of Ms. A; and added a translation and notes.<sup>21</sup>

These two manuscripts, A and B, now serve as our chief witnesses in favor of a restored Hebrew Ecclesiasticus. To B belong two pages found in the British Museum, and published in the *Jewish Quarterly Review* by the Rev. G. Margoliouth.<sup>22</sup> Two more pages were added to A by Elkan Nathan Adler.<sup>23</sup> To these pages of Mss. A and B, discovered in various parts, should be added a page from a Ms. C, brought to light by Israel Levi;<sup>24</sup> and four pages of a Ms. D, of which one was discovered by Levi,<sup>25</sup> two were finds of Schechter,<sup>26</sup> and one was printed by Gaster.<sup>27</sup>

<sup>20</sup> *The Original Hebrew of a portion of Ecclesiasticus (39: 15—40: 12) together with early versions and an English translation followed by quotations from Ben Sira in Rabbinical Literature.* By A. E. Cowley and Ad. Neubauer (Clarendon Press: Oxford, 1897).

<sup>21</sup> *The Wisdom of Ben Sira, portions of the Book of Ecclesiasticus from Hebrew manuscripts in the Cairo Genizah collection presented to the University of Cambridge by the Editors.* By S. Schechter, Reader in Rabbinic in the University of Cambridge and Professor of Hebrew in the University of London, and C. Taylor, Master of St. John's College, Cambridge (Cambridge: University Press, 1899).

<sup>22</sup> "The Original Hebrew of Ecclesiasticus xxxi, 12—31 and xxxvi, 22—xxxvii, 26." *Jewish Quarterly Review.* October, 1899.

<sup>23</sup> "Some missing chapters of Ben Sira", in *The Jewish Quarterly Review*, xii, 47, April, 1900.

<sup>24</sup> "Fragments de deux nouveaux manuscrits hébreux de l'Ecclesiastique". *Revue des Etudes Juives*, XL, 79, Janvier-mars, 1900.

<sup>25</sup> *Ibid.*

<sup>26</sup> "A further fragment of Ben Sira", *Jewish Quarterly Review*, XII, 47, April, 1900.

<sup>27</sup> "A new fragment of Ben Sira". *Jewish Quarterly Review.* XII, 48, July, 1900.

2. *Critical Texts of Hebrew Ecclesiasticus.* From these genîzâh and other finds, critical editions of the Hebrew Ecclesiasticus have been published by Joseph Knabenbauer, S.J.,<sup>28</sup> J. Touzard,<sup>29</sup> Norbert Peters,<sup>30</sup> and others.

Moreover, in the *Apocrypha and Pseudepigrapha* of Dr. Charles, an indispensable work to the student of the Deuterocanonical books and the Apocrypha of the Old Testament, is given an excellent English translation of Sirach, i. e. Ecclesiasticus, by G. H. Box, Lecturer in Rabbinical Hebrew, King's College, London, and Dr. W. O. E. Oesterley.<sup>31</sup> The work done by these two scholars, in the critical restoration of Ecclesiasticus, is noteworthy. They are eclectic and judicious in the readings adopted; and careful accurately to note their sources.

When Luther "found the Bible", he threw out James and the Apocalypse from the New Testament canon; they did not fit in with his spirit. The Old Testament canon he blindly accepted from the extant Hebrew Bible. So Ecclesiasticus had to go. It never occurred to Luther that the Septuagint canon might be better than the Masoretic. His was not a critical spirit. The fact would count for naught that the oldest Ms. authority for the Masoretic canon is of the tenth century; and the Septuagint canon may be traced in Mss. down to the middle of the fourth century of our era. So Luther had no dream of an original Hebrew Ecclesiasticus, from which the LXX translation had been made.

The existence of an original Hebrew Ecclesiasticus, now happily established, was known to antiquity. The Talmud uses the book as authoritative. Its exclusion from the Hebrew canon is noted in the third century Tôséptôth, "Additions" to the Mishna:

<sup>28</sup> *Commentarius in Ecclesiasticum cum appendice: textus Ecclesiastici Hebraeus, descriptus secundum fragmenta nuper reperta, cum notis et versione literali latina. "Cursus Scripturae Sacrae."* (Paris: Lethielleux, 1902).

<sup>29</sup> In *La Bible Polyglotte*, par F. Vigouroux (Paris: Roger et Chernoviz, 1904), A. T., vol. V.

<sup>30</sup> *Der Jüngst wiederaufgefundene Hebräische Text des Buches Ecclesiasticus, untersucht, übersetzt, und mit kritischen Noten versehen* (Freiburg im Br., 1902).

<sup>31</sup> Cf. *The Apocrypha and Pseudepigrapha of the Old Testament in English, with introductions and critical and explanatory notes to the several books.* Edited by R. H. Charles, Fellow of Merton College, Oxford. Vol. I, "Apocrypha" (Oxford: Clarendon Press, 1913) pp. 26, 268 ff.

The gíljônîm (*marginal notes*) and the books of mînîm (*heretics*) do not defile the hands (i. e. *are not canonical*); the books of Ben Sira and all books written after the prophetic period do not defile the hands.<sup>32</sup>

3. *Influence of Ecclesiasticus on Rabbinical Literature.* Despite the exclusion of Ben Sira from the canon by the "Tôséptôth", the influence of the work on Rabbinical literature continued until the eleventh century. The Talmuds, Midrashim, and writings of such scholars as Sa'adja and Ibn Gebirol often quote the work. Ms. C is a catena of texts from Hebrew Ecclesiasticus that was circulated among the Jews. St. Jerome found Ben Sira used in Palestine: "Quorum priorum, scilicet Jesu filii Sirach librum, Hebraicum reperi".<sup>33</sup> The use of Ecclesiasticus in such Jewish apocrypha as *Ahiqar*, *Pirge Aboth* and *Derek 'eres rabba* is clearly proved by Messrs. Box and Oesterley.<sup>34</sup>

WALTER DRUM, S.J.

Woodstock College, Maryland.

<sup>32</sup> Cf. *Tôséphâ, Jádájim*, ii, 13, ed. Zuckermann, 683.

<sup>33</sup> Cf. St. Jerome's prologue to the Books of Solomon.

<sup>34</sup> *The Apocrypha and Pseudepigrapha of the Old Testament*, vol. I, pp. 296-298.



## Criticisms and Notes.

HISTORY OF THE SOCIETY OF JESUS IN NORTH AMERICA,  
Colonial and Federal. By Thomas Hughes, of the same Society,  
Text. Vol. II: from 1645 till 1773. With six maps. Longmans,  
Green and Co., London, New York. Pp. 759. 1917.

*Tantae molis erat Romanam condere gentem.* The greatest of Rome's poets has told in immortal verse of the burden of pain and toil borne by the heroes of fallen Ilion when they undertook to carry their *lares et penates* from the shores of Troy across a land-locked sea to the hills of distant Latium.

“ — genus unde Latinum  
Albanique patres atque altae moenia Romae.”

But no Christian Vergil has ever arisen to sing “the arms and the heroes” who bore from the Old World across the storm-swept wastes of the wide Atlantic, not the symbols of a fantastic paganism but the divine realities of Christian faith and life. The epic of heroism, of labor, of suffering, of martyrdom, would challenge more than the genius of a Homer or a Vergil or even a Dante, and as the inspiration and the skill equal to such a task occur but rarely in the history of man, the *Aeneid* of America's Christianization has yet to be and probably never will be written.

But though the story has never been sung in verse, much of it has been told in the chronicles and narratives of the missionaries—in the great collection of the Jesuit *Relations*; in John Gilmary Shea's *Christian Missions* and his *History of the Catholic Church in the United States*; in Father Campbell's *Pioneer Priests*; and in other similar narratives and biographies.

The history of Europe is being rewritten; and the conspiracy against the truth whereby the realities of the social, political, intellectual, and religious life of the nations have for three centuries been beclouded and misrepresented, is being unmasked by scholars like Mann, Jansens, Pastor, Grisar, and the rest. The history of America has equal need of being revised; for here, too, if not the same conspiracy, at least an almost inexplicable ignorance, has vitiated the historical narratives of even such eminent scholars as the Bancrofts and Parkman and Wilson, not to mention the romances of Prescott. Fortunately, the task of rewriting those parts and phases of early American history which reflect the missionary activities of the Church has fallen into the hands of competent scholars, men who know and control the true and original sources of the facts in the case, who

possess the historic sense, and an instinct for just proportion, and who are masters of the art of befitting expression. A work in which these qualities are combined in a very high degree is the *History of the Society of Jesus in North America*, the second volume of which is here under review.

If the title would seem to restrict the scope of the work to a single religious organization, we are reminded that "outside of the Society no other body of Catholic clergy, secular or regular, appeared on the ground till more than a decade of years had passed after the American Revolution" (p. v). As a consequence the present portion at least of the broadly planned undertaking covers the nascent period of the Church's life in this Northern continent. Moreover, since that life was spent largely within the Colonies, the history of the early Church in this country is unintelligible without some understanding of the social and political environment. Fortunately we get from the documents so richly enmassed in these pages many a brilliant side-light upon Colonial manners and morals, and quite especially upon English Colonial policy respecting the Church. For, as Father Hughes takes note, Catholicity was not without "a kind of politico-religious status, in the sense of being a religion which was honored with the attention of political powers." In virtue of such attention it was that "the history of both priests and laity hardened into a story of repression and restraint," the burden of which story is expressed by the term "anti-Popery".

Moreover, as Father Hughes again observes, "the force of anti-Popery lay in causes of too deep significance, and was exerted by means of laws too many, too universal and fundamental, to admit of any such superficial explanation as that the anti-Catholic sentiment was a thing casual, local, or a mere access of transient emotion. The steady sequence and manifold connexions of law, public policy, and popular sentiment, stand out clearly in the body of the documents." Were this the place and time to do so, it might be worth while unrolling some of the documentary testimony which establishes the fact that from Georgia to Maine, indeed from the Barbadoes to Nova Scotia, an unrelentingly active policy of persecution was the habitual attitude of the English Colonial Government toward the Catholic Church. This sounds like a hard saying. It is infinitely less hard than the reality. Let the reader who wishes to know the historical evidence upon which it rests consult the fourth chapter of the present volume. He will find it woven out of the veridical documents which seem still to carry the anti-Popery cry that rang from the Leeward Islands on the South, through Georgia, Virginia, Maryland, Pennsylvania, New York, Massachusetts, up to Acadia in the far North. As Dr. Albert Bushnell Hart, Professor of Govern-

ment at Harvard, remarks in his *New American History*, under the heading "Religion in New England (1620-1660)", when one remembers "that so many of the New England colonists came over in order to have the privilege of worshipping God according to their own consciences, it is remarkable how unwilling they were that other people should enjoy a like privilege". He instances the repressive policy of the Massachusetts Government toward the Congregationalists and the Quakers. The latter, he says, "though a folk of singularly blameless lives, were harassed in England. When two God-fearing Quaker women reached Boston, their doctrines were officially declared to be 'heretical, blasphemous, and devilish'. Massachusetts, Connecticut and Plymouth, as well as Maryland and Virginia, hastened to pass laws for the severe punishment of Quakers and 'ranters'. From 1659 to 1661 four of them were executed in Boston. The Quaker episode is a proof that the good and pure principles of the Puritans did not keep the community from tyranny and stupid cruelty. The Quakers neither harmed nor seriously threatened the good order of the colonists; they were persecuted because they ventured to differ from the usual religious and political practices." Dr. Hart singles out the Quakers for special compassion. He says nothing about the inhuman treatment of Catholics. And yet it was the "English Plantation in the Massachusetts Bay, commonly called New England, which enacted that no Jesuit, seminary priest, or ecclesiastical person, ordained by the authority of the Pope or See of Rome, shall be suffered to come into or abide in this jurisdiction. Any person falling under suspicion of being such a character had to clear himself before a magistrate; and, if he failed, was to be imprisoned, or bound over to the next Court of Assistants, who should proceed against him by banishment, or otherwise as they saw cause. If any such person, after banishment, were found again within the jurisdiction, he should, on due conviction, be put to death."

The gentle-spirited Quakers, having felt the goad of persecution in New England, might well have been supposed to be inclined to exercise sweet pacificism toward the Papists who colonized with them the Woods of Penn. But what are the facts? The accession of William III and Mary to the throne of England was proclaimed by the Colonial government with an order that all officers "do stand, abide, and remayne in the same stations, offices and employments as they were, and so remayne and continue until further orders (Roman Catholics only excepted)".

Again, "though Quakers would not fight, and no governor nor any other authority could raise a Quaker regiment, the Pennsylvania house of assembly passed a militia act in 1757, when the war with French Canada had reached its crisis. In this act most vexatious anti-

Catholic provisions were made, worthy of William III and the Georges, who had disarmed Papists, and would not allow them to serve in army or navy. The Pennsylvania government enacted that 'all arms, military accoutrements, gun powder and ammunition of what kind soever any Papist or reputed Papist within this Province hath or shall have in his house or houses or elsewhere,' shall be taken under warrant from any two justices, who can issue a warrant for search. Forfeiture of all such property was inflicted, if any were found with Papists or reputed Papists, one month after the date of the act. Attempt at concealment was punished with three months' imprisonment, without bail or mainprize. Meanwhile every Papist or reputed Papist between the ages of seventeen and fifty-five years, had to pay a military tax of 20 shillings, which, if necessary, was to be distrained. The *Unitas Fratrum* or Moravians, and other Christian societies, whose 'conscientious persuasions are against bearing arms,' were to pay a tax of 20 shillings each."

"In 1773, the status of Catholics of Pennsylvania was described by the Jesuit Father Ferdinand Farmer, resident pastor in Philadelphia. He wrote to the Jesuit Father Well, of Canada: 'In Pennsylvania, by virtue of a royal deed all religions are tolerated; not that each one is free to publicly perform the rites of his religion; but in this sense that he may accomplish them in private, and that he may be in no wise compelled by any one to share in any exercise whatsoever of another religion than his own. As, however, the oath that must be exacted of all such as desire to be numbered among the born subjects of the kingdom, or who hold divers offices in the Commonwealth, contains a renunciation of the Catholic religion, none of our faith can obtain the like favors.'"

But enough of these relics of bigotry and barbarism. They belong to the *lacrymæ rerum*. The cruel story, however, is not without an apologetic moral. As the efforts of the Roman Empire to crush the infant Church did but manifest the power of her divinity, so the attempts of England to prevent the planting and development of the Church in the Colonies only served to root her more firmly, until in breadth of growth and vigor of life she has come to overshadow by far every one of the organizations which opposed or strove to thwart her progress.

It is an agreeable change to pass from the records of English inhumanity to the story of the missionary activities that radiated from the colonies of New France. What a splendid vision of campaigning for the Christian conquest of the Indians is here unfolded! Westward to points beyond the Great Lakes; southward to the mouth of the Mississippi; northward to the ice-bound shores of Hudson Bay; eastward to the Atlantic. These are the limiting termini of the vast

field which the sons of Ignatius and of Francis and of Olier dotted with missions, many of which became oases in the wilderness, gardens wherein flourished together with the blooms of Christian life the fruits of a refined civilization whose very name, Acadian, has forever embalmed the ideal of contentment, peace, and simple happiness. Some of these missions were destroyed with their founders and teachers by the Indians. Most of them, however, perished through the worse than barbarous fanaticism, the rapacity, and the vicious influence of the whites.

The latter influence is in a general way fairly well known. However, a testimony or two from reliable sources may not be superfluous. The Intendant Duchesnaux, colonial administrator of justice and finance, was reporting to the French Minister, the Marquis de Seignelay, the process of civilization going on at the missionary reductions on the St. Lawrence. He told "how at the Jesuit settlements of Caughnawaga near Montreal, of Sillery and Lorette near Quebec, as well as at the Sulpician mission not far away from Montreal, 'the youth are all brought up in French fashion, *à la française*, except in the matter of their food and dress, which it is necessary to make them retain in order that they be not effeminate, and that they may be more at liberty and less impeded whilst hunting, which constitutes their wealth and ours. A commencement has been made to instruct the young boys in all these missions in reading and writing.' The nuns at Montreal and Quebec, he said, teach the little girls, and employ them in needlework. The Ursulines at Quebec receive girls not only from the reductions all round, but from the distant Indian missions conducted by the Jesuits. Duchesnaux asked for authorization from his Majesty to make 'a few presents to the Indians of the villages established among us, so as to attract a greater number of them;' and it would be advisable to establish 'a small fund for the Indian girls who quit the Ursulines after being educated, in order to fit them out and marry them, and establish Christian families through their means'. He had exhorted the inhabitants to rear Indians. He himself had taken several into his house; but, after considerable outlay, three had left him because, said he, 'I would oblige them to learn something. The Jesuit Fathers have been more fortunate than I, and have some belonging to the most distant tribes, such as Illinois and Mohegans, who know how to read, write, speak French and play on instruments'."

Frontenac, who was twice Governor of Canada, did not for some reason or other like the system of Indian education, and he read the Jesuits quite a spicy lecture on how to do and how not to do things. Frontenac's difficulty, however, had a more subtle and spirituous reason than appears in the said Governor's message. "It

had its origin in the *eau de vie* traffic, which interested him deeply. In consequence he had all the spiritual and ecclesiastical powers ranged against him, while all the *coureurs de bois*, or 'libertines,' as Duchesnaux called them, were ranged with him. That traffic in liquor produced what the Marquis de Denonville described as 'the horror of horrors' among Indians; and he portrayed the workings of it to the minister De Seignelay. Yet, strange to say, it seems to have been precisely in connexion with this instinct of avarice, to beggar and brutalize the bodies and minds of Indians, that people expanded into evangelical instructions for the Jesuits, as well as for the bishop. These instructions extended into fine casuistry, some of which deserve to be culled; for we do not find such specimens of Gallican subtlety in the coarser-grained British mind."

The French Minister of Marine, M. Hugues de Lyonne, wrote from Paris to the governor, the Marquis de Tracy, that Bishop Laval and the Jesuit Fathers were prohibiting, under the censure of ex-communication, all Frenchmen from giving a glass of brandy to an Algonquin or a Huron. The gentleman proceeded: "This is doubtless a very good principle, but one which is very ruinous to trade;" for the Indians, being fond of drink, will no longer bring their beavers to us, but take them to Albany and the Dutch, who will supply them with the brandy." "This also is disadvantageous to religion." For, being with the Dutch and presumably drunk, or, as the Minister of Marine more gently puts it, "having wherewith to gratify their appetites, they allow themselves to be catechized by the Dutch ministers, who instruct them in heresy"—while the Dutch traders are plying them with liquor. Hence the grave conclusion, in the French minister's words: "The said Bishop of Petraea and the Jesuit Fathers persist in their first opinion, without reflecting that prudence, and even Christian charity inculcate closing the eyes to one evil to avoid a greater, or to reap a good more important than the evil."

And so on. The whole problem of the drink traffic with the Indians was beset with difficulties more perplexing, and fraught with consequences, if possible, more appalling, than are those of our present-day Prohibition. And so it became absolutely necessary that the Caughnawaga mission, that truly great home and school of civilization, wherein Christianity had an opportunity to prove its refining as well as spiritualizing beneficence, should be segregated from the whites. "Brandy was the great enemy of the natives; by means of it we have 'witnessed the destruction of all that great body of friendly Indians whom we had around the colony'. It was the destruction of the French, too; as we have seen, said De Denonville, in 'the few aged men to be seen among the French, who are old

and decrepit at the age of forty.' He used the same terms as De la Barre, 'libertines' and 'debauched,' for the French *coueurs de bois*, or trappers, who among the numerous nations of the Ottawas, just as in every other direction, were 'greatly thwarting' the missionaries. Nor did the Marquis fail to touch the weak points of friendly Indians. They too coveted the cheap bargains of goods to be had with the English; and besides, said he, 'the Indians, our allies, are very glad to see us at war with the Iroquois, inasmuch as they are quiet at home. All their tact was exerted in 1688 to prevent a peace between the Iroquois and us.'"

But enough. We have no space left to touch upon any more of the interesting things with which this magnificent volume is full to overflowing. The chapter on the British Propagation Societies is one of the best features of the work. There is here an opportunity not only for the service of erudition but no less for the incisive play of wit of which Father Hughes is, it need scarcely be said, a master.

For many readers the closing chapter of the volume will possess a special interest, for it deals with the question of the beginnings of the Catholic episcopacy in the United States. Father Hughes has searched out all the documents bearing on the matter and he throws a light on some of its intricacies which may not unlikely prove new even to those who have devoted special study to the subject. The topic, however, is too complex to engage attention here.

It remains to congratulate Father Hughes on the truly great work he has produced, a work which is a tribute not only to his own erudition and indefatigable research, but a monument to the heroism and magnificent accomplishments of the Society whereof he is so typically a member. But the work is more even than a history of that illustrious religious body. It is a weighty contribution to American historical literature, a thesaurus of fact, of testimonial evidence and just interpretation which no student of American history, whatever be his religious convictions, can afford to ignore.

**COMMENTAIRE FRANCAIS LITTERAL DE LA SOMME THEOLOGIQUE DE S. THOMAS D'AQUIN.** T. IX, La Loi et la Grace; T. X, La Foi, L'Espérance et la Charité; T. XI, La Prudence et la Justice. R. P. Thomas Pegues, O.P. Toulouse, Edouard Privat; Paris, Pierre Tequi.

**THE SUMMA THEOLOGICA OF ST. THOMAS AQUINAS.** Literally translated by Fathers of the English Dominican Province. Third Part, Fourth Number, QQ. 84—Supplement 33. Benziger Brothers: New York, Cincinnati, Chicago.

Lovers of Saint Thomas will be glad to know that the world war has not entirely suspended publication of these two valuable translations of the *Summa Theologica*. In the year 1907 Father Pègues published the first volume of his *Commentaire Français Littéral*. There has been at least one volume for each succeeding year, and T. xi, *La Prudence et la Justice*, brings the translation down to the end of Question 79 of the *Secunda Secundae*, the last question dealing with the Integral Parts of Justice. The French translator follows strictly the order of the *Summa*, giving in regular sequence the treatises on God; the Trinity; the Angels; Man; the Divine Government; Beatitude and Human Acts; the Passions and Habits; Virtues and Vices; Laws and Grace; Faith, Hope, and Charity; Prudence and Justice.

Like his great master, Father Pègues aimed chiefly at two things, brevity and clearness, in the explanation of Christian doctrine; and he has been scrupulously faithful to the plan and method announced in the title of his work. The translation is literal and clear; of comment there is just enough to elucidate the text and to give principles for the intelligent solution of controverted questions, the commentator's chief desire being to reach a solution according to the mind of St. Thomas. The titles given above show the importance of the subjects treated in the last three volumes. St. Thomas's treatise on Laws is one of the most admirable in the whole *Summa*. Serious men have long recognized it as a veritable mine of luminous principles which should guide all wise legislators. The Angelic Doctor reminds human legislators that they should not undertake to repress all vices, nor to command all acts of all the virtues (1a 2ae, Q. 96, art. 2, art. 3). This is in the province of the natural or of the divine law; it should not be attempted by men, whose duties are confined to legislation for the welfare of imperfect men living on this earth. The guide of legislators should be the *bonum commune*, i. e. the common welfare of society; over acts which in no wise affect the common welfare, for good or for evil, human legislators have no authority. He strongly condemns the multiplication of useless laws, and insists that existing legislation should not be changed without grave reasons (*ibid.*, Q. 97, art. 2).

It is in this tract on Laws that St. Thomas sketches an ideal form of government, saying it is that "wherein one is given power to preside over all, while under him are others having governing powers, and yet a government of this kind is shared by all, both because all are eligible to govern, and because the rulers are chosen by all" (1a 2ae, Q. 105, art. 1). The majority of commentators, including Cardinal Zigliara and Father Pègues, interpret this article in favor of a limited or constitutional monarchy as the best form of govern-



ment. Certainly St. Thomas advocated a form of government in which there would be a mixture of monarchy (one head), aristocracy and democracy. Lovers of republics find sufficient comfort and justification for their views in the declaration that "all should have a share in the government, for this form of constitution ensures peace among the people, and all love it and wish to see it endure" (ibid.). In another place the medieval Doctor declares that, if the people among whom a custom (*consuetudo*) is introduced, be "free and able to make their own laws, the consent of the whole people, expressed by a custom, counts for more in favor of a particular observance than does the authority of the sovereign, who has not the power to frame laws except as representing the people" (1a 2ae, Q. 97, art. 3, ad 3). Many other nuggets of wisdom may be found in this field. Those who seek them should bear in mind that frequently they are found in answers to objections.

Most instructive and timely are the articles on War (2a 2ae, Q. 40). St. Thomas was neither a militarist nor a pacifist. War is not sinful if it be a just (i. e. justifiable) war. To justify war three conditions are necessary: first, it must be declared by the supreme authority; secondly, it must be waged for a just cause; thirdly, it must be waged with an upright intention, especially for the sake of restoring or preserving peace (art. 1). Bishops, priests and clerics should not be combatants even in a just war, because they are appointed to higher duties ("ad opera magis meritoria deputati"): those who mystically shed the blood of Christ should not shed the blood of man (art. 1). The third article of this Question really lays down a fourth condition for a just war: it should be waged in an honorable manner. It is not lawful to deceive the enemy by stating what is false or by failing to keep a promise, but the plans of battle, the movements of troops, and such like, should be concealed. St. Thomas cites an ancient book, "Strategy of the Franks", to uphold what to-day would be called *camouflage*. Ordinarily there should be no battling on Sundays or feast days; but, if it be necessary for the protection of a country, war may be waged on those days. Physicians may work on holy-days for the health of individuals, why should not soldiers give battle on those days, if it be necessary for the common welfare? To remain inactive in the presence of danger would be to tempt God (art. 4).

Students of Sociology will find some very instructive reading in St. Thomas's text and in Father Pègues' comments on almsgiving, private property, and the right use of possessions (2a 2ae, Q. 32, art. 5, ad 6; Q. 66, art. 2). The importance and actuality of St. Thomas's teaching on these subjects may be seen in the fact that his doctrine is cited by Leo XIII in the Encyclical *Rerum Novarum*,

on the Condition of the Working Classes, published in 1891. We quote from the Encyclical: "It is lawful", says St. Thomas, "for a man to hold private property, and it is also necessary for the carrying on of human existence". But if the question be asked, How must one's possessions be used? the Church replies without hesitation in the words of the same holy Doctor: "Man should not consider his outward possessions as his own, but as common to all, so as to share them without hesitation when others are in need (2a 2ae, Q. 66, art. 2).... When what necessity demands has been supplied, and one's standing fairly taken thought for, it becomes a duty to give to the indigent out of what remains over. . . . It is a duty, not of justice (save in extreme cases), but of Christian charity—a duty not enforced by human law. But the laws and judgments of men must yield place to the laws and judgments of Christ the true God, who in many ways urges on His followers the practice of almsgiving" (S. Thomas, 2a 2ae, Q. 32, art. 6; *Great Encyclical Letters of Leo XIII*, p. 222). If the men of our times would learn and honestly practise these wise lessons of justice and charity, we should not have to deplore so many conflicts between labor and capital, and soon there would be an end to many dangerous movements which to-day cause more serious and well-founded alarm for the future peace and prosperity of the world than the conflict in arms between the great nations of the earth. Why did the world refuse to give heed to the warnings of Leo XIII? When will it again be wise enough to apply Catholic principles to the solution of social problems?

The second article of the sixty-sixth Question is styled by Father Pègues "famous amongst all articles of the *Summa*". For this reason his commentary here becomes more careful and more extended than in other places. Aristotle, St. Augustine, St. Ambrose, St. Basil, passages from other works of St. Thomas, Bossuet, and Pope Leo XIII, are called in to support and explain the true meaning of the passage relating to property and the use of wealth, especially of the words: "Man should not consider his outward possessions (*res exteriores*) as his own, but as common to all, so as to share them without hesitation when others are in need (*ut scilicet de facili aliquis eas communicet in necessitate aliorum*)". The practical application of this principle to modern conditions of living calls for much knowledge, experience, and prudence. During the centuries when the influence of the Catholic Church was paramount, the great social questions were solved by the observance of the rules of Christian justice and charity.

In this article also we find the often misquoted declaration of St. Thomas regarding community of possessions and the natural law.

"Community of possessions is attributed to the natural law, not as if the natural law dictated that all things were to be held in common and nothing as private property, but only in the sense that the natural law did not establish the distinction of possessions, this being established by an agreement among men (*secundum humanum conductum*), which is positive law". In other words, community of possessions is of the natural law negatively, but not positively, i. e. the natural law did not assign this piece of property to John, another to Thomas, and so on, but the natural law does not decree that there shall be no private possession of property. The distribution of possessions to private owners was made, according to St. Thomas, by an addition to the natural law, by the Law of Nations—the *Jus Gentium* (Q. 66, art. 2; Q. 57, art. 2, ad 3). By the *Jus Gentium* he understands the first practical conclusions drawn from the natural law, just as in Metaphysics we have a number of primary conclusions (speculative) naturally and clearly deduced from the first principle admitted by all sane men. There never was the slightest excuse for misrepresenting the doctrine of St. Thomas on this subject: in this very place he states explicitly that private possession is "necessary for human existence".

The plan of the English translators differs somewhat from that of their French confrère, their aim being simply to give a literal translation of the *Summa Theologica*. There are no comments and very few notes, but the first volume contains some valuable introductory chapters. Their task was not an easy one, for the English language does not lend itself to Scholastic terminology as readily as the French or Italian. Any one who has attempted to reproduce in our tongue a page from St. Thomas or any of the great Scholastics knows well that the translation will not have the force of the clear and vigorous Latin which the Scholastics used with ease and with telling effect. The English translation is not intended to take the place of the original *Summa*; but it will be gladly welcomed by those who are not familiar with the Latin and are anxious to learn something about St. Thomas's doctrine and method. Even for Latin scholars it will often save the time that would be required to put into an English dress passages from the *Summa* which they wish to use for the benefit of others who cannot use the original text. A large class, then, will be grateful to the Fathers of the English Dominican Province for the excellent translation now in the course of publication. Eleven volumes have been published: three for the First Part of the *Summa* (complete); three for the *Prima Secundae* (complete); four for the Third Part down to Q. 33 of the Supplement; one for the *Secunda Secundae* (QQ. 1-44, the tracts on Faith, Hope, and Charity). When the other volumes will appear it is not

easy to say, for the world war has drawn heavily on the English Dominican Province. Perhaps the translation of other parts of the *Secunda Secundae* will come at a time when it can be very useful. When peace shall have been restored to a war-weary world, assuredly thoughtful men will seek the true causes of the destructive conflict and will strive to find the basis for permanency in peace. Above the roaring of the clash at arms the sound of one voice has been heard. It is speaking in louder and bolder terms as the war is prolonged. It will speak more vigorously after the declaration of peace. This is the voice of the people, the voice of those who have borne the heavy burdens of the trying days and have suffered in the heats of the burning conflict. The voice of democracy will clamor for consideration. Agitators will incite the multitude, and they will not incite always to what is best; there will be need of intelligent, prudent, and sympathetic guidance, such as Russia needs to-day. There exists one institution which has been always and under all circumstances the most sincere friend and the most sympathetic teacher of the people—the Catholic Church. To this Church will men turn, if they are wise, for sympathy and guidance, when they face the task of reconstructing a world which has been upset, torn, and all but destroyed in a mighty and terrible upheaval caused by selfishness and wickedness. Surprising indeed will it be if men, in their search for stability, do not study that divine institution which has seen so many kingdoms rise and fall. Apart from religious motives, there will be an abundance of reasons for studying the character, the teachings, and practices of the Catholic Church. To honest searchers for the truth, especially in matters relating to sane democracy and sound political economy, no more intelligent and sympathetic teachers could be recommended than St. Thomas Aquinas and his great admirer, Pope Leo XIII.

D. J. KENNEDY, O.P.

**DIVINE FAITH.** By Father Peter Finlay, S. J., author of "The Church of Christ," Professor of Catholic Theology, National University of Ireland. Longmans, Green and Co., New York. Pp. 255. 1918.

The lectures comprised in this volume were delivered by the author in the Dublin College of the National University of Ireland. The series is logically sequent upon a course delivered previously in the same institution and subsequently embodied in a volume entitled *The Church of Christ*. Those who are acquainted with the work just mentioned, whether directly, or indirectly through the review of it which appeared in these pages at the time of its publication, need not be reminded of what they may expect to find in

the present collection. Whatever comes from the hand of this master among theologians is sure to be thorough, clean-cut, shapely in form, and timely. The theological habit in Father Finlay's mind has reached its stage of maturity; which means that the habit has become a second *nature*; so that the activities emanating therefrom come forth with power, precision, surety, ease and grace. There are plenty of writers and speakers who possess one or more of these qualities. There are not so many who possess them all, at least in the degree in which they stand out in the exposition of the nature of Divine Faith set forth in the lectures before us.

The *motif* is heard in the opening discourse and it unfolds and enriches itself, taking on countless variants, sending forth fresh relations and applications as the program advances to the finale. And the dominant note throughout it all is that Faith is an act of the intellect, motivated by the authority of God. A simple thing this, and yet by no means grasped by the mind that is not habituated to the precision of Scholasticism. How many there are, perhaps even amongst (imperfectly educated) Catholics, who would be caught by a formula like this: "Faith (salutary) is an act of the whole soul, of the understanding and of the will." It is winsome and warm, this believing with your whole heart. Nevertheless, if it be not carefully qualified, it is a heterodox definition, and fraught with the gravest religious consequences. And how sweetly musical are formulas like these: "Faith is the intuition of eternal verities"; "a persuasion of the truth stronger than opinion and weaker than knowledge"; "a voluntary conviction or persuasion of the truth"; "a conviction of the truth based on feeling"; "a longing after God's free merciful love, as His own Word declares it"; "a consciousness of reconciliation with God". These are fine rhetorical phrases, catching more or less of the semblances or the emotional overflowing of faith, but all missing the essence of the reality, the intellectuality of the act.

Father Finlay establishes this idea with a great wealth of argument and illustration. He then proceeds to the motive of faith, its subject matter, its reasonableness, its certitude. Other important as well as timely aspects of the subject are the place of the will in faith, the sin of unbelief, the state of the unbeliever, the faith of the multitude, private revelations. It will thus be seen that all the elements and the most salient aspects of the *act* of faith are given due consideration. We emphasize the *act* of faith: for neither the other subjective side of the term (faith as a *habit*), nor its objective sense as a *deposit* of faith, falls within the limits set for himself by the author. Need we add that the style is remarkably lucid and attractive? Though depths of abstract truth flow through it, the light

is all reflected. There are no shadows from without nor absorption from within. The clarity of the thought is equalled by the clarity of expression.

**CONFERENCE DE N. D. DE PARIS, EXPOSITION DE LA MORALE CATHOLIQUE.** *Morale Spéciale VI, La Charité, II. Sentiments et actes contraires à cette vertu, Carême, 1916; pp. 324.—Morale Spéciale, VII, La Prudence Chrétienne, Carême 1917, pp. 356. Par le R. P. M. A. Janvier, des Frères Prêcheurs. Deuxième édition. P. Lethielloux: Paris.*

We have here the collection of conferences delivered by Père Janvier in the Cathedral of Notre Dame, Paris, during the Lents of 1916 and 1917. That both these volumes should have already passed into the second edition may itself suffice to indicate the esteem in which the discourses of the learned and eloquent Dominican are held. Week after week during the Lents of fourteen years has Père Janvier drawn the élite of the gay French capital—once gay but now serious under the threatening darkness—to listen to his sublime thoughts and to be moved by his burning eloquence. A volume for each Lent, the series at present counts fourteen, whereof eight comprise the Conferences on *General Moral* (Happiness, Liberty, the Passions, Virtue, Sin and Vice, 2 volumes; Law, Grace); and thus far six on *Special Moral* (Faith—2 volumes—Hope and Charity,—3 volumes; and Prudence). When one considers that these conferences constitute what might be called philosophico-theological *treatises*, each on its particular theme, one cannot but admire the magic of the eloquence that year by year captivates the Parisian audiences and ensures a demand for the conferences when they appear in the printed volume.

Aside from the personality of the orator, the secret of the power of these discourses is not far to seek. It lies in this, that while the doctrine is elevated—being that of Augustine, Aquinas and other masters of mind—Père Janvier, like his predecessor Monsabré, possesses the characteristically French lucidity and *élan* of expression. He can make the loftiest thought lowly, or rather can lift the lowly mind to the loftiest thought.

Not the least valuable feature of the conferences are the analyses which follow them in the table of contents. These synopses are full of meat; they are clean-cut, precise, luminous, and suggestive; so that a priest who would read over the text and then attentively peruse the digest would quickly find himself furnished with matter serviceable for the pulpit. Of course each conference, being a sort of tractate, offers food for several ordinary instructions.

The first of the volumes above, dealing with the tendencies of the mind and heart that are opposed to Charity, is the third member of a group of volumes devoted to the latter virtue, the first and second number of which group, dealing respectively with the nature and effects of Charity, cover the Lents of 1914 and 1915. Amongst the opposites of Charity are envy, hate, war, and so on. As these disorders of the soul come up for treatment, the preacher in Paris of to-day need not, as these conferences prove, go far afield for material. The second volume above treats of the virtue of Prudence, human, domestic, governmental, Christian; and the cognate virtues. Students of the *Secunda Secundae* of the *Summa* know what a mine of moral and psychological wealth is here at the disposal of a master of eloquence so responsive as Père Janvier.

A portion of these volumes, no less valuable than the conferences, contains the Paschal retreats; each of the two retreats consisting of seven instructions. These of course are eminently spiritual and practical.

**CONFERENCES FOR MEN.** Intended in particular for Holy Name Societies. By the Rev. Reynold Kuehnelt. Joseph F. Wagner, Inc., New York. B. Herder, St. Louis and London. 1917. Pp. 279.

One of the most encouraging signs of the times is the vigorous growth of the Holy Name Society. The association is one that appeals to men. It knits them into closer bonds with the Man Christ Jesus and thereby purifies, uplifts, ennobles, perfects their virility. There are few sights more inspiring than the altar rail thronged with the Holy Name Society. And second only thereto is to hear the men in large chorus giving vigorous voice to the hymnody of Holy Church. It is at the meetings of this manly organization that the zealous priest has his best opportunity to instruct, admonish, exhort as we can picture Paul of Tarsus doing to his beloved men of Philippi.

Talks to men should be on the things they encounter in their every-day experience—things that touch the workshop, the factory, the mart, the street. The author of the present volume is alive to what men need and want, and so he has put together a collection of Conferences which are sure to hold attention. Socialism bulks largest in them, as it should, and with it come most phases of Labor problems, Suffragism, Education, duties of the State, etc. Timely in matter, these "talks" are direct and forceful in manner. In a word they suit the audiences they are meant to reach. Needless to say, they bear the impress of the personal equation. Consequently those who use these Conferences will need to adapt them to their own individuality; perhaps to qualify or tone them down somewhat,

here and there; the author being more than necessarily offhand at times in his treatment, for instance, of Socialists. It will not be difficult, however, to do this, as the thought is sound and sane and the manner for the most part natural.

**CATHOLIC EDUCATION. A Study of Conditions.** By the Rev. J. A. Burns, O.S.O., Ph.D., author of "Origin and Establishment of the Catholic School System," "Growth and Development of the Catholic School System." Longmans, Green and Co., New York. Pp. 214. 1918.

With the present volume Dr. Burns completes a trilogy of studies in Catholic Education. The first of the group had to do with the origin and establishment of the Catholic School system in the United States; the second with the growth and development of that system; the third, the one before us, rounds out the tri-unity with a study of the actual conditions of Catholic education in this country. The latter study offers, in the first place, a survey, both from a quantitative and a qualitative aspect, of our school system. The reader is then introduced into the heart of the system: its constitution, its ideals, and the principles, moral and religious as well as psychological, underlying and vitalizing the whole, being unfolded. The organic instruments whereby these principles are rendered effective are next analyzed and correlated. Lastly these agencies are studied, individually and in their ascending degrees from the lower grades, through the high school and college to the seminary. The whole sums up the gathered fruitage of the author's long experience and ripened reflexion on Education.

When one allows oneself to brood over the discrepancy between our lofty educational ideals and the degree of their actual realization, the prospect tends to become somewhat depressing. One is then apt forthwith to pounce upon the cause of the relative failure—"the blight of individualism"—which a thoughtful writer has told us is "at our roots". The whole Catholic organization has been declared to be just "a string of parishes and dioceses instead of a living organism". Of course we have the "unity of faith and authority, but as for the rest we pull apart, hither and thither. Each bishop has his own ideals, notions, and projects, and each parish is stamped with an individual narrowness that bodes not well". It is easy enough, because it is quite natural, thus to hit upon the spirit of parochialism as the root cause of much ineffectiveness.

Dr. Burns, however, is not one to be discouraged by such conditions. He boldly confronts their existence and shows how they were inevitable in view of the historical circumstances under which our school system arose and developed; and having done this, he



points out the good work that has been accomplished and is actually being accomplished on the lines of a wider and fuller coöperativism: as, for instance, the establishment of High Schools which constitute the centres of convergence for the grade schools; the placing at the head of the diocesan system a superintendent with a corps of community inspectors; the unifying influence of the Catholic Educational Association; and so on. And lastly, knowing what has been done, he proceeds to indicate on what lines future progress may be looked for. Closer educational relations he shows to be necessary between the colleges and the pastors, between the colleges and the communities engaged in secondary education, and between the colleges and the bishops: and he makes plain how these bonds of closer coöperation can be effected and insured.

There are so many fruitful ideas pervading every chapter of this thought-provoking study that one has to combat the temptation to transfer some of them to the present pages. However, it may be trusted that every priest interested in Catholic schools (and what priest is not?) as well as every religious teacher, will read the volume and make it his or her own. The book is not long and it is interesting as well as instructive reading; because it seizes upon just those ideas which are afloat in a more or less formed, or rather unformed, condition in every one's mind, and gives them definite shape and worthy utterance. The book is intended, in the first place, for Catholics. From it they will learn the strength, quantitative and qualitative, of their system; the good it is accomplishing, and how that good may be still furthered, widened, and deepened.

It is hoped that to non-Catholic readers, likewise, the work will prove instructive and stimulating. The fact that a million and a half children are attending the Catholic schools of this country, one might suppose would arrest the attention of our outside brethren, and lead to their inquiring into the causes of such a phenomenon; why it exists; how it is dealt with, and with what measure of success. There is no single book in which such queries are answered so satisfactorily as the one before us.

The volume contains a short, though serviceable, bibliography. We miss from the list, however, what many think the most thoughtful, solid, and up-to-date contribution to the theory of Catholic education that has thus far been written. This may seem superlative praise. Nevertheless it is said with full deliberation and with adequate knowledge. We refer of course to *The Development of the Teacher's Personality* (Phila., John Joseph McVey), by that gentlest and most thoughtful of Christian teachers, the late Brother Chrysostom. No Catholic teacher, particularly no religious teacher, should fail to familiarize himself or herself with so fundamental a

work on Catholic education. And mentioning it reminds us of another work that should not fail of a place in a bibliography of this kind, viz., *Educational Essays*, by Brother Azarias. Catholics have seemingly not yet awakened to the wealth of documentary information contained in those masterful studies on the history of education, so conveniently elaborated and so gracefully conveyed by the cultured and modest scholar, Azarias. It may be that we Catholics do not sufficiently prize nor appraise our own.

**THE CASUIST.** A Collection of Cases in Moral and Pastoral Theology. Vol. V. Prepared and edited by the Rev. J. A. McHugh, O.P., Lector of Sacred Theology and Professor of Dogmatic Theology in the Catholic Foreign Mission Seminary, Ossining, New York. Joseph F. Wagner, Inc., New York. Pp. viii—312. 1917.

Whatever be the value of the arguments alleged by some who hold that Latin is the proper medium for Moral Theology and Cases of Conscience, the fact is we are getting both these instruments of the priest's studies in the vernacular, and the general and practical value of the innovation can hardly be questioned. The busy priest finds it easier and more helpful to read *casus conscientiae* in the language he uses and hears in the confessional. As a consequence the present number of the *Casulist* is sure, and rightly sure, to meet with a warm welcome from the clergy. Although most of the cases have already appeared in *The Homiletic Monthly*, they have been revised and supplemented for the present collection. But not alone the busy priest in the ministry will find such *Cases* helpful. To students and likewise professors of Moral they will prove of the greatest service. It is relatively easy to understand and even grasp the principles of moral theology; it is quite another thing to apply them in the concrete intricacies of actual life and especially in the entanglements of modern industrial complications. With the aid of the cases here set forth, wherein the moral theories are illustrated in their practical application, the student's intelligence is trained to insight and his memory is stored with valuable examples and illustrations. All this is the more true seeing that the cases proposed are drawn not from the realms of remote possibility but from the experiences of actual life.

**MUTATIONES IN THEOLOGIAM MORALEM**, a novo Codice Iuris Canonici inductae. P. Antonius Viladevall, S.J., in Seminario Pontificio Bonaerensi Theologiae Moralis et Iuris Canonici Lector. Typis Gotelli et Soc., Bonis Auris. Pp. 52.

The fact that this brief opuscle comes to us from the seminary of the diocese of the capital city of one of our sister Republics in

Latin America bespeaks for it a special interest. There is not enough literary reciprocity between the clergy of the United States of North America and those of the United States of Argentina, or of Brazil, or indeed with the clerical body in any of the Republics south of the Rio Grande. We know more by far of the literary productions of Europe than we do of Central or South America, and probably the converse is true of them regarding us. The Carnegie Endowment is fathering a movement looking to the exchange of current literature between the English-speaking and the Spanish-speaking Republics, and it were much to be desired that a closer literary reciprocity might be effected between the Catholics of the Northern and the Southern portions of our Western Continent. Aside, however, from the interest evoked by this international sentiment, the book merits attention by reason of its intrinsic utility for the clergy and for students of Moral Theology in the seminary.

The author, a professor in the Seminary of Buenos Ayres, has taken the new Code of Canon Law and indicated the changes in Moral Theology effected or occasioned by the new legislation. The references are made to parallel with the marginal numeration of topics found in the seventh edition of Gury-Ferreres's *Theologia Moralis*. A student who does not happen to possess the latter textbook can easily orient the changes through the corresponding headings of his particular manual. Many, if not all, of the modifications have been already indicated in the present REVIEW. It is an obvious convenience, however, to have them all condensed and so systematically arranged as they are in this slender volume.

**LE MERVEILLEUX SPIRITE.** Lucien Roure, S. J., *Redacteur aux "Etudes."* Paris, Gabriel Beauchesne, 117 Rue de Rennes. Pp. 398.

Who has not heard the story of the boy with the golden tooth? He lived in Silesia some three centuries ago, and when about seven years of age shed all his teeth. But lo! in the socket previously occupied by one of the larger molars there suddenly appeared a tooth of gold. Horstins, Professor of Medicine in the University of Helmstadt, wrote in 1595 the history of that golden tooth. He maintained that the origin of the said molar was in part natural, but in part miraculous; and that it had been sent by Heaven to console the Christians oppressed by the Turks. In the same year the interesting tooth found another historian, a certain Rullandus. Two years later Inglosteterus controverted the theory proposed by Rullandus, who in turn refuted Inglosteterus. Doctor Libavius made a summary of all that had been written by his antecessors on the

mysterious tooth. The only thing wanting now after all these learned lucubrations was to make sure whether or not the molar was really gold. So they called in a goldsmith, who declared it to be an ordinary tooth wrapped in gold leaf!

The story is quoted from Fontonelle by M. Bersot in *Mesmer, le Magnetisme Animale*, from whom it is borrowed by Père Roure in his present book on the wonders of spiritism. The moral of the story needs no commentary: it is plain. First call in the goldsmith before you theorize on the tooth. Be sure that the eggs are hatched—and that they *are* eggs—before you count them.

This latter is the method pursued by the learned Jesuit, the well known editor of *Etudes*. He has gone to work to find out for himself what are the real facts, the genuine phenomena, of the seances. He has read most of what has been written on the subject up to 1914, and he has himself taken part in various scientific investigations into the phenomena. The results of his study and research are summed up in the work above. Father Roure does not of course deny the preternatural character of some of the phenomena observed at the spiritistic seances and at psychical clinics. But the outcome of his experience is that the phenomena that cannot be explained by purely natural causality, and especially by deceit on the side of the mediums, together with unconscious self-deception on the part of the observers, are less numerous than is generally supposed.

It is customary to believe that a priest writing on spiritistic events must needs be *a priori*, and that he is looking to find the devil in most of the uncanny things effected by the mediums. Moreover, it is also taken for granted that such things should be investigated only by trained scientists. On the other hand, let the unbiased observer read the present critique, and he will probably recognize that phenomena which the experts such as Crooke, Maxwell, Lodge, and other physicists of hardly less accredited acumen, have been attributing to discarnate intelligences, would not by any means be thus dignified or explained by the philosophical mind back of the present book. And after all, is it true that physicists are the most competent judges of psychical phenomena? It was Münsterberg, the psychologist and the man of widely cultured mind, who alone detected Eusapia Paladino in her trickery. It was a philosopher, a thinker, rather than an experimentalist, who caught the woman's foot in the *flagrante delicto* of pressing the button. And so it may well be that the intelligence which combines not only the alertness begotten of observation and experiment, but which adds to this the widened vision and insight of the philosopher and a certain estimative sense for spiritual phenomena—wherein delusions are so often mistaken for realities—is the most capable judge of the occurrences in question.

This, we think, will be the verdict passed by the open-minded reader of this volume. For the rest, there is no phase of spiritism—historical, scientific, moral, or religious—that is omitted by Father Roure. And nowhere will one find a saner method employed in justifying the ecclesiastical condemnation of spiritism. The Church, no more than a critic like the one before us, is looking to find diabolical agencies back of everything that occurs or is said to occur in the seances; but she knows, as every sane observer knows, that these things are exceedingly dangerous practices; that they do and are doing incalculable harm to men's bodies as well as souls; and that even when malign intelligences are not the agents at work, the phenomena too often subserve their evil purposes. Therefore does the Church condemn spiritistic practices. But for all this and for much more that is worth while, let the reader consult Father Roure's *Le Merveilleux Spirite*. There are a number of similar works in English. This will supplement them, and it is perhaps more critical and more precisely documented.

**MOSETENO VOCABULARY AND TREATISES.** By Benigno Bibolotti Priest of the Franciscan Mission of Immaculada Concepcion de Oovendo in Bolivia. From an unpublished Manuscript in possession of Northwestern University, with an introduction by Rudolph Schuller, formerly of the Museu Goeldi, Para, Brazil. Evanston and Chicago, Northwestern University. 1917. Pp. 254.

It must have been the promptings of an idealism not too frequent in its urgency, that induced the Northwestern University to bring forth from its rare collection of Spanish-American documents Father Bibolotti's *Vocabulario* and with the generous patronage of the President of the Board of its Trustees, Mr. James A. Patten, present the work to the public in a form so worthy. Surely it could never have entered into the wildest dreams of Fra Bibolotti—if ever such phantasies disturbed the brain of one who so fittingly was named Benigno—that his *Vocabulario* was destined to appear before the eyes of the learned world, in all the glamor of the beautiful print and binding that have been bestowed upon it by the press of an opulent American University. Truly, in unlooked-for ways *qui se humiliat exaltabitur*. Fra Benigno had no ambition save to construct a vocabulary of Moseteno, with a corresponding Spanish translation, that might serve as an aid to communication with the children of the Bolivian wilderness, whom he and his brethren were laboring to Christianize and to civilize. But what is Moseteno? And who was Father Bibolotti?

Moseteno is the language spoken by a tribe of Indians, at present almost extinct, who inhabit the mountainous regions of Bolivia to

the east of the river Beni. The Franciscans had flourishing missions in these parts certainly in the second half of the eighteenth century. Thousand of converts and neophytes were gathered into their reductions, where they spent happy fruitful lives, duplicating in the Bolivian valleys the examples of virtue and thrift that marked the lives of the Indians about the same time in the reductions of Paraguay, and on the banks of the St. Lawrence under the care of the Jesuit missionaries, lives which are so worthily described by Father Hughes in his recent history of the Jesuit Missions of North America. Twenty years later these homes of primitive peace, for some reason or other, were abandoned by their pastors, and the Indians, returning to the woods, relapsed into barbarism. It was the same fate, though for better known causes, that befell the Franciscan reductions of California.

A new era, however, for the Bolivian Missions arose early in the nineteenth century with the arrival of the energetic young Franciscan, Andres Herrero. One of his devoted companions, an Italian friar named Angelo Baldovino, founded, in 1842, the Moseteno Mission of the Immaculada Concepcion on the banks of the Beni and near its affluent the Cövendo. To this mission in 1857 came Father Benigno. Little is told us of his history. Apparently an Italian by birth, where and when he joined the Franciscan order is not known, nor indeed is aught else save that he wrote his *Vocabulario Moseteno*. This he did, not for philological, nor ethnological purposes, but simply, as the present editor observes, to be a kind of guide for young missionaries who in the years to come should take the heroic decision of consecrating their energies to the material and spiritual welfare of these poor Indians, "short of intelligence and of memory." "It is useless to talk in elevated terms to them," says Fra Benigno. "As a missionary he cares only for the happiness of his community in the future life," observes the editor, who has done the humble friar posthumous honor by an erudite philological apparatus and interpretation. Those who are interested in the ethnology of South America will appreciate this apparatus and bibliography.

**THE RIDDLES OF HAMLET AND THE NEWEST ANSWERS.** By Simon Augustine Blackmore, S.J., A.M., Litt. D., author of "A Great Soul in Conflict." A commentary on Shakespeare's master-work. The Stratford Company, Boston. 1917. Pp. 515.

When we come to think that Shakespeare's immortal tragedy has in one place or another on the globe been occupying more or less the attention of thoughtful minds continuously during three hun-

dred years, the greatest riddle would seem to be why there are any riddles at all in *Hamlet*. And yet, the mysteriousness of what Father Blackmore considers to be "the greatest work of the greatest poet of all times" is the very sign of its greatness. All truly great works, whether of nature or of art, must transcend man's finite power of comprehension; so that the mere fact that the old riddles of *Hamlet* still admit of new answers is a testimony to the grandeur of a work, the beauty and sublimity of which being old must still be ever new.

Students of Shakespeare are already indebted to Father Blackmore for his valuable study of *Macbeth: A Great Soul in Conflict*. The indebtedness is more than doubled by the present thoughtful and arresting interpretation of *Hamlet*.

The reviewer is tempted to discuss some of the author's conclusions, but to do this would exceed the limits of the present notice. It must suffice, therefore, to indicate here simply the general scope and contents of the work. Moreover, to do this will be enough, since the student of Shakespeare, learning of the nature of this newest interpretation of *Hamlet*, will want to peruse the book for himself.

Naturally, the work divides itself into two parts. The first or preliminary half discusses such essential topics as the religion of Denmark in *Hamlet's* day; the religious and philosophical convictions of the Prince (for *Hamlet* has been held by some interpreters to have been a positivist and even a pantheist); *Hamlet's* age; his studies in Germany; his right to the throne; the validity of *Gertrude's* marriage; *Hamlet's* real or assumed madness; his true character—was it weak or vacillating? These are some of the more central topics, round which the author has gathered a wealth of fertile and suggestive ideas and incisive critiques. The second and the larger part of the volume, comprising as it does some four hundred pages, that is four-fifths of the book, is taken up with a commentary on the play; not a literal, though withal a liberal commentary, a somewhat detailed explanation of the dominant facts, ideas, sentiments and allusions pervading the text.

The book closes with an epilogue wherein the principal results arrived at are summarized. The work, therefore, is from the standpoint of method as practical as it is from that of matter informing and suggestive. It may be hoped that the author will next take up the interpretation of *Lear* and thus round out the great group of Shakespearean tragedy.

**COMMON SERVICE BOOK, WITH HYMNAL, OF THE LUTHERAN CHURCH.** Authorized by the General Synod, the General Council,

the United Synod of the South.—Philadelphia: The Lutheran Publication Society. 1918. Pp. 656.

Although the ECCLESIASTICAL REVIEW addresses itself solely and exclusively to the Catholic Clergy, and thus limits its recommendations to what directly appeals to that body in the sacred ministry, we comply with the request of the publishers of this well-edited volume for a literary notice. There is a not uncommon impression that the Protestant Church lacks organization and, outside the Ritualist communion, also a definite liturgy; that its services consist of preaching and the singing of hymns, and that its Sunday-school system has no other basis than the inculcation of Bible reading and the promotion of general or sectarian schemes of benevolence.

The present volume shows that such an impression is largely misleading; that if private interpretation of God's written word is bound to lead to division and moral disintegration, the churches have found it nevertheless possible to sustain a positive method of propagating evangelical doctrine through a consistent liturgical service. That service, though manifestly a composite remnant of the old Catholic Eucharistic liturgy, is none the less instructive in this that it emphasizes the value of things which those in possession of the ancient Faith of our fathers are apt to regard as wholly secondary and unessential. Among these features of the Lutheran service stands out prominently the practice of congregational chant. In this book of Common Service we find it adapted to every sphere of devotional daily life. There is the Calendar of Saints, with its sacred seasons of Advent, Lent, Holy Week, Easter, and Pentecost. There are the Introits, Lessons and Psalms for the Communion service. There are Matins and Vespers with their Invitatories, Antiphons, Responsories, Collects and Prayers. There are the Suffrages and Litanies, Public Confession, Sacramental chants, Blessings of the Dead, devotional exercises in common for many occasions on land and sea.

All these features of the service are set to music for congregational use; and among the hundreds of chants for adults and children we find the old Greek and Latin hymns of the ancient Church and the Roman Missal and Breviary translated into rhythmical English. Thus it is made possible, even without the Holy Sacrifice of the altar around which we Catholics cling at all times with realization of the Divine Presence, to render the services of the devout Protestant attractive. There is then much to be learnt from this beautifully printed volume as to method and form by which the magnificent store of our Catholic liturgy, accessible for the most part only in the Latin typical editions, might be popularized to a greater extent than is actually done.



## Literary Chat.

To the list of small prayer-books compiled and condensed for the use of the men in the Service has now been added, by the Paulist Press, New York, an edition of the New Testament. The booklet is clearly printed, and bound in khaki. It will fit into a small pocket and wear well. It should be widely spread. Cardinal Gibbons's patriotic foreword will facilitate this.

Another little book issued by the same Press and deserving warm commendation is *The Mass and the Christian Life*, adapted from the French of the Bishop of Valence, Mgr. de Gibergues. A volume of just a hundred pages, it contains a wealth of solid instruction and spiritual nutriment which cannot fail of deepening the appreciation of the faithful for the Holy Sacrifice and of intensifying their devotion.

The publications of the London Catholic Truth Society are particularly valuable at the present time. In one of the penny pamphlets, a Lieutenant R. N. V. R. tells the Catholic in the ranks and on board just the things he ought to know and do in order to keep true to himself and the Catholic ideal. The booklet bears the title *Carry On*.

*Saints for Soldiers*, by Mrs. Armel O'Connor, puts before the men in khaki encouraging examples of heroes like Christopher, Sebastian, Jerome Æmelian, and other soldier saints (same publishers).

Other recent pamphlets from the Catholic Truth Society: *Personal Immortality*, by the Rev. Dr. Downey, gives in an interesting style the arguments from reason and faith for the soul's perpetual survival after death. It shows the inanity of the appeal to spiritistic experiences. Father Stebbing has written an interesting and edifying biography of the devoted Redemptorist Father Edward Douglas (1819-1898). *Catholic Orders and Anglican Orders*, by Father Hornyold, S.J.; *Faith and Facts*, by Mr. Rahilly; *The Resur-*

*rection*, by Father Sydes, S.J.; *Some Facts about Martin Luther*, a double pamphlet by A. Hilliard Atteridge. To these we should add the very touching little story, *The Three Mother Mothers*, by E. Nesbit. A story of Christmas, it is human enough to be timely always and everywhere.

Not infrequently, perhaps usually, an illustration is far more telling than a logically constructed argument. Here is an instance in point, taken from a recent brochure entitled *Preparedness*, by George Mahony. It is given in reply to the familiar answer usually made to the Catholic position regarding the unsatisfactoriness of the public school system.

Suppose the State were to go into the hat business, and build many hat manufacturing factories and stores at public expense to supply all the people with "free" hats. If it made all the hats of the same size, but much too small for you, would it not be treating you unjustly if, in answer to your protest, when you apply for a hat and find that the State product covers only the crest of your poll, it would say: "That hat is yours if you want it. Take it or go bareheaded, just as you please. Crowds of other citizens have come here for hats and gone away satisfied; why, then, should you complain?" And then add insult to injury by dubbing you a sore-headed reactionary, or, still worse, an anarchist and a traitor to your country, for not acclaiming the State-made headgear the very acme of perfection? Yet, in the matter of mere hats, there would be no religious principle at stake; you might wear the State's style without violating your conscience; whereas when there is question of education, the Catholic parent is bound in conscience to reject the godless system offered by the State (p. 18).

Father Mahony's line of argument, whereby he shows that preparedness can only be attained and insured by recourse to a sounder system of education than now prevails, is eminently sane and practical and the pamphlet

wherein he has elaborated the contention can be warmly recommended. (Perry & Buckley Co., New Orleans; pp. 24.)

Immense sums of money are being spent in these days for the propaganda of patriotic literature. It is to be hoped that some of the enthusiasm and money may discover this little pamphlet on the true principles of *Preparedness*, and bear it far and wide into the homes of the people, irrespective of their religious beliefs. From its pages many will read for the first time the authoritative account by Orestes Brownson of the origin of our public school system.

Every intelligent member of the Church can give a more or less satisfactory reason of the faith and the hope that are in him—a reason which at least satisfies his own mind. It is only when he finds himself called upon to formulate for the benefit of his non-Catholic brethren the grounds of his position that he experiences the obscurity of his mind and the consequences of inadequate reflection upon things of supreme moment. At such times he can best save his face if he have within easy reach one or other of those booklets that give in a nutshell the motives of Catholic faith. A small brochure entitled *Why I am a Catholic*, by John Maginnis, Esq., is one of the best of these ready-to-hand pick-me-ups. The writer, being a Catholic lawyer, is used to weighing evidence, and has drawn up a logical and lucid brief for the faith. His line of argument will therefore assist the Catholic layman as well in clarifying his own mind as in furnishing non-Catholic inquirers with what may best serve their needs. The pamphlet is republished from the *Monitor* in a neat and handy format by John Joseph McVey, Philadelphia.

In the last volume of the *Historical Records and Studies (XI)* issued by the United States Catholic Historical Society, among the many interesting papers there is one by Rudolph Schuller commenting upon the "Oldest Known Illustrations of South American Indians." Professor Schuller was formerly librarian at the Northwestern

University, but has returned recently to his native land, Austria. It was he who was influential in securing the publication of Fra Bibolotti's *Vocabulario Moseteno* by that University and who contributed thereto in large part the scholarly introduction. One is prepared by the latter publication to look for more than usual familiarity with South American incunabula in Dr. Schuller's handling of this early illustration of the Indians. He discusses critically the age of the venerable woodcut, a fac-simile of which is given in the *Records*. But what will probably interest the average reader more is the human or rather the inhuman side of the inscription accompanying the picture.

A letter of Amerigo Vespucci written about the same time repeats substantially the inscription. Of this letter there are numerous editions printed in Latin, Italian, German, and Dutch. Dr. Schuller quotes from the Italian such parts as describe the customs of the Indians. One or two it may be worth while mentioning here just to show what manner of people the Portuguese missionaries of the early sixteenth century confronted in Brazil. "They (the savages) have no laws and no religious belief, but live according to the dictates of nature. . . . They have no private property, but everything is common; they have no king, they do not obey anybody, being each one his own master." A veritable paradise of communistic anarchism!

Another trait more picturesque is this: "The men are in the habit of piercing their jaws, their noses, lips, cheeks, ears, and in these holes they introduce bones and stones; and do not believe that they are little ones."

But the most important fact told by Vespucci is this: "I saw in the houses of a certain village, in which I remained twenty-seven days, where human flesh, having been salted [elsewhere smoked] was suspended from the beams of the dwellings, as we used to do with bacon and pork." These are the sort of people the Portuguese and Spanish priests civilized and Christianized! Up in New England they would have found such degrada-

tion the very strongest reason for making the best Indian a dead Indian.

Those who by reading the Life of Canon Sheehan have got closer to the soul of the devoted priest and the man of letters, will be in a position to form a more intelligent estimate of his *Early Essays and Lectures*, a new edition of which has just been sent forth by his publishers (Longmans, Green & Co.). These papers, as we pointed out in our review of the first edition, treat of an interesting variety of topics, centring mainly in art, letters, education, Catholic ideals—intellectual, social, and religious. They reflect the author's mind at a stage when maturity was still elastic with the spring and the ever hopeful idealism of youth.

Some reference is made in a foregoing review of the *History of the Jesuits in North America* to the *New American History* by Professor Hart of Harvard. It is needless to say that, as the reference there alluded to suggests, if the latter work had emanated from a Catholic source, more emphasis would have been laid on the part played by the Church in the history of this country; for instance, in the Southwest and particularly in Southern California. And, at least in connexion with the latter region and the movements of its racial civilization, the monumental though still unfinished work by Father Engelhardt on the *History of the California Missions* (four volumes) would have been mentioned in the lists of sources; and in the lists of illustrative reading matter such easily accessible books as Saunders and Chase's *The Spanish Padres* (Houghton Mifflin Co., Boston), and Peixotto's *Our Hispanic Southwest* (Scribner's, New York), and even Helen Jackson's *Ramona*, would have found a place.

On the other hand, aside from such omissions, inevitable under the circumstances, the *New American History* commends itself alike for matter and method. Fairly comprehensive as regards the past, it embraces the great events of the present time, including even the entrance of the United States into the World War. (American Book Co., New York.)

Other books of educational value issued by the same publishers are an *Elementary Economic Geography*—it comprises a well digested compend of our national resources and industries; *Lessons in English for Foreigners*—a book that should prove useful in night schools; *Burke's Speeches at Bristol*, edited by Edward Bergin, S.J.—the booklet belongs to the *Eclectic English Classics* series; *The Science and the Art of Teaching* by Daniel W. La Rue; and *Rural Arithmetic* by Augustus Thomas—an application of arithmetic to things of the farm.

Of the war-books which never cease flowing from the press in France, *Deux Ans de Guerre à Constantinople* is an arresting document. The author, Dr. Harry Stuermer, was the correspondent at Constantinople during 1915-1916 for the *Gazette de Cologne*. His experiences of the evils and abuses rampant in Turkey—and for which he holds the Germano-Turkish Government responsible—forced him to sever his connexion with his newspaper in Cologne and to seek rest and recuperation of impaired health in Switzerland; and at the same time to narrate what he had seen and heard in the land of the Sultan. His pen pictures are vivid and have all the marks of sincerity, notably so his account of the persecution and slaughter of the Armenians. (Payot & Cie., Paris.)

*La Guerre des Nations* is an effort to tell the story of the War *au fond*. Hence the sub-title, *les Racines du Conflit*, which covers the first volume. Other volumes are in preparation. When we say that the author is Georges Hoog, the reader will infer at once the story is brilliantly told, full of point, verve, French *esprit*. It is meant of course for the popular taste, as is particularly shown by the cartoons on the frontispiece representing *les complices du Kaiser* and also *l'Alsace captive*—a doltish peasant girl between two imperially-crowned bulldogs! The book is issued at Les Lettres à un Soldat, Bellevue (S.-et-O.).

Among the more important books reserved for review in a future issue is the volume of *Correspondence of John Henry Newman with John Keble*

and Others, 1839-1845. These letters, covering as they do the years immediately prior to his entrance into the Church, throw an intense light into the soul of Newman. In them the writer reveals to his closest friends the gradual shaping of his religious convictions and the motives that proximately determined the final step in the process of his conversion. It is a collection of *lettres intimes* which no lover or student of Newman could think of passing by unread. (Longmans, Green & Co.)

Father Arthur Barry O'Neill, C.S.C., has in press a new collection of clerical essays and dialogues. Its title is *Sacerdotal Safeguards*, the sub-title being "Casual Readings for Rectors and Curates". The book is due to appear during the present month.

In *Catholic Historical Book of Schuylkill County, 1842-1917*, the Rev. Henry J. Steinhagen reviews the development of Catholic life in Pottsville, and its vicinity, in the state of Pennsylvania. The immediate occasion of the publication of this handsome quarto is the commemoration of the seventy-fifth anniversary of the

foundation of St. John the Baptist's Church by the German Catholics of that district. Father Steinhagen has collected and put in attractive form whatever pertains to the ecclesiastical persons and achievements within the jubilee period, and thus adds an interesting chapter to the local church history of the Philadelphia Archdiocese. The book is beautifully printed and illustrated.

In November 1916 we commented upon the excellence of a work published by the French Brothers of the Sacred Heart banished to Spain—*Manuel de Perfection chrétienne et religieuse*. From the same source comes now a *Catéchisme de Perfection Chrétienne et Religieuse* (Renteria-Guipuzcoa, Espagne) which presents a synoptic analysis in catechetical form of the *Manuel*. Directors of Novitiates, and priests giving retreats, or indeed all who look for a succinct guide book in fostering spiritual growth and religious development, will find this little Catechism an admirable help. The American agency for the brochure appears to be Brothers of the Sacred Heart, Metuchen, New Jersey.

## Books Received.

### THEOLOGICAL AND DEVOTIONAL.

**DIVINE FAITH.** By Father Peter Finlay, S.J., author of *The Church of Christ*, Professor of Catholic Theology, National University of Ireland. Longmans, Green & Co., New York. 1917. Pp. xii—243. Price, \$1.50 net.

**THE MASS AND THE CHRISTIAN LIFE.** By Mgr. De Gibergues, Bishop of Valence. Adapted from the French. Paulist Press, New York. 1917. Pp. 104. Price, \$0.30.

**MUTATIONES IN THEOLOGIAM MORALEM a Novo Codice Iuris Canonici Inductae.** P. Antonius Viladevall, S.J., in Seminario Pontificio Bonaërensi Theologiae Moralis et Iuris Canonici Lector. Typis Gotelli et Soc., Sarmiento 2137, Bonis Avris. Pp. 52.

**LES CROYANCES FONDAMENTALES.** Avec un Appendice sur les Mystères et les Miracles. Par Monseigneur Tissier, Evêque de Chalons-sur-Marne. Pour les gens du monde. Deuxième édition. Pierre Téqui, Paris; Librairie St. Michel, Boston. 1917. Pp. vi—305. Prix, 3 fr. 50.

**AU CŒUR DE JÉSUS AGONISANT.** Notre Cœur Compatissant. Douze Méditations pour l'Heure-Sainte. Par J. Dargaud, Supérieur des Chapelains, Archiprêtre de la Basilique du Sacré-Cœur. Deuxième édition. Pierre Téqui, Paris; Librairie St. Michel, Boston. 1917. Pp. xxxii—171. Prix, 2 fr.

EXPOSITION DE LA MORALE CATHOLIQUE. Morale Spéciale. Par le R. P. M.-A. Janvier, des Frères Prêcheurs. VI: La Charité (III: Sentiments et Actes Contraires à Cette Vertu). Carême 1916. VII: La Prudence Chrétienne. Carême 1917. Deuxième édition. (*Conférences de Notre-Dame de Paris*.) P. Lethielleux, Paris. 1917. Pp. 324 et 356. Prix, 4 fr.

## PHILOSOPHICAL.

RELIGIONS OF THE PAST AND PRESENT. A Series of Lectures Delivered by Members of the Faculty of the University of Pennsylvania. Edited by James A. Montgomery, Ph.D., S.T.D. J. B. Lippincott Co., Philadelphia and London. 1918. Pp. 425. Price, \$2.50 net.

BURKE'S SPEECHES AT BRISTOL. Previous to the Election and Declining the Poll. Edited with Introduction and Notes by Edward Bergin, S.J., Professor of Rhetoric in St. Stanislaus Seminary, Florissant, Missouri. (*Eclectic English Classics*.) American Book Co., New York, Cincinnati, Chicago. 1916. Pp. 198.

LES VRAIS PRINCIPES DE L'ÉDUCATION CHRÉTIENNE. Rappelés aux Maîtres et aux Familles. Dispositions Requises pour en Faire une Heureuse Application et Devoirs qui en Découlent. Par le P. A. Monfat, de la Société de Marie. Nouvelle édition soigneusement revue. Préface de Mgr. Lavalée, Recteur des Facultés Catholiques de Lyon. Pierre Téqui, Paris; Librairie St. Michel. Boston. 1918. Pp. xlv—424. Prix, 4 fr.

## HISTORICAL.

THE POPE ON PEACE AND WAR. A Calendar of Papal Documents. 8 September, 1914—1 August, 1917. Catholic Truth Society, London. November, 1917. Pp. 146. Price, 6 d. net.

THE MISSION AS A FRONTIER INSTITUTION IN THE SPANISH-AMERICAN COLONIES. Faculty Research Lecture, University of California, 1917. By Herbert E. Bolton, Professor of American History. Reprinted from *American Historical Review*—Vol. XXIII, No. 1—October, 1917. Compliments of Newman Club of University of California, Berkeley. Pp. 22.

DEUX ANS DE GUERRE A CONSTANTINOPLE. Etudes de Morale et Politique Allemandes et Jeunes-Turques. Par Dr. Harry Stuermer, Ancien Correspondant de la *Gazette de Cologne* à Constantinople 1915—1916. Quatrième mille. Librairie Payot & Cie., Paris. 1917. Pp. 267. Prix, 3 fr. 50.

GREAT WIVES AND MOTHERS. By the Rev. Hugh Francis Blunt. Devin-Adair Co., New York. 1917. Pp. 424. Price, \$2.00; \$2.15 postpaid.

## MISCELLANEOUS.

MY SHIP AND OTHER VERSES. By Edmund Leamy. With a Foreword by Katharine Tynan. John Lane Co., New York. 1917. Pp. 137. Price, \$1.00.

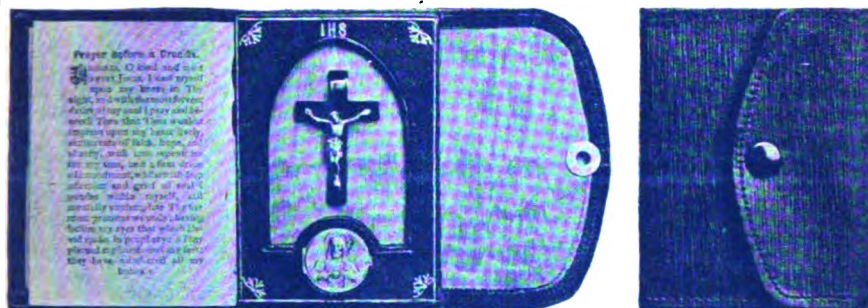
GARDENS OVERSEAS AND OTHER POEMS. By Thomas Walsh, author of *The Prison Ships and Other Poems*, *The Pilgrim King and Other Poems*, etc. John Lane Co., New York and London. 1918. Pp. 155.

EVERYDAY ENGLISH COMPOSITION. By Emma Miller Bolenius, Formerly Instructor in English, Central Commercial and Manual Training High School, Newark, N. J., author of *The Teaching of Oral English and Teaching Literature*. American Book Co., New York, Cincinnati, Chicago. 1917. Pp. xii—340.

AROUND THE WORLD WITH THE CHILDREN. An Introduction to Geography. By Frank G. Carpenter, Litt.D., author of *Carpenter's Geographical Readers and Readers of Commerce and Industry*. American Book Co., New York, Cincinnati, Chicago. 1917. Pp. 133.

A VISION SPLENDID. By Constance E. Bishop, author of *The Seventh Wave* and other Soul Stories. Heath Cranton, Ltd., London. Pp. 384. Price, 5/- net.

FIRST LESSONS IN ENGLISH FOR FOREIGNERS IN EVENING SCHOOLS. By Frederick Houghton, Sc.M., Principal of Public School Number 7, Buffalo, New York. American Book Co., New York, Cincinnati, Chicago. 1911. Pp. 150.



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# THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. VIII.—(LVIII).—APRIL, 1918.—No. 4.

## THE CATHOLIC PULPIT.

### I. The Lost Art of Preaching.

**I** HARDLY think any brother priests will dispute the accuracy of the above title of this article, however much they may doubt the good taste of discussing the matter at all. I say "good taste", because I myself lay no claims whatsoever to being a preacher; moreover I candidly admit in my own case all the oratorical sins which will be further on noted.

Now, I repeat, the clergy in general will admit that preaching has fallen into a distressing state of decay. Not so long ago a priest from a diocese claiming some five hundred priests admitted to me that he could think of only one or two really able preachers out of that enormous number, and of only half a dozen more who were fairly good. For evident reasons, I refrain from such a specific criticism of my own diocesan confrères. But, the same percentage can be predicated of the dioceses in the United States in general. Another clerical friend, a pastor, recently expressed what he termed his "utter disgust" at the mediocre quality of the preachers who gave forth their Lenten "staves". His very words were: "I am utterly disgusted with the amateurish sermons preached almost invariably in my church. It is bad enough when a man preaches like a school boy. But it is beyond patience when he cannot even use correct grammar or evince an elementary knowledge of Church History or Catholic Theology." I agreed with him to the letter. It used to be, but it is no longer, a joke to hear grammar vivisected, history garbled, theology made absurd. The bald fact is that the overwhelming majority of our priests are pathetic failures as preachers;

all the more pathetic because they do not seem to care if they are failures. Preaching, with the Catholic clergy, has become a "lost art". And I think it high time for those responsible to wake up and try to remedy this deplorable state of affairs.

Now, what are the fundamental causes for all this? First and foremost is the prevailing attitude of the clerical mind toward the very importance of preaching at all. The command of Christ: "Going forth into the whole world, *preach* the Gospel, etc.", has become a dead letter, utterly dead. And it has become dead because the average priest is not trained in our seminaries to attach much importance to preaching. I purposely blame much of the trouble on our seminaries. Without exception they have relegated Preaching to the rôle of a Cinderella among theological studies, the same being said also of Church History, by the way.

Of course we all know that they all foster the custom of having a yearly sermon preached by every seminarian at meal time. But we all also are painfully aware of what a colossal joke is this same custom. Once a year! And then done to the rag-time accompaniment of rattling knives and forks and dishes. And there ends the training in preaching. The art is not given even as much emphasis as that accorded plainchant. It seems to be gone through with as a sort of necessary sop to some innate consciousness that Christ really meant what He said. Anyhow, the impression sure to be left upon the mind of the out-going Levite is that Preaching is either something negligible or so easy to be acquired that it is not worth bothering about.

And so this young apostle starts out preaching with about as much equipment as a high-school boy and presents to the long-suffering people the spectacle of an overgrown baby dolled up in surplice and stole. He *may* know some theology—although even that is rare; he *may* know some Church History—rarer still. But one thing is painfully evident—he can *not* preach. He has not been trained to preach. He has been, on the contrary, unconsciously trained to regard preaching as a comparatively needless part of his ministry.

Underlying this disrespect for oratory is the deeper conviction that the priestly ministry begins and ends with the administration of the Sacraments and a sort of hazy con-

viction that the Church will somehow or other get along no matter what happens, since "indefectibility" and "Catholicity" are her Christ-given qualities. Here at last we strike bottom rock. Nor do I think we will improve preaching very much until we first correct the somewhat erroneous ideas concerning these two marks of the Church.

Now, of course, it is of faith that the Church will last somewhere on earth till the end of time. Equally true also that she teaches all truth and is not circumscribed by racial or territorial limitations. But it is a very different proposition when we attempt to define just how insignificant the number of Catholics can actually become. The more common opinion of theologians holds that the Church, in order to be Catholic, does not need to exceed in adherents all Christian sects taken together—still less that it exceed the number of infidels. Bellarmine went so far as to maintain that it can yet be Catholic, even though it be actually restricted to "*una provincia*". In other words, Catholicity (territorial) is quite relative; so that the Church can as a matter of fact disappear from by far the larger part of the earth, perhaps dwindle down to one small province.

Such a consideration should naturally make us stop and reflect upon the causes that have made Catholicity in the past actually disappear from certain large areas. These causes are of course many; so many that it is difficult to state which particular cause operated most disastrously. Among them I have, however, no doubt in numbering the decay of preaching. Certainly, it is worthy of reflexion that decline at times has been coincident with this decay of the oratorical art. I mean that we find preaching at a very high standard in ages when the Church was flourishing, and, on the other hand, at a very low standard when the Church was not flourishing, in fact disappearing.

I think it quite needless to dwell upon the high standard set for preaching in the earlier and vigorous youth of the Church. The mere daily reading of the Office should be enough to convince any priest that preaching was rated very high as a priestly duty by such earlier pioneers as Chrysostom, Cyril, Basil, John Damascene, Leo the Great. True! Their sermons, as given in the Breviary, are quite simple—catecheti-

cal, we would term them. But the outstanding fact remains that these men did evidently consider preaching one of their most important duties as ecclesiastics and gave minute care to the composition of their sermons. It is equally unnecessary to observe that later missionaries could never have accomplished their great work of civilizing and converting what is now Europe, unless they had been preachers of superior ability. Patrick and Boniface and Augustine would surely have been dismal failures if they had preached the slipshod sermons heard any and most Sundays from our modern pulpits.

All this *va sans dire*. But the average priest is not aware that the same rule holds for what he vaguely knows as the Middle Ages and yet more vaguely as the Renaissance. His acquaintance with such times is abysmal. Now, I repeat, the rule holds for these two periods—one flourishing, the other disastrous. It holds in the strict sense, namely, that good or bad preaching went *pari passu* with the glory or the decay of the Church. In the Middle Ages, when Catholicity reached its zenith, preaching was regarded as a most important duty of priests, and reached a high degree of excellence. In the Renaissance, when the Church was decaying, it had sunk lower than at any other period.

The present writer had occasion to write a brief critique of Medieval Preaching in the *Catholic World* for November, 1901. In that article I then commented on the generally good character of the same. In the same review for December, 1901 there was a paper on "Preaching during the Renaissance", in which it was shown that preaching had declined from its medieval good standard. I will not weary the reader with going over the ground here again. He can, if he be sufficiently interested, look up these two articles and as well the bibliography appended thereto. Suffice it here to remark that I have since seen no reason to change my view. He will realize, for himself, that the strength of the Church in the Middle Ages went hand in hand with good preaching, and that the deplorable weakness of the Church in the Renaissance went hand in hand with bad preaching. The ultimate reason is that by good or bad preaching the Church was master or not master of the *people*. A non-Catholic writer admits this same when, speaking of the vast influence wielded by the

orators of the early Church, he says: "But it may surely be questioned whether their influence at court did not result from the immense power they wielded over the multitudes of the cities by the purity of Christian doctrine" (as preached from the pulpit); "*the history of the Church is the history of the pulpit*".<sup>1</sup>

I flatter my readers with sufficient elementary acquaintance with Reformation history to hold it unnecessary to observe how the Counter-Reformation was largely produced by a revival of good preaching, especially from the mouths of the members of the Society of Jesus.

In a word, I hold this to be a principle proved by historical experience, that the Church flourishes precisely when preaching is good and that the Church languishes when preaching is bad. So that, to stick to the point, the very Catholicity and local indefectibility of the Church *do* depend upon preaching. Hence, it is a murderous mistake to send forth from our seminaries our young priests with the fatally mistaken notion that preaching is an unimportant item in their priestly life, that their duty is fully done when they have said Mass, administered the Sacraments, and paid off their debts. God knows that, I, as a Pastor, fully appreciate and sympathize with the numberless duties that fall to the lot of a priest; that I realize only too painfully the anxieties laden upon his back. No man has finer admiration than I have for that splendid American priesthood which in so many ways is the finest that the world has ever seen. No priest considers himself a more unworthy member of that same magnificent company.

At the same time, I know, and you who read know, that our preaching has become inexpressibly childish. You know, as well as I do, that we hold our people, not because of our preaching, but *in spite of it*; that our people are more and more getting into a sort of routine way of hearing Mass *because they have to*, not because they have any illusions as to what they will hear at Mass. In the long run this will produce its Dead Sea fruit, just as it did in the Renaissance. A crisis will arise and we will see our poor people desert us for false gods as they did in Luther's time. They are tired of the same old

<sup>1</sup> See *Lamps, Pitchers and Trumpets*, by Edwin P. Hood, p. 196.

"stave", tired of endless tirades about pew rent, tired of listening to "boys". They want to hear a *man* talk.

LUCIAN JOHNSTON.

*Baltimore, Maryland.*

## II. The Strength and Weakness of the Pulpit.

PUBLIC opinion of the preacher and his preaching in this country is somewhat uncertain. We all know the story of the wealthy old gentleman who endowed a chair of pulpit oratory, after he had sat fifty years under poor preachers, and a single winter under a good one. He wished to make all the pulpit talkers as good as the last. I heard a distinguished New York editor declare with heat that there was not one good preacher on Manhattan island. A converted Jew of the same place told me that after hearing the common criticism upon the preachers, he determined to listen carefully to every sermon preached at him, with the result that he had never since heard a sermon that did not benefit and interest him. Popular criticism on preaching is expressed in the common simile: as dull as a sermon! But one always has doubts about current opinions. I listened once to two sermons by French orators: the one beautiful, sonorous, lofty in thought and diction, perfect in delivery, as if Bossuet preached it; the other rude but high-colored, simple and emphatic, with more faults in diction and delivery than could be counted; yet the audience accepted the latter and coldly rejected the other; because one went over their heads and the other entered and took a grip on their feelings. Father Johnston sums up the common opinion in his brief but pregnant statement that with us preaching is a lost art.

Let me now give my own personal experience, which extends over thirty-five years, covers the territory between Chicago and Boston, between Canada and the Gulf, and was informed casually with the desire and intention to discover the proximate value of American preaching. Current opinion, even among the experienced and the learned, rarely endures direct and critical examination. I have tested this statement in the literary, dramatic, and political departments so often, and with such results, that I have little or no respect for current opinion, except as an indication of popular sentiment. Its

dictum on American preaching is highly unfavorable. But here are the facts. I begin with the religious communities, whose membership must reach about five thousand. I have heard the mission preachers of the Dominicans, Jesuits, Redemptorists, Passionists, Paulists, Holy Cross, and the New York Apostolate, both during missions and on other occasions. It is not possible that there can be any difference of opinion as to their oratorical ability and effectiveness. We find the Jesuits great reasoners, the Dominicans fond of rhetorical effects, the Redemptorists fonder of melodramatic force, the Passionists the same with a spiritual glamor for the realistic, the Paulists concerned with the temper of their audiences, an attitude which develops many forms, the Holy Cross preachers between Jesuit and Paulist, the New York Apostolate inclined to follow the same method; but all good, forcible, effective, fluent, marching straight to their aim, straining every power of eloquence to reach it, and getting there, very often with elegance as well as effect. In 1875 these communities had a number of fine preachers, with whom the Catholic body was well acquainted; but now they have so many that notoriety comes to none. I have no doubt the community preachers could do better, reach a higher standard; but from what they are doing just now no critic can reasonably complain that they neglect the art of preaching.

It is generally admitted, I think, that the preachers of the missions and retreats have a respectable standard. The parochial clergy must therefore bear the brunt of the accusation implied in the popular dictum—as dull as a sermon. In this country the pastors carry the heavy burden of financial management, and are more concerned with gathering money for church and school expenses than with effective preaching and the graces of oratory. It can be admitted that their discourses on finance are more or less soporific, and enjoy only one marked quality, earnestness; and that frequency and repetition, owing to pressing necessity, render these talks odious to the average congregation. But it does not follow that these laborious people are poor preachers when they forget finance and discourse on the duties of life. I have heard them often and intimately in the diocese of the woods and the city diocese, on special occasions such as the devotion of the Forty Hours, and



in society meetings; and I have always been surprised at the correctness, smoothness, clear diction, and even the effectiveness of their sermons, which at least proved that the preachers knew how to construct their sermons. I have sat under them in the leading cities of Canada and the eastern part of this Republic; I have heard them in the smaller towns and occasionally in the villages. The collective impression left with me was of dignified manner, ease of delivery, correctness of English, clearness of exposition; so that with all my experience of varied and excellent preaching by gifted priests, I found myself interested, observed interested audiences, and felt sure that the sermons hit the mark. There were faults enough, of which I shall speak later on; but the matter and the delivery were certainly as good as the intelligence of the congregation merited. Now in these same places I listened to depreciatory remarks of the preaching from parishioners accustomed to the pastors; but I found in most cases that the critics were not considering the good qualities of the sermons as much as they were comparing them with better sermons heard elsewhere, or expressing their own contempt of the familiar and domestic. And we all know how far routine and familiarity will dull human appreciation of the noblest qualities.

No doubt the best speakers are to be found among the young men with five years experience of preaching. They have found themselves, know part of their own powers, have got over stage fright, have acquired fluency, and have the natural ambition of the young to shine in the pulpit. The city priest of this class is greatly in demand, and hears various opinions from friends and auditors on his preaching. If he chooses, he can develop his good points and banish the weak ones in a short time. The country priest is without these advantages, but there are compensations; his sermon is more easily delivered in the smaller church, and its entire effect better gauged; he has more time to prepare, and knows his audience well. I have always listened to these two classes of preachers with the double interest of listening to a good sermon and enjoying the pleasure of the preacher in his own oratory. Over and over have I been delighted with the number of these young priests scattered over the land. They have examined half a score of sermon books and found them wanting; not because the printed

sermons were poor, but because they themselves found it necessary to express themselves in their own fashion. They are eager to discuss the best methods of preaching, and they listen attentively to expert speakers; and they are no mean critics of the pulpit. A change is apt to come over them toward the end of their first decade in the ministry. They learn that they will never be orators, or even speakers of the first or second class; they get sufficiently intimate with the people to discover that in spite of their pulpit labors and studies, sinners sitting right under them go on sinning, appreciative people often go to sleep, and the world is no better for their eloquence. If at this critical moment the clergy who have surrendered to the pessimistic spirit get in their cynical depreciation of pulpit eloquence, they are apt to lose their zeal, and to join the class which has really made the simile: as dull as a sermon. A poor sermon is worse than dull, it is an instrument of torture.

The newly ordained priest is a negligible factor in preaching, and the seminaries must bear the reproach; yet even in his case a potent word may be said. If he can stand a half hour on his feet, speak steadily in a clear voice the sermon which he has learned by heart, and has a proper pride in a most difficult achievement, he is worth listening to for his sincerity, his innocence, and his freshness. It is not easy to prove my contention with regard to the average pastor and the curates taken for illustration, but a fair test of its accuracy can be found by recalling the notable speakers among the diocesan clergy.

I can name five preachers in every diocese of New England and New York, who might be asked to preach before any select audience, who would cause no disappointment in matter, method, and delivery, rather who would charm by their fine qualities. I know a mountain diocese which has five preachers worthy of the most critical audience. They are not known to fame, like Monsignor Brann and Monsignor Mooney of New York, or Monsignor Francis Kelley of Chicago, because their preaching has been confined to their own circle, and to home audiences. The finest sermons are not preached by the notables, fine as their preaching may be. These preachers do not possess the great qualities greatly, as the national preacher must; but they have all the qualities in sufficient strength to please all but the fastidious, or the hostile and indifferent, who resent

all sermons. The hypercritical may be included, and they are found among the clergy and the journalists. These demand from a preacher what dramatic critics of experience demand from a play, the complete satisfaction of their own expertness. A sermon like a play is directed at the hearts and minds of the common crowd. If it reaches them perfectly or beautifully, no one minds the critics, but the critics keep right on complaining. The sermon books printed each year in goodly number prove that the clergy are looking for good sermons. It may be answered that the sermon books prove clerical indifference or laziness; but a lazy or indifferent priest will never open a sermon book for a sermon. To conclude, my long experience has satisfied me that the Catholic body in America has a fair supply, with due respect to the conditions, of good preachers and effective preaching; that it has been secured by the general interest of the clergy in good preaching; and that it owes nothing to the seminaries, whose training of the preacher is just above the trivial.

We arrive therefore at a *cul de sac*, my statement against Father Johnston's; no proofs, no demonstration, only experiences and affirmations. How are we to explain conclusions so contradictory? How explain the popular simile: as long and as dull as a sermon? Why the universal complaint against the preachers, and the sad compliment: a lovely priest, if only he would not preach? Nine people out of every ten will accept Father Johnston's impetuous arraignment and reject my emphatic rebuttal. How does this happen? Because things have become mixed on this subject, and personal feelings, even personal conditions, have become entangled with the main question. The preaching of the present time, while as good as has been declared, suffers from deficiencies, significant and peculiar, that have obscured its actual merits and earned for it more ridicule than praise. These deficiencies are two. First, the lack of strong interest, disciplined effort, scientific study of the art of preaching; second, the lack of study of the nature, needs, and tastes of audiences. The mere statement displays the facts in all their ugliness to the world. There are no methods of study, no text-books, no teachers worth while. And whoever heard of the needs and tastes of audiences? In the business world, yes. Not however where the Spirit has charge.

When a young priest desires to become a preacher, to develop his best qualities, to remove his faults, he must do the work unaided by text-book or teacher. He listens to successful speakers and preachers, takes lessons in elocution, reads Potter's *Sacred Eloquence*, asks his friends for helpful criticism, and blunders along more or less amiably. There are no standards to guide him. There is no true criticism, can be none where there is no standard. His hearers compliment him, his brethren murmur: *prosit*. I was preaching ten years before observing that all remarks on my preaching were complimentary. My most instructive critic was an old lady who piously boasted that she knew what the preacher was going to say the moment he read the Gospel. She took this accomplishment as the reward of her devotion, a kind of special inspiration. This lack of standard and method in the art of preaching has several consequences.

While we have a plenty of good preaching, it is neither the best nor the best of which the preacher is capable. Very few know what the best might be. The preacher may exercise his eloquence for decades and never know the list of his own undeveloped qualities. For example, I knew a bishop who preached fluently, forcibly, eloquently to delighted audiences, in the old-fashioned dignified way; but the fancy, the wit, the humor, the charm which lit up his ordinary conversation and made him the most attractive of men, never flashed through his sermons. The most uncouth preacher I ever heard, the most banal, was in private conversation fluent and humorous. These men trained themselves, and became self-made preachers; but if among their qualities were humor, sarcasm, wit, irony, pathos, incisive expression, imagination, none of them appeared in their sermon. They were unable to translate their fine qualities into their preaching. No teacher had discovered to them their own ability, or instructed them how to employ every quality in the sermon. In consequence they suffered from a monotony of form and method which nullified their noblest efforts for people accustomed to hear them. Actually most of our preachers know only one method. They state their thesis in a text, and before they have begun the sermon have discounted all interest. Hence, the success of the old lady mentioned above in forecasting what a preacher would

say as soon as he read the Gospel. The absence of variety in form and method is really the source of the popular antipathy to the sermon. The Polish novelist, Sienkiewicz, in his novel *Pan Michael*, describes a wonderful sermon, preached by a monk who had once been a soldier, at the funeral mass of the hero. The great church was crowded with soldiers and people, the sanctuary with bishop and clergy; all were bowed with a double grief, the loss of a hero and an impending invasion from the Tartar hordes; a mournful and oppressive silence greeted the preacher as he entered the pulpit. Suddenly into the heart of that silence came the tattoo of a drum calling men to arms. The startled crowd looked about, looked up, and behold! it was the preacher himself who beat the drum. At the third call he leaned toward the dead body of the hero, crying out: "Pan Michael, dost thou not hear thy country calling thee in her distress? When didst thou ever hear that appeal and not answer? never! Then are we sure that death has claimed thee!" and forthwith the vast audience, from the bishop and the rock-ribbed Hetman to the humblest listener, broke into uncontrollable weeping. While such an exordium is impossible in our day, the spirit which suggested it should never be absent. When one remembers that the people hear the same preacher many times a year, for the sake of impressiveness that preacher should be taught to vary his form and method. Monotony would slay the acceptability of Homer and the poetic tribe. It invented the simile: as long and as dull as a sermon!

The second deficiency in American preaching is the failure of the preachers to study the needs and tastes of their audiences. Very few even think of such a thing. Sermons are prepared without considering anything but the taste of the preacher and the matter of his preachment. Therefore a common spectacle during the sermon is half the congregation in light slumber; or, if the church is too cold or too warm for sleep they are bandying coughs about, the unconscious, automatic cough, which aggrieved nature adopts to relieve nervous irritation. How often have I seen a sweating preacher beating the air in his periods, with complete indifference to the rattling musketry of one hundred coughs a minute from the sad crowd. There are some things which every preacher

ought to know. If he is a town preacher, he must remember that the people of towns and cities are an over-strained crowd, from the wild rush of work and pleasure, now characteristic of the centres of population. Everything is done at top speed; even idling has become laborious. At the Sunday Mass these people relax, doze if they can, ask only to be let alone, and resent readings and sermons bitterly. Moreover, in matters of entertainment and instruction they have become used to the short editorial, the short story, the short essay and poem, the short news item, of the vivacious press, which puts too much shortening in all its viands. It is rather unpleasant to preach to over-strained people bred in modern journalism; but since there is no escape from it, why not study the simple things which refresh and illumine the flaccid mind? To begin with a delicate story from real life, or a humorous sketch of prevailing fads, to keep back the ultimate aim, to keep under cover the future points, to provoke interest thereby, to move briskly and get to the peroration on time, are necessities for certain audiences. The easy life of the country demands another method, because the sermon of the country pastor is a strong feature of the Sunday program, and must be as varied and informing as possible.

The evident conclusion of my argument is that American preaching is good and plentiful; but owing to the lack of good training its faults have become so strong as to nullify its proper effects; the chief fault being monotony of form and method, and the minor fault, failure to measure the taste and needs of auditors; with such results as the popular simile, and the indignant protest of Father Johnston. It would be easy to say at this point that in admitting the faults to have nullified the proper effects of the good preaching, I am granting Father Johnston's contention. Not at all. The two deficiencies are to be found in the preaching of the most noted speakers of our day, even among the secular orators. In his lecture, "Thou Shalt not Steal," William Jennings Bryan often minimizes his achievement by these very faults; nevertheless he remains interesting. Archbishop Ireland rarely departed from the ancient form of a straight thesis, but his other qualities made up for this failure. We have a plenty of good preachers and good preaching in spite of the irritable, sleepy, over-strained

audiences, in spite of the monotony of the preachers. Perhaps we have lost the study of the art of preaching; most certainly we have not lost the art itself, nor the practice of it in some fashion. One can foresee that with a decent preaching course in the seminaries, a few good books of instruction and a few skilled instructors, a little tightening of gears, some new models, and more knowledge and appreciation among the intelligent, in a decade fine preaching would change the popular phrase to a better: as swift and as bright as a sermon. Under present conditions nothing can be foreseen, because no one seems to be interested. The seminaries disregard preaching, we have no standards of preaching; there are no text-books; teachers of elocution can never train preachers or orators, and therefore we depend upon individuals here and there, working out their own ideals, and suddenly appearing like John from the desert to astonish the court and the market. Thus it happened to Archbishop Ireland, and to Cardinal O'Connell, if I remember rightly; and thus it has often happened to priests in all parts of the country, in my own experience; when I sat delighted at the diction, the expression, the sentiment, of priests unknown to fame, and hardly appreciated by their neighbors. If some notable institution would just now take up the matter, a spark would give us almost a conflagration of oratory.

JOHN TALBOT SMITH.

*Dobbs Ferry, New York.*

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#### ON CERTAIN ASPECTS OF SPIRITUAL LITERATURE.

##### I.

**S**PIRITUAL literature may be viewed from the standpoints of author, publisher, reviewer, and reader. Normally an author writes because he chooses to do so. He volunteers to say something which he feels deeply, knowledge of which offers spiritual advantage of some kind to the reader. Ventures in authorship are therefore self-imposed. The author takes on the rôle of teacher, assumes that he is qualified to carry it in respect of both thought and style. Neither zeal nor purity of motive nor high aim excuses a writer if he undertake work for which he is not equipped. Not even the large number

of prefaces which indicate that many books are written because writers are urged by friends, can excuse inferior work or justify any one in undertaking a task for which he is not fitted. An author no less than a grocer should have a conscience and standards. Of course, principles should be applied with sympathetic discrimination. It has been well said that a volume which helps any human soul, justifies its existence by that very fact. However, only when we insist on standards shall we have worthy results. Only when we withhold praise where there is no merit and give it with generous kindness where there is merit, can we build up a spiritual literature worthy of the name.

When a work is written, a publisher is sought. The publisher is a business man who is governed by business principles. He will undertake the publication of a volume if it promises to sell. He will decline if his critics tell him that it will not sell. The intrinsic merit of a spiritual work appeals to the publisher in only an indirect way. Thus the commercial motive plays a determining rôle in the output of spiritual literature, if we except spiritual literature distributed without thought of cost by missionary organizations or individuals in whom the love of God and of souls is paramount. The commercial motive operates in two directions. It discourages the production of spiritual literature which has little or no merit. In this way it serves the interests of the readers. On the other hand, it discourages the production of literature of a very high order when there is not promise of sufficient sales to make it pay. However, a large amount of spiritual literature approves itself to the publisher and in due time it is offered for sale. At this point author and publisher meet the reader in whom we are chiefly interested.

A book must be made known by advertising. It is the function of the reviewer to pass an honest judgment of a work. His condemnation hurts the sale, while his approval promotes it. The reviewer is supposed to be a qualified judge and to speak with honesty and intelligence. He may not permit the high motive of an author to blind him to the faults of a work, nor may he permit prejudice to obstruct his view of its merits. There is an ethics in book reviewing as there is in trade or professions. The reviewer who is merely the advertising man for a publisher is really not a reviewer. His work is properly



called a "blurb", to distinguish it from the *bona fide* estimate of the reviewer who aims to guide the public in its judgments. Fair critical estimates of new works, written by competent reviewers, perform a service that is practically indispensable.

It takes both a writer and a reader to make a book. A volume which does not gain readers fails in its mission. Now readers are governed largely by taste. Likes and dislikes control our choice of food for the body and as well for the soul. Just as there are certain essentials in nourishment concerning which we have little if any choice, there are essentials for the nourishment of the soul concerning which we should ask little if any choice. We have no freedom in determining whether or not we shall have knowledge of God, of our eternal destiny in Him, of duty which is the supreme law of life, of the virtues which draw us nearer to Christ, or of the processes of sin which destroy spiritual vision. There is therefore little play for taste as regards elementary spiritual truth, but there is much room for it as regards spiritual literature.

In course of the preparation of this study inquiries were made among a number who are well informed, as to their impressions about spiritual literature in general. Some said that they found it uninteresting and barren. Others complained that it was uncritical as to both spiritual emotions and spiritual experience. Others declared that it was injured greatly by pure imagination, arbitrary conjecture, and badly supported inferences. Some claimed that the aim of edification was made to excuse many faults of thinking and of style. Some felt that it fails to take advantage of progress in fields of thought which touch spiritual life directly. Others thought that spiritual literature is too far removed from practical life, too exacting and mechanical. These are impressions rather than judgments. It would be a mistake to exaggerate their importance or force an arbitrary interpretation of them. They indicate to some extent the failure of certain kinds of literature to help us in the work of personal sanctification, and hint at lines along which progress may be asked.

Now there is not a need of the human soul which cannot be fully satisfied in our spiritual literature, nor is there any charm of style that will not be found in it in reasonable abundance. All that is necessary is that we be sufficiently interested in our

souls to know what we need as well as what we wish, to look for it, to find it and profit by it in the upbuilding of character and in the unfolding of the Revelation of Christ to our confused souls. It is to be regretted that there are many that can be misled by superficial impressions and remain indifferent to all spiritual literature because its most choice forms do not present themselves as the reward of lazy search. That our spiritual literature has some faults is beyond question. That our book reviewers are frequently uncritical in their praise of spiritual works is beyond question. But the priest who complains about the quality of spiritual literature in excusing himself for unfamiliarity with it, writes down an unmistakable indictment of himself and shows that his judgment is scarcely worth considering. Why is there not in the priesthood a more helpful appreciation of spiritual literature than we now find? Why do so many libraries represent effective advertising or patient bearing with the importunities of book agents rather than the seeking of the priestly soul for guidance to spiritual heights. Answer would require a wider review of clerical life and character than may be now attempted. Certain observations may be offered which bear on the problem without pretending to find the whole answer.

Some priests are unfair to spiritual literature because of their lack of spiritual taste. The soul has its own atmosphere and terminology. Unless the priest is interested in his own soul, he will not be interested in the literature that is written for souls. One may distinguish between professional and personal interest in one's soul. The priest deals with souls. He is constantly anxious for the spiritual welfare of every one committed to his care. But this interest tends to organize into a form of routine. The conduct of worship, the administration of the Sacraments, personal solicitude for the maintenance of the auxiliaries to spiritual life may loom up in a way to exclude the vision of wider spiritual life in the individual soul. It may also react upon the priest himself and lead him to deal with his own soul in the terms of similar routine. Thus the priest may find in the doing of parish duties, in daily Mass and the reading of the Breviary, a routine self-estimate which brings to him dwarfing contentment, with scarcely a thought of the broad savannas of the soul which lie beyond. It is pos-

sible for the priest to be so satisfied with this simplification of his own problems as to prevent that growth in the holiness toward which all priestly graces are directed; graces which come from the heart of Christ, touch the priestly soul, and then return to God bearers of priestly aspiration and love. Now it is only in proportion as the priest is conscious of his own soul and its possibilities beyond routine, that he will possess spiritual taste or feel that longing for spiritual growth which is proof of the indwelling of the spirit of God. They who write about the wider life of the soul and offer vision of truths and opportunities beyond the range of careless glancing will possess no charm and offer no message to the priest who does not rise above the depressed level of routine. But one whose soul is the dear companion of daily thought and aspiration will hunger for truth and insight. He will seek it and find it and be happy in its possession. He will bring discernment to the choice of spiritual literature and never be without books which guide and cheer him in his daily life. He will know what he wishes and will seek it out. He will be unconcerned about real or alleged shortcomings of spiritual literature because his soul will find unerringly what it seeks and needs.

Some priests are unfair to spiritual literature because of a mistaken attitude. They feel that they should do a certain amount of spiritual reading, but they are unconcerned as to its results. If they spend an hour daily with a spiritual treatise of any kind in hand and read it mechanically, they feel that they satisfy this obligation. What is read to-day may be unrelated to what was read yesterday and to what will be read to-morrow. This is not spiritual reading at all. The reading of a spiritual treatise is one incident in the complex work of upbuilding spiritual life. It is related to prayer and meditation and is in one way or another a factor in the normal process of acquiring truth and grace. What is read must be organized into life. When this is done one acquires the talent of finding spiritual reading everywhere. Until it is done one finds no spiritual reading anywhere, not even in the Gospel itself. One who is of this type should hesitate to express any opinion of spiritual literature because he lacks the only insight into its function which would enable him to have any judgment at all.

Another element in the problem is found in the wide superficial knowledge that the priest has of the whole field of spiritual truth. He is acquainted with the terms and perhaps with the substance found in a volume which he takes in hand. After superficial examination he feels that he knows everything contained in it and lays it down with the thought that it has no message whatever for him. We read no volume with interest except we accord to its author some kind of superiority. It may rest on charm of style or range of information or depth of insight, novelty of presentation or power of analysis or expression. A book renders its intended service only when the writer appears as one having authority and the reader is willing to learn. A priest who believes that a volume can teach him nothing will ordinarily get nothing out of it. The unreflecting assumption that a priest's general knowledge of spiritual truth excuses him from any obligation to seek further insight, stands as a barrier permitting no book to reach his soul and arouse it. It is, of course, to be feared that writers of spiritual treatises fail to take this attitude into account. They overlook it as an obstacle to their own success and fail to overthrow by charm of style, freshness of treatment, and prudent originality, this barrier which hinders access to the soul of the priest.

There are not a few priests who unconsciously advocate a false point of view in judgment of spiritual literature. They see everything that they read in the light of its value for sermons or controversy. Now a sermon book is not primarily a spiritual treatise. It is that in only a secondary sense. Its main purpose is to enable a preacher to preach a sermon, if he has need of that kind of assistance. On the other hand a spiritual treatise written to the soul of the reader and not to the mind of the preacher is not a sermon book. It should not be judged as such. It may, it will undoubtedly, contain much material that is helpful to the preacher. But any priest who judges spiritual literature from the standpoint of its value to him as preacher will never understand spiritual literature at all. Its purpose is to strengthen our sense of duty, to clarify our spiritual ideals, to acquaint us with the methods and symptoms of supernatural life, to reveal the subtle processes of sin and sharpen our ears to the footsteps of angels and the whisper-

ings of God Himself. To judge literature which has this mission, as a storehouse for sermons, is misleading to the last degree.

There are priests who do not know what kind of spiritual literature they need. They are spiritually minded and are acutely conscious of that margin of soul life that is wider than parish ministration. But they understand neither their temperament nor their needs nor their possibilities of spiritual growth. Lack of thorough but unworried self-knowledge prevents them from looking for and finding the types of spiritual treatises which will quicken their faculties and bring to them light and peace. The habit of books is good. The habit of good books is excellent. But one should know what one wants and one should have that personal standpoint in selecting literature which reveals both the taste and the power through which the soul lives.

One should find one's masters and teachers somewhere in spiritual literature and hold to them with unyielding appreciation. There are many who are repelled, if not discouraged, by the point of view from which much spiritual literature is written. There may be too much argument. Emotions and feelings care little for the pathways of logic. They are many types of readers whose souls cannot be fed by argument. A syllogism chills emotion. Argument does not edify. Does Newman not tell us that a conclusion is not necessarily a conviction? A soul that could be conquered by an appeal to feeling or inspired by a spiritual picture or thrilled by a touch of good example might withstand a regiment of syllogisms and be unmoved. One can "feel compunction" as well as "know its definition." This shows how necessary it is that the priest find the kind of literature which helps him, and that he waste no time on such forms as leave him unmoved or confused.

## II.

We may set aside the types of priest already alluded to and take up for the moment those who do live and wish to live a rich spiritual life, and find their greatest joy in so doing. In respect of them we find that average human traits and certain characteristics occasion minor difficulties which it is worth while to mention.

All thought and feeling gravitate toward conversation. Naturally, then, spiritual thought and feeling should of themselves appear somewhere and at some time in our priestly conversation. We have, however, practically outlawed the soul and its interests from the world of conversation in a way that hampers spiritual development. Ordinarily our interests govern our conversation because they control both feeling and aspiration. Topics which engage our sympathy and hold our attention drift inevitably toward expression. Conversation should be fundamental in the spiritual life as it is in social intercourse. It is the outer flowering of the inner life. It is based on what we like, what we are doing, what we aim at, what we dislike, what we think and hope. A noble thought stated in worthy language is a flower sent up from the soil within, just as the fair rose proclaims the generous earth from which it draws its life.

We have eliminated the soul and its experience from clerical conversation. This condition reacts upon us, dulling spiritual insight, reducing the power of spiritual emotion, and diminishing interest in the literature of the soul. In other walks of life experience gives authority to judgment and lends charm to conversation. In clerical circles spiritual experience does neither. There is an abundance of ecclesiastical talk among us, but there is little spiritual conversation. Intimate friendships among good men always gravitate toward a spiritual basis. They are drawn to one another by moral and spiritual affinity rather than by any other. St. Thomas teaches us that friendship's basis is virtue and conversation is its normal outcome. One of the supreme charms of friendship is that friends escape the chilling restraints of social conventions as well as the privacy that good taste generally imposes and "air their souls" to each other with refreshing candor.

Spiritual literature suffers to some extent when writers are careless as to style. One may become weary of the word perfection and of verbal descriptions of it without in any way being traitor to spiritual truth. Perhaps certainty in the possession of truth and assurance as to the value of teaching it in any style have made us indifferent to the charms of literary excellence. It may be that God did not create us with an innate longing for polished phrases, but assuredly He gave us capacity

to love and enjoy those charms of style which culture has discovered and perfected, charms by which truth makes appeal to wayward human hearts. Would that we might know the number who have found refined style a channel of grace and have opened their hearts to the visitation of God when their minds were first attracted by the dress in which truth was clothed. Have they erred who ascribe much of the power of the English Bible to the English of the Authorized Version? If involved sentences, abstract terms, and the rigidities of logic can repel us, may we not believe that truth is not unwilling to make style its handmaiden in coming to us as messenger of God? Phrases that linger and merge into haunting echoes, rhythm of sentence that is as sweetest music, delicate touches that show understanding and sympathy hold one enslaved to a volume whose style is thus adorned and give to it an appeal to which its truth alone might not lay effective claim. Perhaps this is a national not personal fault. We have not cared about style. Our preaching suffers no less than our literature in this regard. Perhaps we have known Latin so well that we have failed to know our mother tongue as we should.

What has been said relates primarily to spiritual literature and to our attitude toward it. But there is something deeper than this. It is our relation to spiritual truth itself.

There is in the human heart an instinctive fear of the responsibility of knowledge. We do not sin except against the light. There is no moral responsibility except that which comes with knowledge and power. Every addition to the clearness of spiritual vision and certainty of the judgment of conscience lays upon the soul new responsibility in the terms of which God's judgment of us is declared. St. Paul had not known sin save through the law. We are pledged by increase of knowledge to higher degrees of self-discipline, to deeper loyalty to the law of God, to new subjection of everything temporal to what is eternal. May we not suspect, then, that subtle fear of the responsibility of spiritual knowledge may slow down the eagerness of our desire for it? Did Francis Thompson speak for each of us when he wrote

Yet was I sore adread,  
Lest, having Him, I must have naught beside.

May it not be that our indifference to spiritual literature, our complaints about lack of charm and method of treatment are symptoms of latent fear of spiritual knowledge rather than of serious judgment of the channels by which it is conveyed to us?

There is a tidal movement of the human mind away from what is commonplace and obvious, toward what is new and striking. The commonplace arouses no zeal, wakens no interest, furnishes no unaccustomed sensations, and stirs no enthusiasm. Now the subject matter of spiritual literature is commonplace, perhaps obvious. God, the soul, duty, self-discipline, virtue, sin, self-deception, self-indulgence, death, judgment, Heaven, Hell, are commonplace topics to humanity. Everyone has views about them because everyone has heard these terms since childhood. They are intertwined with every remembered experience of life. These great truths which are in the foundations of the world do not become commonplace to great souls, but they do become commonplace to superficial souls. Robert Underwood Johnson has complained with good reason of "the restless inability to base one's content upon the great, simple and noble things common to human nature as expressed in literature." "A swarm of writers are trying to find some new path to Parnassus other than that which has been trodden plain by the feet of them that bring good tidings, the great poets of the world. To be bored by essentials is characteristic of small minds."

Spiritual literature has to overcome this tidal movement of the human mind away from the commonplace essentials of life in order to gain a hearing for spiritual truth. If the average reader thinks that he knows as much about God and duty, sin, virtue, Heaven and Hell, as an author who discusses them, and this happens only too frequently, how is he to be helped by the writer? Only when style, freshness of treatment, insight, and discrimination guide the latter, can he hope to impress the former. Hence there is imperative need for a kind of merit and power in our spiritual literature which will overcome this handicap. The baleful charm of heresy is in its newness, not in its doctrine; in its freshness of protest and originality of manner, by no means in the merit of its thought. Are there not many who think that they find in treatises written by non-Catholics a freshness and charm for which they say they looked



in vain along the safer pathways of orthodoxy? Is not the charm in question due almost entirely to our unconscious love of originality, to the appeal of a new point of view, to new statement and new interpretation? We find, then, if these considerations have any force, that we must undertake to clothe the fundamentals of spiritual life in such a way as to make appeal in spite of our familiarity with them. This conclusion is fundamental as regards the human appeal of Divine truth. But at this point we meet a difficulty which is disconcerting in the extreme. How shall one be original and orthodox?

Truth is truth. It is neither what we make it nor what we wish to make it. We recognize gratefully that the Church must safeguard the deposit of truth and interpret to us, in consonance with it, our spiritual experience. We would be sadly at a loss if all who wrote might write as they pleased concerning the spiritual life. We see the sad consequences of such liberty in the moral confusion which now envelops the world. The Church reserves to herself the right to approve or reject all discussions of revealed truth and spiritual life undertaken by her children. In seeking therefore to be original and interesting in the discussions of spiritual life, we must be orthodox and obedient to the Church's guidance. Ordinarily the task of authorship is self-imposed. If an author seeks freshness at the expense of orthodoxy, we wish to have nothing to do with him. If he seeks to be orthodox and is careless of every other consideration, he but adds to the monotony with which much spiritual literature is weighted down. Now the Church has in mind not alone orthodoxy but as well a certain kind of foresight for all souls, and sympathy for timid souls. Newman calls our attention to that foresight of the Church in opposing hurried, abrupt, violent change in thought because of the confusion and misery into which unlearned and narrow-minded men might be thrown.

Fear of offending against orthodoxy has undoubtedly stilled many a pen. Adverse judgment of Church authorities has prevented vast quantities of literature from appearing. The *Censor deputatus* is the author's friend no less than the reader's. On the other hand, the difficulty of being interesting and orthodox at the same time may be alleged by many as an excuse for being simply orthodox. But, after all allowances

have been made, we have still an abundant spiritual literature which satisfies every standard of literary excellence as well as orthodoxy. There is not a type of spiritual problem harassing a human soul which has not been anticipated and dealt with helpfully in our literature. There is not a subtle form of self-deception nor an insinuating disguise of sin that has not been laid bare in all detail for the reader who seeks that knowledge. There is not a type of aspiration of the soul that is not catalogued, nor a quality of spiritual experience that has not been preserved, nor a noble ideal of life, duty or sacrifice that has not been set forth in radiant charm. All of this awaits and rewards the search of him who would possess it and possess his soul by means of it.

### III.

Spiritual literature is a portion of all literature. Catholic imagination tends to overlook this fact and to set apart the former as separate in spirit, purpose, and constitution. While a certain distinction may be made, spiritual literature remains subject to the laws of refined human taste and the canons of literary excellence. Is it not surprising that, since all priests are compelled to be familiar with classical literature, few seem to gain and retain a sympathetic understanding of the human, moral mission of literature in general? Is it not exceptional to find among us those to whom the classics give insight into the passions of the human heart and the processes of virtue and of sin? If Ruskin could trace no little of his moral vision of the world to his familiarity with the Latin and Greek classics next after the Bible, might we not ask in our own ranks a more thoroughgoing understanding of them? Great poetry, great fiction, great biographies, great orations, all exceptional outbursts of noble moral passion and refined aspiration, sifted out of the centuries by the discriminating hand of history, have a moral mission. They express and record noble aims, great ideals, interpretations of the infinite complexities of life, the penalties and the compensations around which Divine Providence organizes human action. All enduring literature springs from the gift of insight into human motive and the moral conflicts fought out in the remote fastnesses of the soul. Literary genius explores the recesses of the wayward heart of man, the

springs of passion, the secret of action, the impulse of expression, and the symbols of vision and power. As Morley well says, the classic explores and charts the intricate movements of human feeling and emotion, the inspirations that rise and fall in the human breast and shape the outward course of history no less than inward life. Great literature develops imagination and sympathy, sharpens our moral sensibilities, which are the sentinels of all virtue, and stirs great longings in the human soul which lead us toward our peace. Great literature preserves to us wise thought, exalted feeling, pure moral passion, spiritual insight, and great example. Literature is great in proportion as its appeal is simple, universal, and refining. It corrects and guides all of the substantial judgments of life. It helps us to peer beneath social conventions, illusions, customs, metaphors, the reticence of culture, and the mistakes of popular judgment, and discovers to us beneath these the processes of reward and punishment as God ordains them in the government of the world. It is one mission of this literature to show us that the laws of our being are the laws of God and that there is no wisdom except in conforming life to their sure direction.

Who, then, more than the priest should understand the moral mission of all great literature or be familiar with the giant figures in its history. One of the wisest priests whom the American Church has known, said frequently in conversation with friends that his deepest insight into the human heart and the mysteries of its operation have been won through careful reading of great fiction. Now if our priesthood were conspicuous for sympathetic understanding and wide knowledge of all great literature, for wisdom that rests on it and a searching knowledge of the human heart that proclaims it, we might believe that indifference to spiritual literature is due to its faults and not to its function. But if we find that priests are not conspicuous for critical knowledge and appreciation of the moral value of literature in general, we may expect to find analogous indifference to even the best spiritual literature that we possess.

An aroused spiritual sense would transform the world for us. This sense should express the appeal of spiritual taste and the preference of a cultured mind, distinct from but not independ-

ent of doctrine, routine and ministry in parochial life. He who can find food for meditation in a single line of a poem, real joy in a great thought nobly expressed, happiness in any form of spiritual or moral beauty, finds life enriched at every point. He who discovers and follows the deeper thought that inspires any piece of great literature has the gift that enables literature to perform its complete function in his life. All of this experience, refinement, and joy waits upon the spiritual outlook of life and the understanding of the uses of literature of whatsoever kind in life. A priest may have a literary sense without spiritual sense. He may have a spiritual sense without literary sense. But when the gifts are combined, he is blessed in his capacity for happiness and in his power of influencing human lives and leading them to God.

An American once made a trip through South America for the purpose of locating and purchasing gold mines. He was accompanied by an expert mining engineer. In the course of their search they crossed a turbulent but shallow stream at the base of a rugged mountain. The engineer sat on a rock in the midst of the stream and made estimates as to the difficulty and expense of exploring the mountain to determine whether or not gold-bearing rock might be found in the neighborhood. His conclusion as to difficulty and expense was discouraging in the extreme. But the American who employed him asked him to look at the rock upon which he was sitting, and pointed out to him, unmistakable signs of gold in abundance at his feet. In the same way we sometimes fancy that the truth upon which our souls must feed in seeking God, is remote, inaccessible, elusive. It is, however, about us, within our reach at all times, if the heart desire it and really long to find the God in whom we live and move and have our being.

WILLIAM J. KERBY.

*Catholic University of America.*

## THE PRIEST AND POST-MORTEM EXAMINATIONS.

**R**ECENTLY I received a letter from the chaplain of a large city hospital, stating that frequently pastors, when consulted by relatives of patients who had died of maladies leaving the physicians in doubt about the precise cause of death—to be cleared up in the interests of medical science only by autopsies—objected on the ground that such mutilations were contrary to Christian respect for the dead. The chaplain himself did not share this opinion, and suggested an article for the *ECCLESIASTICAL REVIEW* on the object, usefulness, and necessity of post-mortem examinations.

It is not a difficult matter to make a statement that responds to this title; nor does it require much space. The object of post-mortem examinations is well known. It is to enable the physician to solve puzzling questions with regard to the disease that carried the patient off, but which the attending doctor was unable to solve during the patient's life. Autopsies are absolutely necessary for this purpose. In more than one fourth of all the cases where autopsies are made, conditions are found to have existed that were unrecognized before death. Some of these are comparatively unimportant and did not contribute much to the fatality, though they did produce symptoms that masked the underlying affection. This failure in diagnosis occurs not merely with young, unskilled physicians, but in the cases under the care of practitioners of medicine of long years of service, and the mistakes have occurred in hospitals where every facility for diagnosis is at hand and where the patient's affection can be studied ever so much more completely as a rule than at home in private practice.

The object and the necessity for post-mortem examinations thus become evident. Nearly all of our real progress in medicine—that is, the progress that has stayed by us and formed the basis of ever advancing knowledge—has come from post-mortem examinations. Without them the physician is very largely in the dark about the real significance of internal affections. Whenever and wherever the opportunity is afforded for many autopsies medicine and surgery make great advances, an immense amount of human suffering is saved, lives are prolonged and not infrequently years of happiness

secured to men and women who might otherwise have to bear much for years or be cut off from those near and dear to them.

Just as soon as this significance of the autopsy is made clear to patients, they themselves not only very rarely make any objection to such a procedure in case death should end their affliction, but they are even anxious that the autopsy should be instituted, provided there is a reasonable hope of others who are suffering from the same affliction being helped as a consequence of the study of their bodies. There is a solidarity in similarity of disease that rouses special sympathy. I know this to be true, for there is a large institution for the care of the tuberculous in connexion with one of our universities which presents this matter very straightforwardly to all patients when they go to the institution, and there is not the slightest hesitancy about signing the permit, once the case is made clear. The great majority of the patients will not die soon from their affliction, and they are told so; yet some of them will. Fewer, however, will die as the result of their all combining their efforts to enable as much knowledge as possible of the disease to be obtained.

The only question, then, would seem to be whether the use of bodies for this purpose is in any way opposed to Church teaching or Church tradition. I need scarcely say that it involves not the slightest opposition to Church teaching. The question remains whether it is opposed to Church tradition. Undoubtedly at the present time, as my hospital-chaplain friend suggests, many parish priests if consulted will take a position opposed to the making of an autopsy and will almost as a rule advise their parishioners not to permit it. Hence the opinion has obtained among physicians that there must be some Church regulation in the matter, or at least an understood policy on the part of the authorities.

Over and over again I have had to make it clear to physicians who complained of this that this state of mind was entirely a personal prejudice and that the Church had nothing to do with it. Not only that, but it is not even a Catholic prejudice; it is a merely natural instinctive feeling of opposition much more noted in Protestant than in Catholic countries and in history, seriously interfering with dissection, after the so-called Reformation and not before it. The whole history of medicine il-

illustrates this. In Italy autopsies were very freely allowed and the bodies for dissecting purposes could be secured without difficulty. This was so true that men from other countries of Europe who wanted to make special studies in anatomy and pathology—that is, in the normal construction of the body and in its disturbance by disease—went down to Italy to obtain the opportunities. Vesalius, the great Father of Anatomy, having been unable to secure dissecting material in Louvain or in Paris to the extent that he wanted it, went down to Italy and spent twenty years there. During the first ten years he completed his great text-book on anatomy, fully illustrated by dissections. His work still remains a classic on the subject.

Linacre, the great English physician of Henry VIII's time, and founder of the Royal College of Physicians in London, made his studies also in Italy, and then came home to organize medical teaching and the standards of medical practice in London; and after having done as much good as he could for his fellows through the medical profession he became a priest toward the end of his life and distributed the savings of his lucrative practice for years in educational and charitable foundations. Dr. Caius or Keys, after whom Caius College is named, went down to Italy, studied anatomy there and then came back to organize anatomical teaching on Italian principles in England. The nearer to Rome, the more freely dissection was practised and even in Rome itself dissections and autopsies were very frequent. Columbus, the great Papal physician who discovered the circulation of the blood in the lungs, has the accounts of more than a dozen of autopsies that he made in Rome in the sixteenth century on cardinals, archbishops, and other high ecclesiastical dignitaries. Manifestly there was not only not the slightest opposition, but there was a great deal of encouragement for his work; and his text-book of anatomy, illustrated by the knowledge thus obtained, was dedicated with permission to the Pope of the time, who was very proud to accept the dedication.

Not only was dissection possible for physicians in Italy, but it was even not denied to the artist. It is well known that no one who has not actually seen the bones and muscles of mankind can paint a human figure which shows that it contains these structures. All the great Italian artists of the Renais-

sance then made dissections there. Michelangelo surely made hundreds of dissections. Leonardo da Vinci made so many that he proposed at one time to write a text-book of human anatomy, and some recent discoveries of sketches made by him show that no one was better fitted than he by the practical anatomical knowledge obtained from dissections to do this. Literally, several thousand of these sketches have been found, showing how carefully he studied every part of the body, and making it very clear why he was able to give such a sense of reality to his portraits, because he knew exactly all the structures that underlay the outer integuments he was painting. He dissected a number of animals also, especially horses, in order to make statues of men on horseback; and it is said that one of his equestrian statues—that of the Duke of Milan, unfortunately destroyed by the French when they captured the city—was the greatest equestrian statue ever made.

If the Church permitted artists to dissect freely in this way, it is easy to understand that there could not have been the slightest objection to physicians making autopsies, and that is quite literally what we find to have been the case. The sciences of anatomy and pathology owe by far more to the Italians than to the medical scientists of any other nation. This is of course particularly true before the nineteenth century. The names of Italian anatomists are enshrined in every part of the body because they made original discoveries of structures that had either not been noted or had been inadequately described before. A partial list of these is every striking. Malpighi's name is on more structures in the human body than any other, because of his pioneer interest in minute anatomy. We have the Eustachian tube, and the Fallopian tube, and the pons Varolii, and the duct of Botalli, and Bellini's tubules, and the Pacchionian bodies, and the cartilages of Santorini; and in the modern time the organ of Corti and the cells of Golgi—all because the tradition of dissecting work was so strong just where the Church's authority was the most powerful. What is true in anatomy is true also in pathology; and Benivieni, the pioneer in post-mortem work, and Fracastorius and Morgagni, are only a small group of names of men who are forever famous for their work in this department.



On the other hand it is extremely interesting to review by contrast the story of dissection in Protestant countries. Our own will do as well as any other, and it is easier perhaps to understand just what was the origin of the prejudices against the practice of both post-mortem examinations and of dissections for anatomical purposes. I have recently been writing a History of Medicine in New York. One very significant event of that history is the so-called "Doctors' Mob." Not long after the Revolution a group of citizens in New York City, disturbed by rumors that dissection work was being carried on very freely in the medical school, gathered and attacked the school, destroying a large amount of valuable demonstration material, smashing windows and doors, and tables and chairs, and threatening violence to the physicians, who had to be protected by the authorities. The violence was so great that soldiers fired on the mob, and lives were lost. For a time, indeed, the lives of medical students and physicians known to be connected with the college were not safe on the streets.

This incident is very well known and has sometimes been declared to be the last gasp of prejudice in this matter, but for the honor of New York I have had to point out that practically every city in this country of any considerable size had an incident of the same kind and that all of them occurred much later in American history than this event in New York. There was a similar incident in New Haven in the 1820's, one in Philadelphia about that same time, a dissecting riot in Baltimore in the next decade, and actually a serious destructive mob in St. Louis in the fifth decade of the nineteenth century. As the result of New York's "Doctors' Mob" the Legislature made some provision for the regular legal practice of dissection. Gradually that provision was adopted by other States also. It was only in the fourth decade of the nineteenth century that the English Parliament passed its first anatomical law; and though in Catholic England Linacre and Caius had arranged for dissections as a necessary foundation for medical science and teaching, Protestant England had neglected its duty in this matter, and finally the Puritanic spirit roused great opposition to it and made it extremely difficult to obtain bodies for dissecting purposes.

It is because we have been touched unconsciously by this Puritanic spirit or have allowed the old natural instinctive deterrence for mutilation of the body to dominate us that some Catholics in modern times have really taken up a policy in this matter quite opposed to the old Church tradition. Whenever there was likelihood of real benefit accruing from post-mortem examinations the Church not only did not oppose but encouraged them. A Papal Bull is quoted in the early thirteenth century forbidding the cutting up of bodies, but that was a very explicit prohibition of the cutting up of bodies, boiling them and carrying them to a distance for burial. The practice had grown up during the Crusades; and since embalming methods were then defective, this method of preserving bodies for transportation had come in. The Pope forbade it as a barbarous practice fraught with danger to health. This decree, however, had nothing to do with dissections, which were going on both before and after its issuance. Indeed the records of public dissections in Italy at Bologna, which was a Papal University, begin immediately after the issuance of this decree.

Catholic practice has in many ways been contradictory of the instinctive natural tendency to save the bodies of the dead from mutilation. It was not an unusual thing for kings and prominent personages in the olden time to direct by their wills that after their death their hearts should be removed from their bodies and sent to some shrine or even to Rome itself. The heart of the Irish Liberator O'Connell as the result of this practice is in Rome. Even the heart of St. Teresa was removed from her body, and that "flaming heart" has been subjected to very careful examination, with a book of description about it, in our generation. There is a growing practice in our time among scientific men to will their brains after they no longer have use for them, to institutions where the special study of the brain is being carried on. We know comparatively little about the brain yet, and in this way it is hoped that a great deal may be learned about this extremely important organ. To many the giving away of the brain has seemed a very un-Christian thing, and the mutilation of the body necessary for it a violation of Christian feelings of reverence for the remains of what had been a temple of the Holy Ghost. I cannot think, however, that it differs very much from the removal of the

heart; and if it can accomplish a good purpose, surely no better use could be made of it. We are all bound to use our brains as faithfully as possible in the service of our neighbor while alive, for the Second Commandment is like unto the First, and if our brain can be of service for others after we have no further use for it, surely the Lord would look with favor upon such a disposition of it.

Opposition to dissection is often spoken of as a medieval reversion. It is really a Puritanic, modernistic breaking away from the fine traditions which, in opposition to the natural instinctive feeling in the matter, the Catholic Church had created during the Middle Ages, and by which she brought about in the great Papal Universities of that time a magnificent development of anatomy and surgery. Personally I always have the feeling when I find a priest opposed to dissection that he does not realize the source of his prejudice nor understand the true state of affairs as regards the Church's policy. Christianity is only an excuse, but not a reason for his opposition.

I know of course that there are certain abuses in the matter of dissection and of autopsies. I know that sometimes the feelings of relatives are needlessly harrowed up by the demands of physicians in this regard; but of course I know too that from the abuse of a thing, especially when it is good in itself, no argument holds against its use. I know too that nearly always when physicians ask for an autopsy there is a good reason for it. Autopsies are not easy to make; they are time-taking; they are not entirely pleasant even for those who are thoroughly accustomed to them, and therefore they are seldom asked for unless it is felt that some special knowledge can be confidently looked for. Almost as a rule, then, my own personal opinion would be that Catholic priests should be readier to favor them than to oppose them. Chaplains of hospitals soon get to hold that opinion and practically always advise the friends of patients to permit them. Other priests should realize that their opposition leads to a misunderstanding of the real attitude of the Church and that they are trying to be more Christian in their respect for the human body than the Christian Church herself.

May I close with a little story of Professor Dwight of Harvard that seems very apropos here. Every year about All Souls'

Day he had Masses said for the bodies that had come to the Harvard dissecting-room during the course of the year. He was for twenty-five years the Parkman Professor of Anatomy at Harvard, though a devout Catholic; and his great collection of anomalies and variations in the bones of these bodies as gathered for some forty years from that dissecting-room is one of the finest monuments of American medical scholarship and is well known all over the medical world.

He once told me that he always felt himself especially indebted and therefore made particular mementos for the persons whose bodies had furnished him the specimens for the Museum. The moral of the story will not be clear unless it be understood whence the bodies come for dissecting-room purposes in Massachusetts. The bodies are those of the pauper dead of State institutions who have no relatives to claim them, together with other unclaimed corpses throughout the State. I am reasonably sure that many of these poor people were Catholics, and yet there was no one to have a Mass said for them or to give a memento in their prayers. In the older days, as Oliver Wendell Holmes sang of their friendless funerals, it was nothing but "rattle his bones over the stones, he's only a pauper whom nobody owns." The presence of their bodies in the dissecting-room, however, brought them a Mass from the devout Catholic who directed it and must surely have been a source of great consolation to these utterly poor folk.

I am reasonably sure that many a Catholic anatomist has shared at least something of these tender feelings of Professor Dwight, and that many "a pauper whom nobody owns" found that his body after he had got through with it, and nature was about to pull it apart completely so as to use its materials for other purposes, brought him the kindly feelings of a stranger in the flesh but a friend in the spirit and the consolation of prayers and Masses for his soul. Here is the attitude toward dissection and autopsies and the wonderful opportunities for scientific information which they afford that the Church has always taken and that I think churchmen should take. An autopsy resorted to in true scientific spirit represents the last opportunity of that body to do good for its fellows, for nature is now about to use its material for other living things.

I can well understand that a good many priests feel, that, despite all the autopsies, comparatively little progress seems to be made in medicine, and above all very little definite knowledge gained, since there is so much dispute over medical questions of all kinds and differences of opinion among the doctors themselves. If after all these many hundreds of years of autopsies it is still true that in twenty-five per cent of the bodies examined important disease conditions have been missed during life, then it would seem as though an autopsy more or less could not make very much difference. There are two things to be considered in this regard. One is the immediate good of the persons who are present at the autopsy and who have impressed upon them the conditions which are found; for there can be no doubt that they will forever after face patients with similar conditions with much more confidence and be able to recognize and treat the disease, as far as that is possible, better than before.

As regards advance in medical science, that is inevitably slow. This human body of ours is such a marvelous complex, and the Creator has put into it so many wonderful organs and functions of which we are only just beginning to recognize the significance, that there is little surprise that so far we have often groped in the dark when this intricate machine did not run well. The hope of gaining knowledge with regard to it, however, as with regard to any complex machine, is not so much to watch it running as to have the chance to take it apart. Everyone of these complex human machines has an individuality of its own and differs from every other one. No two human faces are ever alike. A few people have very closely resembled each other, yet there have always been easily perceived differences. The individuality which is characteristic of the human countenance is true for every portion of the inside of the body. No two people are exactly alike anywhere, any more than they are in their faces. This adds greatly to the puzzle and makes it all important that as many of the machines as possible should be taken apart by those who hope to keep some of them going well.

The great father of medicine Hippocrates nearly 2500 years ago told us very emphatically in terms that have often been repeated with regard to other modes of intellectual activity than

medicine, but which apply probably to nothing so well as to medicine, "Life is short, art is long, observation arduous, judgment difficult." Only a very large accumulation of information will enable mankind to find its way through the mazes of the mysteries in our bodies; and on the way to the final goal of knowledge we shall take many bypaths that will lead us astray. But the one hope is to keep at it, ever laboring and seeking with the confidence that effort will be crowned with knowledge eventually. As a matter of fact we have learned a very great deal from pathological study through autopsies on the human body, though that knowledge, far from making us conceited, has only enabled those of us who are not young to realize how little we know, indeed how great are the limitations of our knowledge in spite of all that has been learned in recent years.

Personally I am anxious for the opportunities for the development of medicine, but still more am I jealous of the reputation of the Church. I know that the Church has never hampered the progress of science, but on the contrary has fostered it. I do not like to think even of the appearance of opposition to scientific progress on the part of Catholics. It is easy sometimes to be more Catholic, or to try to be, than the Catholic Church herself. Catholic traditions with regard to dissection and the study of medical science in every way that can possibly relieve human suffering, prolong human life, and save mankind grief, represent a most admirable chapter in history. Not only can nothing be said against the Church's attitude in the older time in this regard, but her policy must ever be an exemplar. The attitude of Catholic churchmen toward dissection and autopsies, as I knew it from old-fashioned history, which has been so much maligned, but in recent years by the progress of medical history as founded on documents, has been thoroughly vindicated, to the great enhancement of the glory and reputation of the dear old Church.

JAMES J. WALSH.

*New York City.*

## THE THIRD BOOK OF THE NEW CODE.

## Part I. The Sacraments.

**W**HEREAS the Sacraments of the Church, instituted by Christ our Lord, are the principal means of sanctification and salvation, the greatest care is demanded in the timely and proper administration and reception of them. It is unlawful to administer them to heretics and schismatics, though they ask for the Sacraments in good faith, unless they first renounce their errors and are reconciled to the Church. (Canon 731.)

The holy oils used in the administration of several of the Sacraments must be blessed by the bishop on the preceding Holy Thursday. In case of necessity only are holy oils blessed over a year ago to be used. When the holy oils are nearly consumed, a little unblessed olive oil may be added, but the quantity added should be smaller than the consecrated oils; this process may be repeated. (Canon 734.)

The pastor must obtain the holy oils from his own bishop and keep them under lock and key in a respectable receptacle in the church. The bishop may allow them to be kept in the house for good reasons. (Canon 735.)

For the administration of the Sacraments the minister shall not demand anything besides the usual offering sanctioned either by diocesan law or the recognized custom of the diocese. (Canon 736.)

## I. BAPTISM.

Baptism, which is the door to and foundation of all the other Sacraments, constitutes for all mankind a necessary means of salvation either in actual reception or, where this is not possible, at least in desire. When baptism is given with all the rites and ceremonies prescribed in the Ritual, it is called *solemn*; otherwise, it is *private* baptism. (Canon 737.)

## I. THE MINISTER OF BAPTISM.

A priest is the ordinary minister of solemn baptism; its administration, however, is reserved to the pastor or another priest authorized by him or the Ordinary. Permission is lawfully presumed in a case of necessity. Those who actually

live in a parish but have a domicile or quasi-domicile elsewhere, should have their children baptized in their home parish if it can be easily done and without delay; otherwise, the pastor may in his territory solemnly baptize transients. (Canon 738.)

Outside one's own territory no one is allowed to solemnly baptize, without due permission, even his own parishioners. (Canon 739.)

A deacon is the extraordinary minister of solemn baptism, but he is not allowed to make use of this power without the permission either of the Ordinary or the pastor. They may give permission for a good reason; in case of necessity this permission may lawfully be presumed. (Canon 741.)

## 2. THE SUBJECT OF BAPTISM.

Every human being born into this life, who has not yet been baptized, is a subject for this Sacrament. When there is question of baptism, *parvulus* or *infans* means one who has not yet attained the use of reason; those who are from infancy mentally debilitated to such a degree that they have never had the use of reason, are considered as infants, at any age. (Canon 745.)

Infants of parents who have no religion cannot be baptized unless the Catholic education of the child is assured and the parents or guardians or at least one of them consent. If there is neither father or mother, nor grandfather or grandmother, nor guardians, or if these are living but have lost their right over the child, or cannot in any way exercise it, the child may be baptized. In case of danger of death, when it can be foreseen that the infant will not live until the use of reason, the infant may lawfully be baptized, though the parents are unwilling. (Canon 750.) The same rules are to be followed in reference to the infants of parents when both are Protestants or schismatics or fallen-away Catholics. (Canon 751.)

Adults are not to be baptized except at their own request and after due instruction, and they are to be admonished to repent of their sins. In danger of death, when it is not possible to instruct them more fully in the principal mysteries of faith, it is sufficient in order to baptize them that they in some way show their assent to the faith as proposed to them and seriously promise that they wish to observe the rules of



Christian life. If they cannot even ask for baptism, for instance, because they are unconscious, paralyzed, etc., but have either before or in their present condition shown in some probable way the intention to receive baptism, they may be baptized conditionally. If afterward they get well and there remains doubt about the validity of their baptism, they should be baptized again conditionally. (Canon 752.)

### 3. THE RITES AND CEREMONIES OF BAPTISM.

The bishop can for a good and serious reason allow the ceremonies of the baptism of infants to be used in the baptism of adults. (Canon 755.)

A child is to be baptized according to the Rite of the parents. If one of them belongs to the Latin Rite, the other to an Oriental Rite, the child shall be baptized in the Rite of the father, unless the special law made by the Holy See for a particular Rite or Oriental diocese decide otherwise. If one is a Catholic, the other a non-Catholic, the child is to be baptized in the Rite of the Catholic parent. (Canon 756.)

In solemn baptism the use of baptismal water is obligatory. (Canon 757.) Though baptism may be given validly either by immersion, infusion, or aspersion, the Church favors the infusion and the immersion ceremony, which are in use in most churches; and either the one or the other, or both mixed, should be retained according to the various approved Rituals of the Churches. (Canon 758.)

Private baptism may be given in danger of death. If a priest or deacon baptizes in danger of death, he should use the ceremonies the Ritual prescribes after baptism, if there be time. Outside a case of danger of death the bishop can allow private baptism only in the conditional baptism of adult converts from Protestantism. The ceremonies which have been omitted in private baptism in danger of death should, as soon as possible, be supplied in the church after the recovery of the sick person. (Canon 759.)

### 4. THE SPONSORS.

In solemn baptism the Church, according to a most ancient custom, requires a sponsor to be present; in private baptism also a sponsor should stand, if one can easily be had. If there was

no sponsor for the private baptism, there should be one when the ceremonies are supplied; but he does not contract the spiritual relationship of the Sacrament. (Canon 762.) If baptism is repeated conditionally, the sponsor who stood at the first baptism, should again act, if he can easily be had; otherwise there is no need of a sponsor in conditional baptism. The law does not therefore call for a sponsor in the baptism of converts who are baptized conditionally. (Canon 763.)

There should be but one sponsor, who may be of different sex from the one to be baptized; at most two sponsors, one man and one woman, may be employed. (Canon 764.) The sponsor must be designated either by the one to be baptized or his parents or guardians, and in their default by the minister. Protestants, schismatics, persons excommunicated by sentence in the ecclesiastical court, or who have committed a crime to which the law attaches loss of good name or loss of right to legal action, and finally clerics who have been deposed or degraded, and the father and mother of the one to be baptized, cannot validly stand as sponsors. (Canon 765.)

Persons who are not fourteen years of age should not be admitted as sponsors, unless the minister has a good reason for admitting them. Those who are excommunicated for committing a notorious crime to which excommunication is attached, as also all persons of bad character, are not lawfully admitted. In case of necessity novices and professed religious may with permission of the superior be sponsors; clerics in sacred orders need the explicit permission of their Ordinary to act licitly as sponsors. (Canon 766.)

Spiritual relationship from baptism is contracted with the one baptized only by the minister of baptism and the sponsors. (Canon 768.)

##### 5. TIME AND PLACE OF BAPTISM.

Infants should be baptized as soon as possible; pastors and preachers must frequently admonish the faithful of this serious duty. (Canon 770.) Baptism may be given on any day. (Canons 771, 772.)

The proper place for solemn baptism is the baptistry of the church or public oratory. (Canon 773.) Every parish church must have its baptismal font. The bishop may allow

or also command non-parochial churches to have a baptismal font if the parish church is too far away for part of the congregation. (Canon 774.)

In private houses solemn baptism can be given only in the following case: 1. the children and nephews of the highest ruler of a nation and of those who have the right of succession to the throne; 2. in an extraordinary case the bishop may allow baptism to be given in a private house. (Canon 776.)

#### 6. RECORDING AND PROOF OF BAPTISM.

The pastor must enter in the baptismal register the name of the one baptized, the minister, parents, sponsors, and the date and place of the ceremony. In case of illegitimate children the name of the mother is to be entered, if it is publicly known that the child is hers, or if she in writing and before witnesses should ask that her name be entered. The father's name is to be entered, if he is known as such by some public and authentic document, or if he in writing and before witnesses should ask that his name be entered. In all other cases the child should be entered in the records as of unknown origin. (Canon 777.) If baptism was not administered by the pastor nor in his presence, the minister must as soon as possible send the record to the priest who is the proper pastor by reason of domicile. (Canon 778.)

For the proof of baptism, in cases where no one's rights are prejudiced, it is sufficient to have the statement of one absolutely trustworthy witness, or the sworn statement of the one baptized in adult age. (Canon 779.)

#### II. CONFIRMATION.

The Sacrament of Confirmation must be given by the imposition of hands and the anointing of the forehead with holy chrism and the saying of the words prescribed in the *Pontificale* approved by the Church. (Canon 780.) The chrism must be blessed by the bishop, though the Sacrament is administered by a priest authorized either by law or by papal indult. The anointing must not be made with an instrument but by the hand of the minister properly imposed on the head of the one to be confirmed. (Canon 781.)

## I. THE MINISTER OF CONFIRMATION.

A bishop is the ordinary minister of confirmation. A priest is the extraordinary minister when this power is given to him either by law or by special indult of the Holy See. By law this power is given to cardinals, abbots, and prelates *nullius*, vicars and prefects apostolic, who, with the exception of cardinals, cannot validly use this power outside the limits of their territory and only for the time of their office. Priests of the Latin Rite who have the faculty to confirm can validly use it only for the Catholics of their own Rite, unless the contrary is expressly stated in the indult. Priests of Oriental Rites who have the faculty or indult to give Confirmation together with Baptism to the infants of their Rites, are forbidden to confirm infants of the Latin Rite. (Canon 782.)

In his own diocese the bishop may lawfully confirm also those not of his diocese, unless their Ordinary should have expressly forbidden them to go outside the diocese for Confirmation. Outside his own diocese the bishop needs the permission of the local Ordinary, though he may lawfully presume permission under certain circumstances. If he confirms his own subjects privately without the use of the crozier and mitre, he does not need the permission of the local Ordinary. (Canon 783.)

## 2. THE SUBJECT OF CONFIRMATION.

Baptism must precede Confirmation. In order that one may be lawfully confirmed and receive the grace of the Sacrament it is necessary to be in the state of grace and properly instructed, if he has the use of reason. (Canon 786.) Although this Sacrament is not absolutely necessary for salvation, no one may without sin neglect it when occasion offers to receive it. The pastors shall see to it that the faithful receive it at the proper time. (Canon 787.)

It is the custom of the Church of the Latin Rite not to give Confirmation before about the seventh year of age. It can, however, be given sooner if the child is in danger of death or the minister should think it advisable for good and serious reasons. (Canon 788.)

## 3. TIME AND PLACE OF CONFIRMATION.

This Sacrament may be conferred at any time. Whitsuntide is an especially appropriate season. (Canon 790.)

Although the church is the proper place for the administration of Confirmation, the bishop may for a good reason give it in any becoming place. (Canon 791.) Within his own diocese the bishop may confirm in any church, not excluding those exempt. (Canon 792.)

## 4. SPONSORS.

According to the most ancient custom of the Church a sponsor should be employed in Confirmation. (Canon 793.)

The sponsor should present only one or at most two candidates, unless the bishop judges otherwise for good reasons. There should not be more than one sponsor for each person to be confirmed. (Canon 794.)

To act validly as sponsor it is required; (1) that the sponsor be himself confirmed, have the use of reason, and the intention to accept the office; (2) that he be not a member of a heretical or schismatical sect, excommunicated by sentence in the ecclesiastical court, or for other crimes deprived by law to act as sponsor; (3) the father or mother for their own children, a husband or wife for their partner, are likewise excluded; (4) the sponsor must be designated by the one to be confirmed or his parents, guardians, or, if they refuse to appoint one, the minister of Confirmation or the pastor may designate the sponsor; (5) the sponsor must physically touch the one to be confirmed at the moment of Confirmation. (Canon 795.)

For lawful sponsorship in Confirmation the same conditions are required as for the sponsors in Baptism. The Church, moreover, desires that the sponsor at Baptism should not act as sponsor in Confirmation for the same person, unless the bishop allow it for a good reason. (Canon 796.)

From Confirmation arises a spiritual relationship between the one confirmed and the sponsor, by virtue of which the sponsor is obliged to take at all times an interest in the spiritual welfare and Christian education of the one confirmed. (Canon 797.)

## 5. RECORDING AND PROOF OF CONFIRMATION.

The pastor should enter in the Confirmation records the names of the minister, the person confirmed, the parents and sponsor, date and place of Confirmation. It must also be entered in the baptismal register. Hence, if the persons confirmed were not baptized in the parish where they are confirmed, a copy of the record of Confirmation should be sent to the church where they were baptized. (Canon 798.)

If the proper pastor of the one confirmed was not present at the Confirmation, the minister of the Sacrament shall either himself or through others notify him as soon as possible. (Canon 799.)

For proof of Confirmation, in case nobody's rights are prejudiced, it is sufficient to have one thoroughly trustworthy witness; or the sworn statement of the one confirmed, unless Confirmation was received in infancy. (Canon 800.)

STANISLAUS WOYWOD, O.F.M.

*Paterson, New Jersey.*

# Studies and Conferences.

## AN APOSTLE OF VOCATIONS.

Comparatively very few men become priests. While the chief duty of those few is to offer sacrifice, they have another important obligation, that of perpetuating the sacred priesthood through the fostering of vocations in promising young men. Having planted in a soul the desire of one day becoming an "alter Christus", God leaves the fulfillment of that desire largely in the hands of those who have attained the priestly rank. Some priests have in an exceptional degree the gift of discerning vocations. Among such was the late Very Reverend Charles Hyacinth McKenna, O.P.

In the *Life of Father McKenna* we read: "It would be difficult to say how many young men were enabled by our apostle of vocations to attain to the priesthood during the forty and more years that he devoted to this particular work. On one occasion the writer made bold to ask him the number, and the answer was: 'Perhaps the least said on that subject the better; but there must have been two hundred or more'."<sup>1</sup> Every priest reading these lines will say: "Two hundred is an exceptionally large number." Many will ask: "How did he do it? Why is it that I have discovered and helped so few? Why is it that from this old parish with its good Catholic school only two or three have become priests?" Vocations are needed now more than ever. The demand for priests to work in the vineyard of the Lord at home and in foreign lands is great and is constantly increasing. What did Father McKenna do to make this, his special apostolate, so very successful?

By his noble, ascetic appearance, by his dignified yet natural conduct everywhere, but especially in the sanctuary and sacristy, and by his powerful, touching sermons, Father McKenna awakened many a slumbering vocation in the souls of boys and young men. The bright, good boys who have vocations, are generally altar boys. They see the priest not only in the sacred vestments standing at the altar or ascending the pulpit, but meet him more closely in the sacristy. Here Father

<sup>1</sup> O'Daniel, *The Life of Father McKenna, O. P.*, p. 271. New York, 1917.

McKenna said little, never a joking or trivial word, never an impatient or angry word. He greeted the boys in a friendly, fatherly way; but his mind remained serious, seemingly lost in the great mysteries he was about to perform or had just performed. He prayed much and the boys who saw him at prayer, learned from him how to pray. Seeing him making his preparation for Mass or thanksgiving after Mass, they would stand quietly in their places, observing him closely; would look up to him with admiration, and feel deep down in their hearts: "*Ecce sacerdos magnus!* It is something great to be a priest! I wish I could be a priest!" "*Sicut palma florebit in domo Domini.*" Father McKenna was like a palm, the greatest ornament in the holy places. He attracted the eyes of all, edified all, especially the boys, and lifted their hearts to God. "*Multiplicabitur sicut cedrus Libani,*" because he was like a palm in the Lord's house.

Having a heart burning with zeal for the good of the Church, and loving boys ardently and seeking their perfection, Father McKenna was always seeking vocations. He began to speak to boys about their vocation. When his watchful, penetrating eye had discovered some signs of special graces in the soul of a boy or young man, he did not hesitate to call him aside to ask him: "What do you intend to do when you get big? Did you ever think of becoming a priest?" Boys are very timid in things religious. They fear to open their hearts and communicate their sacred secrets to a priest. Girls are different. They will speak without hesitation to parent, teacher, or confessor about going to a convent. Father Noldin, S.J., the well-known author and university professor, frequently called the attention of theologians to this difference between boys and girls. He declares that the latter will come to you for the settlement of this their most important question between baptism and death; but you must go to the boys and ask them; you must hire them to work in the vineyard of the Lord.

Christ Himself gives the example. When the youthful disciples, John and Andrew, heard the Baptist say: "Behold the Lamb of God!" they went to Jesus and followed Him in silence. They were too timid to say a word, however, until Jesus, knowing their hearts, began to speak to them, saying: "What seek ye?" "Rabbi, where dwellest Thou?" "Come



and see." They came and saw where the Master abode and stayed with Him. In order to have vocations for the sacred priesthood multiplied "*sicut cedrus Libani*", prudent confessors must imitate the Divine Master, turn to the heavenly-favored boys, and ask them what their hearts are seeking in silence. When Father McKenna had found a new spiritual son who was seeking the abode of God in order to dwell with His Christ and become His disciple, his joy was great, and his efforts to remove all obstacles assiduous and most generous. Poverty is very often the first and greatest difficulty. The rich young man who may feel the call, is often tempted to turn away in silence through love of his riches. The youth of the middle or poorer class is not thus tempted and is usually better disposed to follow the Master. He fears to seek help from his hard-working parents. He knows not what to do and, therefore, frequently does nothing. Such a one the priest must direct and encourage. Christ did not say: "Young man, you must have a certain amount of money to follow Me." He said: "Young man, you must give away all and keep nothing, to follow Me."

The good friar acted as a heavenly mediator between poor boys blessed with a special calling, and rich people blessed with the goods of this world. He did not hesitate to seek pecuniary assistance from the well-to-do for his spiritual sons; so that they might obtain the required preparatory education. Pastors and confessors may well imitate Father McKenna's example. There are always generous people to whom this peculiar charity appeals. They may not contribute much toward the erection of a church, or a school, but for the building-up of a living church of Christ they will give cheerfully if only asked to do so.

In the past few years it has become easier for spiritual directors to help poor boys toward the priesthood because in many dioceses preparatory seminaries have been established where poor students are educated at a small cost. Also many of the religious orders and congregations now make special provision for the free classical education of their candidates. The Foreign Missionary Societies of Techny and Maryknoll, the Church Extension Society, the Josephinum Seminary at Columbus, accept and provide for students who give themselves and have

nothing more to offer. Poor boys are frequently ignorant even of the existence of such institutions. The priest must direct them and give them such information.

In guiding his spiritual sons, Father McKenna showed a noble, Catholic broadmindedness. He was a loyal member of the Order of Saint Dominic. He admired its constitution and history, venerated its saints and loved its special work. He constantly and ardently worked and prayed for its spiritual and temporal progress. But his love for the Order did not make him narrow. He remained, first and above all, a whole-souled Catholic. The apostolic friar fully realized that the religious order is only a tree planted by the Holy Ghost in the fertile field of the Church, receiving its life and strength from the Church, destined to bear fruit for the Church. With keen interest he followed her work and progress throughout the whole world. Consequently, recruiting her priesthood was an especial object of his zeal.

The Holy Spirit, who descended upon Christ in the form of a pure, gentle dove and led him away from the multitude into the lonely desert, there to fast, pray, and be tempted before beginning the great work of Redemption, dwells in the souls of boys called by Christ and enlightens their minds, inflames their hearts, draws them gently, mysteriously, to fill a clearly defined place in the priesthood. It is the priest's duty in this regard to coöperate with the Holy Ghost. He must direct that soul according to the light and attraction the boy has received from the Holy Spirit. This is one of the most difficult labors of the Catholic priesthood. Father McKenna realized well that he was only an instrument of God. He prayed much to know God's will and to accomplish God's will. He was quite as ready to help the boy to become a diocesan priest as a religious priest; caring little what order or diocese the boy entered, provided God's will, the salvation of the boy's soul, and the good of the Church were accomplished. This noble disinterestedness pleased the boys and brought God's blessing upon the zealous friar's efforts. In this respect many directors of souls make serious mistakes. They do not consult the will of God, nor the inclination of the soul, but insist that the subject go to their favorite diocese or convent. They go counter to the spirit of the Church, which encourages young

men to decide their own field of labor in the priesthood. By acting thus they disappoint and discourage the boy and do much harm.

When Father McKenna had succeeded in placing a young aspirant to the priesthood in college, seminary, convent, or monastery, where according to his judgment God willed the young man to be, he did not abandon him, but continued to take a fatherly interest in his protégé, frequently writing him letters of admonition and encouragement. And whenever a mission or retreat brought the venerable priest near one of his boys, the latter was always invited to meet him and lay bare his soul's secrets. When taking a much needed rest, it was his delight to have a few of his boys with him. He enjoyed their company, listened with interest to their stories, and took part in their games. Father McKenna could be young with the youngest, yet he never forgot that he was a priest of God, and their spiritual father.

Young men studying for the priesthood need direction. The boy who remains at home and takes up a worldly career is directed more or less by his parents. But to the boy who says: "I am going to be a priest," parents often reply: "We do not know that way to heaven; you must go alone. You must find your guide on the long, dangerous road." While in the institution during the scholastic year, the student usually finds some director; yet when he returns home for a vacation, he often stands alone, most sadly abandoned by all. He is told and he feels that he cannot take part in the amusements of his fellows. If he calls on the pastor, he is received in a cold, formal way, and as a result never returns. Here is a splendid opportunity for priests. That privileged young man of their flock, who desires to press toward the mark of his supernal vocation, they can befriend by making him feel at home in the rectory, by rousing his interest in church activities, and encouraging him to attend Mass and receive Holy Communion daily.

Failure did not discourage Father McKenna. He failed often. Not all his boys persevered in their ecclesiastical studies; nor did all those who became priests through his incentive, prove grateful for the assistance rendered. This the saintly friar felt keenly. Religiously he kept his eyes on those

who persevered and found happiness in their success. This joy in turn quickened his zeal so that he was enabled to consecrate himself to this special, most difficult, and most exalted apostolate, even to his declining days.

Failures discourage too many confessors. They cannot forget the boy who discontinues his studies, nor the girl who returns from the convent. Their ardor is thus dampened, and instead of encouraging vocations, they unconsciously discourage them. Sad mistake! What neglect of duty! Let every priest imitate Father McKenna's prudent zeal, broadmindedness, and never-failing watchfulness in dealing with vocations. Let him banish from his mind forever those who, lacking perseverance, have failed to respond to God's call. Rather should his gaze rest on that vast army of faithful priests and religious living the life of Christ and doing the work of God, "*et multiplicabitur sicut cedrus Libani*".

CLEMENT M. THUENTE, O.P.

*Chicago, Illinois.*

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#### TO YOUNG PRIESTS!

We have often heard it said that the young man is the hope of the Church. I would amend. It is the young priest who is the hope of the Church and also her fear. He is her hope because, literally and without metaphor, he holds her destiny in his anointed hands. He is her fear because he is, after all, a young man. It is literally true that the young priest holds the Church in his hands. One may say: "It is the hierarchy. They rule." But that is only partially true. The hierarchy rule now—they control the present. Among the young priests are the rulers of the Church's future. As to the present, who can change it? Those who rule the present of the Church—the hierarchy—have themselves, as young priests of the past, made themselves as the Church finds them now. The young priests of to-day, who are to be pastors, bishops, cardinals of the future, are to-day deciding the future of the Church, according as they are shaping themselves to rule her future.

What a thing it is to be a young priest! What a hope, what a fear, what an opportunity! A yearning exultation

should rise in the heart of every man who is anointed shepherd over the people of God! The flock of Christ is put in your power. It is yours, like the shepherd's, to kill or spare; but you are put to spare. It is yours to condemn or save; but you are anointed to save. As Christ puts Himself wonderfully and beautifully in your hands, giving you power to hold Him, care for Him, minister to Him, so He—with what moving trust in you—puts His mystical body, the Church, between your hands.

O Jesus! filled with terror at the greatness of this thought, I seek for words to express the piteous responsibility that rests on these young men, and I find none that can express it. They are only men—not angels. They are weak, and they love ease and pleasure by their nature. They are, because of the old Adam, open to be plagued by the world, the flesh, and the devil, who will not overcome, but will vex them and distract them. And souls, souls, souls for which Thou didst die in unspeakable, yearning agony, are in their hands!

See how Christ has put His people in your power, young priests, and have pity on them, pity on Christ, pity on yourself. To no man are other men so bound, by such ineluctable, awful, ultimate bonds, as to their priests. If they have sinned, it is to you alone and to no other, men or angels, that they are to tell the reluctant, shamefaced, pitiful tale. They are driven by the very fires of hell to seek your help. Only by your word their leprosy can be cleansed. You only are the physician of their souls. Be patient, for God's sake, and the sake of sinners. Become learned, be holy, be prudent, be a skilful healer of souls! Their cure is entrusted to you. Is it not a great thing to be able to heal souls and to save sinners? For this Christ, the all-pitiful, to whom every sin was a wound or a death, walked weary over the white roads of Israel, prayed all night on the mountains, bore (He the most sensitive, the most refined), that the unclean crowds should jostle Him, looked at their dripping wounds, touched them with His cool fingers, dealt intimately with publicans and sinners, who pressed all day long, about Him whose sacramental body we now keep in gold vessels and whom the angels adore in startled reverence. Reluctantly, and yielding to the will of His Father, Christ has left the earth, and He has entrusted all poor sin-

ners to your care. He has relinquished to you that most royal and Christ-like work of sitting in His mercy seat, to give the judgments that save. Fall at the feet of Jesus and Mary, young priests, and pray that you may ever bring a pure and enlightened heart into the confessional, that you may be as patient as Christ, as compassionate, as eager to heal and save, as tender and comprehending as He. Remember that Christ, with great confidence in you, has put men in your power, binding them to you with inevitable chains. It is not of their choice that they come to you. It is not at your own choice that you may hear or refuse them. In repelling, wounding, injuring, scandalizing them, you ruin yourself—worse, you ruin Christ, in them and in you.

Unquestionably it is hard to be patient. The confessional is a severe service, a continual trial. They answer badly; they fail to understand. The cramped attitude is fatiguing; listening wears the patience. It is so easy to fling out a cross, impatient word. But pause first and consider. This man or this woman is finding it much harder than you. To you, this is only a voice whispering in the darkness. But the voice is of a human creature. It comes from a heart which has sinned and now repents of the sin, else why should this man come to you? It is a bitter thing to have sinned, and to have to own to another our secret deeds is like gall and wormwood. This heart is filled with confusion; it is tender and lies exposed before you. What a dreadful thing to strike that quivering and defenceless heart an impatient blow, by harsh words and imprudent scoldings. The people call you "Father". Deal with them as a most compassionate father.

We sometimes tell children that when their parents are dead, they will bitterly regret any pain they have caused them. That is true; but a greater pain should come to the heart of the priest who has hurt a soul in the confessional. Every confidence is put in him, by Christ, and by the sinner, and he has abused that most sacred confidence to wound, and perhaps to kill!

Consider, young priest, what a responsibility is given to you in the preaching of the word of God. The people are enforced to hear you. They cannot come and go as they will: the Church binds them by a most strict law to come every

Sunday to Mass, and she binds you by a deep obligation of fidelity and honor to preach God's word to them. Preaching is a great and anxious duty of the priest. It is God's word, not yours, nor any man's, that you are to speak to them. For this you are given years of sometimes tedious preparation, so that your preaching will be patterned on the truth of Christ, and so that you may give solid instruction. You are to preach, not to obtain a great name, nor to attract immense audiences, nor to be spoken of as an eloquent man, nor to make many adulators, admirers and friends. For none of these things were you made a priest, but to preach Christ crucified, to bring all things beneath the headship of Christ, to make plain the word of God to the people. For this you must study—not how to astound, flatter the ears, please the fancy, charm with graceful gestures; your study should be to find what the people need, and to give them what they need in a way they will best understand. Your preaching is not an end in itself, it is a means to an end, and the end is to form the mystical body of Christ. Therefore you should study as best you can, do your utmost to interest and please, but always keep in mind that the success or failure of your preaching is measured by the instruction and edification which it gives the people. You will preach well if you teach well, persuade well, move, and edify well. It is a grievous breach of trust and honor for a priest to neglect this preparation for preaching, to trust to the inspiration of the moment to carry him through.

How helpless the people are. You are imposed upon them. To you they must listen under pain of sin. For better or worse they have no escape. You have them in your power. Have you yourself never suffered from a long, prosy, formless discourse, getting nowhere, without direction, plan, or content—a weary waste of platitudinous words! It is a torture to be compelled to listen to such a sermon. Do you wish to make preaching odious? If not, prepare! It needs a day's thought sometimes to make a half hour's good preaching. You cannot plan a successful sermon on your way up the pulpit stairs. Think how you have fretted when some atrociously unprepared preacher has held you squirming in the pew while he made ready to prepare to begin his peroration. The people are patient and long suffering. They have no recourse from

your preaching, so they bear it without complaint. But you—have pity on their helplessness, and prepare!

EDWARD F. GARESCHÉ, S.J.

*St. Louis, Missouri.*

#### THE RESTORATION OF THE PATRIARCHATE OF RUSSIA.

Among the innumerable problems engendered by the Russian Revolution is one of considerable interest to the student of Historic Christianity. The National Church of Russia has long occupied a position unique in Christendom, presenting, even to the most superficial view, a perfect example of applied Erastianism. The Tsar was its Pope in very deed: in him it lived, and moved, and had its being. But now that the Tsardom has for ever ceased to exist, the position of the Russian Church has, *ipso facto*, undergone a radical change. It would, indeed, be truer to say that it has, at present, no position whatever. For the Photian barque has slipped her moorings, and is being tossed about by the winds and waves of the great political storm. How far she will succeed in weathering that storm, and where and when she will find eventual harborage, are matters which cannot, as yet, be determined. The present paper, however, is an attempt to suggest the broad lines along which the Russian Church may be expected to reorganize herself—if, that is, in doing so, she keeps within the well-defined bounds of correct ecclesiastical and legal procedure, and is wise enough to be guided by her own historical traditions.

It must be remembered that the present organization of the Russian Church dates from the time of Peter the Great. That monarch, being irritated by the refusal of the clergy to submit to his innovations, suppressed, in 1721, the dignity of the Patriarchate of Russia, and placed the government of the Church in the hands of the Holy Synod—a council nominated by himself and presided over by a Procurator General possessing an inherent right of veto. By this flagrant violation of every principle of Canon Law, Peter constituted himself the Spiritual Head of the National Church. To a deputation of ecclesiastics which waited upon him praying for the restoration of the Patriarchate, the resourceful Emperor calmly and significantly made answer: "Your Patriarch for the future is myself!"



This arrangement, despite its manifestly illegal and unjust character, was obediently accepted by the Russian Church. It might be maintained that such acceptance was, after all, but a practical application of the celebrated maxim of Photius: "The church must adapt herself to political changes, *and transform herself so as to conform to such changes.*" Be this as it may, the imposition and acceptance of the new-fangled Holy Synod constituted an overt violation of the Orthodox Canon Law<sup>1</sup> and cut the cords which bound the Russian Church to the other Churches of the East. The Holy Synod, then—although it involved the usurpation, by a layman, of the government of the Church—was tacitly accepted by the Russian Bishops. Indeed, two high dignitaries—Jeremias, Patriarch of Constantinople, and Athanasius, Patriarch of Alexandria—went so far as to approve it in set and formal terms. Jeremias, in particular, hailed the Holy Synod as "his Brother in Christ" and declared that it possessed "the same rights" as the "Four Most Holy and Apostolic Patriarchs." But it should be remembered that this Patriarchal approbation and Episcopal acceptance can in nowise be held to have legalized the Holy Synod; nor can the practice of two centuries be held to have done so. For the well-known axiom of the Justinian Code: "*quod ab initio vitiosum est, non potest tractu temporis convalescere,*"<sup>2</sup> holds good in matters ecclesiastical. Wherefore the Russian Holy Synod—despite its recognition by the Patriarchs of Constantinople and Alexandria—has remained, down to our own times, an assembly constituted in direct defiance of Canon Law.

Furthermore and moreover, waiving for a moment the question of its vitiated origin, the Council created by Peter the Great

<sup>1</sup> The principles underlying Orthodox Canon Law are well expressed in Article ii of the Constitution of the Kingdom of Greece: "The Orthodox Greek Church, recognizing as her Head our Saviour Jesus Christ, remains, in doctrine, indissolubly united with the Great Church of Constantinople and, by the same token, with every other Church of Christ confessing the same doctrine: she guards inviolate, as do these Churches, the Holy Apostolic Canons, the Canons fixed as principles by the Œcumenical Councils and the Holy Traditions." The constitution of the Holy Synod runs counter, at every point, to the principles propounded by the Œcumenical Councils.

<sup>2</sup> *Lex Dig. de Regulis Juris*, L, 17.—The action of the two Patriarchs may adequately be explained by the fact that they were suffering all the horrors of Turkish domination, and that they were in dire need of money. They can hardly be regarded as free agents in the matter.

is but the formless shadow of a true Synod. For the normal operation of the constitutional system whereby the Eastern Churches are regulated, presupposes the existence of a Spiritual Head whom the Synod is called upon to assist in the government of the community. This Head (*who must be a Patriarch or Metropolitan*) must convoke, and preside over, the Synod which, apart from him, is incomplete and incompetent to promulgate any binding decision whatsoever.<sup>3</sup>

Again, the Sixth Canon of the Second Council of Nicea (*Canon 6 Nicæen. II*) established in set and formal terms that the Metropolitan who disobeys the ecclesiastical decisions formulated by the Nineteenth Canon of the Council of Antioch shall be punishable by canonical penalties, unless, indeed, he be able successfully to plead constraint, violence, or other valid cause for his disobedience. It follows, then, that the Russian Holy Synod needs must be presided over by a Spiritual Head chosen in accordance with Church Law, if it is not to remain an anomaly in the organization of the Eastern Church.

The permanent National Synods of Greece, Serbia, Montenegro, and Roumania, together with the ecclesiastical province of Bulgaria, are all developed after the model of the Patriarchal Synods of Constantinople, Alexandria, and Jerusalem, and their constitution conforms in all respects to that of the Great Church of the East. Each of these Councils possesses an elective President in the person of a Metropolitan and is free of all political interference. The sovereign of the country merely occupies the position of "Protector" of the National Church.

From this it will be seen that the Churches of the East enjoy a liberty of action fully safeguarded by adequate constitutional guarantees—a liberty which, up to the present, has been lacking to the Russian Church alone. But now that the Revolution has fully restored to that Church her independence, there exists no longer any let or hindrance to a complete renunciation, on her part, of the evil tradition of two centuries, with a view to the free choice of a Spiritual Head. This meas-

<sup>3</sup> This principle may be found clearly set forth in Can. 37 Apost.; Can. 6 Nicæen. II; Can. 2 Const. I; Can. 16-20 Antioch. Other references might also be given; but the above are sufficient for our purpose.

ure would seem to be the more urgent in face of the fact that it will be incumbent upon that Head to group around him the divergent religious elements of the country in view of a truly national reorganization both of Church and State.

And this reorganization of the Church is a matter of immediate importance for the all-sufficient reason that, owing to the removal of the Tsar, dissolution and disintegration are bound to set in. A movement or tendency in that direction would naturally gather considerable impetus from the fact that the Holy Synod, owing its existence to the caprice of a layman and imposed in direct defiance of Canon Law, is constitutionally incapable of governing the National Church.

The question of determining whether, under present conditions, the Synod of Petrograd actually possesses authority to proceed to the election of a Patriarch, and, if so, what steps it must take to accomplish that end, can only be resolved by a careful examination of the most ancient sources of Canon Law.

The National Synod of an independent or autocephalous Church possesses among its principal attributes the right of electing its own Spiritual Head. And this Spiritual Head may bear the title of Patriarch. On this point the Canonical texts are clear. The strict observance of the method of election, as prescribed by the Canons, would perhaps be difficult under the existing conditions in Russia; but the Synod might well have recourse to what is called "the proceedings open to correction"—in other words, it might proceed to a provisional election, to be confirmed or annulled by a Synod convoked at a more convenient season.

There exists yet another means of resolving the question: the election of the Patriarch may be entrusted to a *Sobor* or General Council. It is interesting to recall that, not so long ago, the Holy Synod took a step in the direction of reform. During the upheaval of 1905—6 April of that year, to be exact—it passed a resolution praying the Tsar to reestablish the Russian Patriarchate. But, owing to the influence of the then Procurator-General, the notorious Pobjedonoszeff, the proposal fell to the ground.

The moment has arrived for the Russian Church to regain her liberty and self-respect—and also, we may add, the respect

of Historic Christendom at large. Whether she will profit by the occasion remains to be seen : that she will solve the problem of her future in the simplest and surest way by a corporate return to Catholic Unity, would, perhaps, at this point, be Utopian to expect.

SAMUEL F. DARWIN FOX.

### THE MEANING OF "NOVENSILES".

To the Editor, THE ECCLESIASTICAL REVIEW.

Allow me to make the following remarks anent the recent query and answer concerning the translation of the word *novensiles*, used in art. V of the decree *Quam singulari*. The reply justly, it seems to me, excludes from the use of this word any allusion to the age (9 years) of the First Communicants. Such a fixation of age were against the very purpose of the decree; nor do the etymology and the classical use of *novensiles*, respectively *novensides*, seem to allow such an interpretation. It may be added that the extensive work (3 thick folio volumes) *Caroli DuFrene . . . Glossarium ad Scriptores Mediae et Infimae Latinitatis* (1710), does not know of such use of this word on the part of any medieval writer. Hence the burden of proof lies with the querist's "good authority", to show that "this term was sometimes used by medieval philosophers in the sense of *novennes*". To all grammatical appearance the word is a compound of *nov(us)* and *in-silio*, respectively *in-sideo*. That we have *en* instead of *in* may be due to the archaic form *en(du)* (cf. the kindred Greek *en*) of *in*. In authorities we read: "Cincius (an ancient Roman historian) numina peregrina *novitate ex ipsa appellata* pronunciat." The word is used both with and without, but always connoting, *dii*.

It thus appears that the word *novensiles* etymologically implies in general "such as are new at anything, beginners", but that in classical technical usage it designated either *the foreign gods newly admitted to domestic*—and thereby *new-worship*, or *the newly apotheosized*.

In view of this, could not the decree designate both classically and appropriately *First Communicants* as *novensiles*? I even make bold to assert that this word was chosen with happy

forethought, to designate, with a classical word Christianized, the specific effect upon the recipient of *First Holy Communion*, which for the *first* time unites us with God, or, to recall the daring expression of the mystics, "deifies" us.

ALBERT KLEBER, O.S.B.,  
*St. Meinrad Seminary, Indiana.*

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### ATTENDING SCATTERED MISSIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the concluding paragraph of an interesting and instructive article, entitled "Attending Scattered Missions", in the February number, the author asks the reader "not to be horrified at the final suggestion concerning . . . the towns and country districts with a population all but completely non-Catholic." This final suggestion is *not* to erect a church there. He deems it inadvisable to erect a church for a mission where the total number of families falls notably before forty or fifty. The writer, who attends several such scattered missions, where the total number of families falls very notably below forty, confesses that he is horrified at the suggestion made.

The author of the article suggests that the priest should try in season and out of season to persuade such few scattered families to remove to parts where they and their children will have every opportunity for attending Mass, receiving religious instruction, etc. I admit that, if the proposed plan would work out, if the Catholics concerned would heed the suggestion at once, it would not be necessary to build a church for a scattered few. But I doubt very much whether those concerned would *all* heed the advice given. Some might do so when the opportunity offered itself, after years perhaps. But others would not listen to the suggestion at all; and so, despite constant effort, *some* Catholics will remain in isolated and forsaken places. And what is to be done for the spiritual welfare of such as these? What is to be done even for those who are willing to change their location when the opportunity presents itself, *until that opportunity comes*? Are they to be neglected entirely? Or are they to be told to attend Mass at the nearest church? If the latter, then, as experience shows,

they will in most cases not go to church at all; and in time lose the faith entirely.

Since, in such scattered missions, Catholics are either there to stay, or at least will be there for some time, there seems to be but one choice, and that is to celebrate Mass for them as frequently as possible; and, if the means can be got, to erect a small church for them. If they are attended in this manner, the priest can keep on trying, if he sees fit, to get them to remove to places where they will have better opportunities, spiritually. But as long as they remain, opportunities for Mass and the sacraments must be provided, if their faith is to be saved.

The objection Fr. Kelly offers against building a church in such scattered missions, that "it may be the cause of another family or two passing their days amid all those dangers to their eternal salvation," seems to me not well taken. Why should ten or twelve families be exposed to practically certain loss of Faith, in order to prevent the *possible weakening of Faith* of one or two families? Did not the Good Shepherd leave the ninety-and-nine in the desert to go after only one that was lost? And if not only one or two families are persuaded to settle near one of these mission churches, but a greater number, then it will perhaps in time be possible for the scattered mission to receive more frequent and more effective attention on the part of the priest.

It happens sometimes that small churches are erected in places where after a few years they are entirely useless. Materially, such undertakings are a loss; but spiritually, they can only be considered a gain.

Whether it would be the most prudent course, to depopulate, if it were possible, scattered missions, as far as Catholics are concerned, might be open to discussion. For if "the Kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened" (Matt. 13 : 33), whence will such districts, where Catholics are practically unknown, be leavened?

WILLIAM A. BUESSER.

*Collegeville, Pa.*

### BARLAAM AND JOSAPHAT : TWO BUDDHIST "SAINTS".

*Qu.* How would you answer the charge that papal infallibility is compromised in the canonization of two Buddhist "saints", one of whom may possibly be Buddha himself, as saints of the Catholic Church? Dr. Andrew D. White in his *History of the Warfare of Science and Theology in Christendom* says (Vol. II, p. 382): "The general subject of canonization having been brought up at Rome (about 1590), Pope Sixtus V, by virtue of his infallibility and immunity against error in everything relating to faith and morals, sanctioned a revised list of saints, authorizing and directing it to be accepted by the Church; and among those on whom he thus forever infallibly set the seal of heaven was included '*The Holy Saint Josaphat of India*, whose wonderful acts St. John of Damascus has related.'" I have also heard the authority of the *Encyclopedia Britannica* cited in this connexion.

*Resp.* Catholic historians and hagiologists are unanimously of opinion that the two alleged Indian saints, Barlaam and Josaphat (or Joasaph), are purely legendary. "Les saints n'ont jamais existé. Leur histoire est pure fiction," says Vacant's *Dictionnaire Catholique*. This was known to historians of the seventeenth and eighteenth centuries, as is pointed out by the *Civiltà Cattolica*.<sup>1</sup> The legend seems to have been composed originally in Greek and, for some unknown reason, ascribed to St. John Damascene (eighth century). It was probably translated into Syriac and thence into Arabic (an eleventh century Arabic MS. is said to exist), and later into Coptic and Armenian. In the twelfth century it appeared in Western Christendom in a Latin version. This had a very wide circulation and was the basis of innumerable renderings in prose and verse in almost every European language, including Icelandic, Irish, Bohemian, and Polish. The poetic version in German by Rudolph von Ems was immensely popular in the Middle Ages. The legend appeared in the *Speculum Historiale* of Vincent of Beauvais and the *Legenda Aurea* of Jacopo de Voragine in the thirteenth century.

This account of the spread of the legend in Western Europe explains why there is no mention of the saints in the earlier

<sup>1</sup> Ser. XII, vol. IV, pp. 431 ff.: "Che la leggenda dei santi Barlaam e Giosafatta non presentasse nulla di storico e fosse anzi un lavoro d'invenzione o romanzo fu risaputo fin dal secolo XVI e XVII."

martyrologies, for example, that of Usuard (ninth century); nor does it occur in the *Martyrologium Ecclesiae Romanae* of 1578. Their names were, however, inserted in the Martyrology of 1583, on the strength of the "Acts" ascribed to St. John Damascene, as is evident from the words quoted by Dr. White.

As to papal infallibility, it is nowise involved, much less compromised, in spite of Dr. White's maliciously worded reference to Pope Sixtus V. If this pope or any other had solemnly canonized Barlaam and Josaphat, the question would bear a different aspect. But every theologian knows and any tyro in theology could have informed Dr. White that the official approval of the Martyrology does not imply its freedom from error. The Doctor, as usual, furnishes an imposing array of authorities that, one must infer, he has consulted on the question. Did he consult Pope Benedict XIV *De Beatificatione et Canonisatione Sanctorum*? Apparently not. For, there he could have read: "*Monemus aliud esse canonizationis iudicium aliud appositionem nominis in Martyrologio Romano, atque adeo ab errore qui forte contigerit in Martyrologio Romano non recte inferri in iudicio quoque canonizationis errorem contingere posse.*"<sup>2</sup> This is an explicit warning. Equally explicit is the statement (*ibid.*) that the Holy See never vouched for the inerrancy of the Roman Martyrology, as is proved by its frequent mandates ordering changes and corrections.

We cannot find in the *Brittanica* any evidence of the statement that it supports Dr. White's attack on papal infallibility. The eleventh edition has: "Their names were inserted by Petrus de Natalibus in his *Catalogus Sanctorum* (circa 1380) and Cardinal Baronius included them in the official *Martyrologium* authorized by Sixtus V (1585-1590) under the date of the 27th of November." The *Encyclopedia of Religion and Ethics*, which, surely, cannot be accused of either lack of scholarship or leaning toward the Catholic view, has: "In the Menology of the Greek Church Aug. 26 is the commemoration of St. Josaphat and in the sister Church of Rome, Nov. 27 is dedicated to the joint service of both saints."

In the *Revue des Questions Historiques* (Vol. XXVIII, 1880) is to be found an excellent article on the famous legend,

<sup>2</sup> *De Beat. et Can. Sanctorum*, Vol. IV, Lib. IV. pt. II, Cap. 17, n. 9.



in which the text of the Christian "Acts" and that of the Buddhist legend of Siddharta are placed side by side for the purpose of comparison. The curious fact is also brought out that Josaphat or Joasaaf is identical with Youasaf, which, apparently, is the Arabic name for the Buddha, founder of Buddhism.

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#### OBLIGATION TO SILENCE REGARDING EPISCOPAL SELECTIONS.

*Qu.* It is understood that those from whom information is sought regarding the fitness of candidates for the episcopal dignity are bound to secrecy. It is clear also that those who violate this secret are punished by excommunication. What I should like to know is whether the punishment is *latae sententiae* or *ferendae sententiae*. A decree of the Consistorial Council which you print in the number for July, 1917, page 76, seems to leave the matter in doubt.

*Resp.* The answer of the Consistorial Congregation to which our correspondent refers is as follows: "Excommunicatione a quo nemo nisi ipse Romanus Pontifex, excluso etiam Eminentissimo Cardinali Majori Poenitentiario, absolvere potest; aliisque poenis ferendae sententiae, quae contra violatores secreti S. Officii a iure statutae sunt." The excommunication incurred by those who violate the secrets of the Holy Office is undoubtedly *latae sententiae*, as appears from a *Motu proprio* of Pius X, 3 December, 1903, which describes it as "excommunicatio major latae sententiae, ipso facto et absque alia declaratione incurrenda." That which is incurred in the case of violation of secrets in regard to episcopal elections would, therefore, seem to be *latae sententiae* also, although the other punishments are evidently *ferendae sententiae*. Perhaps we are interpreting the answer of the Consistorial Council too literally, laying too much stress on the exact wording and punctuation. But, unless an explanatory decree should be vouchsafed by the Congregation, we think it wiser to take the stricter interpretation. It is important to note that the new Code of Canon Law makes no mention of this excommunication.

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#### CASE OF RESTITUTION.

*Qu.* A man wanted to buy the stock in a certain store. An inventory was taken, and the prospective buyer did the writing. When the inventory was nearly completed, he thought he had reasons to believe

that some articles were marked too high and would not bring the price marked if put up for sale. He therefore deliberately marked them down to what he thought was a fair price and at this price he bought them, less twenty-five per cent, as had been previously agreed on. The whole stock amounted to thirteen thousand dollars. The amount of his reduction would be about one hundred dollars at most. The man went to confession at a mission, stated his case, and was advised to give one hundred dollars to the church or to some charity. This he did immediately. After some time, however, he came to me and asked me what I thought of the whole case.

*Resp.* The first impression one gets of the case is that the man was evidently *in bona fide*. He agreed to pay for the stock a price less by twenty-five per cent than the marked price, and this price he paid for by far the greater portion of the stock. For a seemingly small portion of the stock he paid a reduced price, apparently judging that the articles would not bring in the market the price at which they were marked. If they were marked above the *pretium summum*, as he evidently thought they were, he was justified in what he did, though it would simplify matters, of course, if he notified the other party to the transaction. Assuming that the marked price was in excess of the *pretium summum*, there was no injustice, and therefore no obligation to restitution. If there was injustice done, that is, if the marked price was a fair price, there was an obligation of restitution in the sum of one hundred dollars.

It is pertinent to ask why the confessor did not oblige the penitent to pay the hundred dollars to the injured party, the owner of the stock or his heirs or assignees. There may, of course, have been reasons which do not appear in the narrative of the case here presented. But the principle should be emphasized that, unless there is a reason, the restitution should be made, not to the church or to charity, but to the party injured.

Returning to the assumption that there was no injustice done, that there was no obligation of restitution, that the confessor, consequently, erred in imposing the obligation, is there any obligation now resting on the confessor to restore the hundred dollars to the penitent, to recover the sum from the charity to which it was paid, or even to pay it out of his own resources? We think not. The case is sufficiently complicated to admit of a different solution. The penitent may have told, in fact

he probably did tell, his tale differently at the time of his confession, and produced in the mind of the confessor the impression that he had acted unjustly.

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#### DISPENSATION FROM BANNS.

*Qu.* May I have your opinion on the following case? Mary, a non-Catholic, is received into the church on the evening preceding her marriage to John, a Catholic, and is married with a Nuptial Mass. Is a dispensation from the banns required in such a case?

*Resp.* A dispensation from the banns would be required in this case, and a sufficient reason for granting the dispensation would be the fact that, while Mary was still a non-Catholic, she could not be "called out", and that after she had become a Catholic there was no time to make the usual "proclamations".

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#### THE USE OF OLEOMARGARINE ON DAYS OF ABSTINENCE.

*Qu.* A question as to the use of oleomargarine as a substitute for butter has arisen. In looking over the General Index, I see it is mentioned in Vol. II of the REVIEW. Would it be asking too much to request a statement of the discussion in Vol. II? As we live in a good dairy region, the question did not concern us till now, when butter is excessively dear. At least two of my neighboring priests are in the same doubt as myself; we would like to know what advice can be given to our people, and others, perhaps, would be grateful for a solution.

*Resp.* Oleomargarine, we are informed, is a mixture of oleo oil with neutral lard, and frequently with the addition of vegetable oil. Oleo oil is extracted from certain animal fats, especially beef suet. On this ingredient, oleo oil, turns the whole question of the use of oleomargarine on days of abstinence. In 1890, when the second volume of the REVIEW was published, the only animal condiments allowed were lard and extracts from lard, and, as oleomargarine was recognized as an extract from beef-fat, it was argued that it could not be used without dispensation. The new Code of Canon Law, however, (Canon 1250) allows condiments "ex adipe animalis" (from animal fat), without distinguishing between beef-fat and lard. And, as this Canon is now in force, we have no hesitation in declaring that oleomargarine may be used on days of abstinence.

**SPONSORS AT CONFIRMATION.**

*Qu.* Please answer this question in the REVIEW. Is it likely that the new regulation regarding sponsors at Confirmation contained in Canon 794, n. 2, of the new Code of Canon Law will supersede the custom whereby one man acts as sponsor for all the boys and one woman for all the girls?

*Resp.* The second paragraph of Canon 794 lays down the rule that each *confirmandus* shall have *one* sponsor. The custom referred to in the query does not violate this rule. The first paragraph says: "Patrinus unum tantum confirmandum aut duos praesentet, nisi aliud justa de causa ministro videatur." This would seem to abolish the custom whereby one man acts as sponsor for all the boys and one woman for all the girls. Evidently, however, it gives the bishop who administers the Sacrament the power to allow the custom, if there be a good reason ("justa de causa"); and it will, no doubt, appear to many that the circumstance which justified the custom in the past will continue to justify it.

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**THE USE OF "JELL-O" ON DAYS OF ABSTINENCE.**

*Qu.* What do you think of the use of Jell-O on days of abstinence? Is it allowed?

*Resp.* It is understood that "Jell-O" is not a fruit jelly: of the use of fruit jellies there is, of course, no question. The gelatine in "Jell-O" is, we are authoritatively informed, "derived from collagen, which is a compound forming the white fibres of connective tissues". It is, therefore, an extract from animal substance. As, however, extracts from all animal fats are expressly permitted by the new Code of Canon Law, we think that a secondary product, such as "Jell-O" is, is also allowed. A sauce or broth made directly or primarily from animal tissues is still forbidden. "Jell-O" may therefore be used on days of abstinence, and is, we think, used by many Catholics.

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**RELIGIOUS AND THE FEDERAL INCOME TAX.**

*Qu.* Are religious who, although they receive compensation for their services, have no personal profit from any kind of income, obliged to pay an income tax under the new Federal Income Tax Law?

*Resp.* We have before us a copy of a letter written by the Commissioner of Internal Revenue to a Congressman who inquired regarding this matter in the interests of a religious community in his district. The letter says, in part: "The sixth subsection of Section II of the Act of September 8, 1916, provides that corporations organized and operated exclusively for religious, charitable, scientific, or educational purposes, no part of the net income of which inures to the benefit of any private stockholder or individual, are exempt from the provisions of the Acts cited (Act of Sept. 8, 1916 and Titles I and II of Act of Oct. 3, 1917). The \_\_\_\_\_ Fathers appear to be a religious community, the income of which consists of alms and gifts in return for services rendered. Such income is all included in the general fund which provides for all the necessities of the individual members. The individual has no personal profit from anything he may receive as alms or as acknowledgment of his services. In case there is any surplus, this surplus is included in the general fund of the corporation, which therewith assists other needy houses or communities connected with the corporation. It has no capital stock and derives no returns or profits from the general fund or any other sources. After careful consideration of the information, submitted by you in this respect, this office is of the opinion that the \_\_\_\_\_ Fathers are exempted from the provisions of the Acts cited above and need not, as a corporation, be required to file a return of annual net income. With reference to your request for information in regard to the individual members of the community, you are advised that, as at present advised, it is held that, if any of the individuals connected with the corporation has an income which is subject to the tax imposed by the Acts referred to above, such individual should file a return of annual net income in accordance with the regulations of this office."

The community is therefore clearly exempted. The individual members, however, judging by the advice given in the last sentence quoted above, would be bound to make a declaration. We understand that, further representations having been made to the Commissioner, the decision which he gave in the letter cited here may be revised.

# Ecclesiastical Library Table

## RECENT BIBLE STUDY.

### New Testament Commentary.

I. Eaton, St. Luke. The London *Catholic Truth Society* is slowly meeting the need of popular, simple manuals of the English New Testament text commonly used by our Catholic laity—that is, of Challoner's revision of the Rheims translation of the Vulgate. We welcome *Saint Luke*, by Father Robert Eaton, of the Birmingham Oratory.<sup>1</sup> They that understand Latin have ample material for study in the *Cursus Scripturæ Sacræ* of Cornely, Hummelauer, Knabenbauer, etc.,<sup>2</sup> which lacks only a few volumes of completion. The layman, and many a busy priest, will find such commentaries as Father Eaton's to meet their needs.

The notes are crisp, to the point, illuminating, free from cumbrous erudition, orderly and attractive. Words upon which comment is made, stand out clear-cut in bold clarendon. The editor's interpretation is set down briefly, without a bewildering array of variant meanings and opinions. Exegetical differences and arguments are studiously avoided—in fact, too much so. For instance, why offhandedly exclude Matthew and Mark from the "many" <sup>3</sup> whom Luke refers to as having preceded him in gospel-narratives?

A serious defect, and one that is noticeable in other commentaries that are now on the market, is the neglect of Patristic interpretations. The Constitution of Leo XIII, *Officiorum ac Munerum*, expressly prohibits the publication of a vernacular translation of Holy Writ without "annotations drawn from the Holy Fathers of the Church and from learned Catholic writers".<sup>4</sup> The new *Codex Juris Canonici*, canon 1391, incorporates the law of Leo XIII; and prohibits the printing of such vernacular translations unless "cum adnotationibus præcipue excerptis ex sanctis Ecclesiæ Patribus atque ex doctis catho-

<sup>1</sup> *The Gospel according to Saint Luke, with introduction, text and notes.* By Robert Eaton. London: Catholic Truth Society, 1916.

<sup>2</sup> Published by Lethielleux, Paris.

<sup>3</sup> Luke 1:1.

<sup>4</sup> 25 January, 1897.

licisque scriptoribus". In the light of this legislation, it is exceedingly distressing to find no Patristic annotations in the footnotes of Father Eaton's *St. Luke*.

Had recourse been had to the Fathers of the Church, the editor would not have omitted the common Patristic reference of "our daily bread"<sup>5</sup> to the Eucharist. This meaning should never be overlooked in a Catholic commentary on the *Our Father*. It has the sanction of the decree of the *Congregation of the Council* on frequent Communion.<sup>6</sup>

When Father Eaton goes in for linguistic erudition—which he rarely does—the result is generally not happy. To see a play upon the Hebrew words *'ābānīm*, "stones" and *bānīm*, "children", in the sentence, "God is able of these *stones* to raise up *children* to Abraham",<sup>7</sup> is to imply that the Baptist preached in Hebrew. Whereas, unless Father Eaton wishes his readers to swallow the phantastic theory of Naville,<sup>8</sup> he should give the traditional opinion that Aramaic was the language of the people of Palestine at the time of our Lord Papyrus finds have led to the conclusion that our Saviour also used Hellenistic, especially in His journey through Phenicia. The Baptist is likely to have spoken only the language of the Jewish people. Hence, if there was, in his invective, a play upon the words *stones* and *children*, we must seek it in the Aramaic *'ābānīn* and *benīn*, and not in the Hebrew equivalents therefor.

**II. Westminster Version.** Our current English New Testament is substantially the third edition of Bishop Challoner's revision, A. D. 1752, of the Rheims English translation, A. D. 1582, of the Latin Vulgate. And the Vulgate is St. Jerome's revision, A. D. 384-385, of the second-century Old Latin version of the original New Testament. Hence, one who uses only a Catholic Bible in English, may at times be rather far removed from the literary flavor of the sacred writer. To come back

<sup>5</sup> Luke 11:3.

<sup>6</sup> 16 Dec., 1905; approved by Pius X, 17 Dec.; issued as an universal law of the Church, 20 Dec., 1905.

<sup>7</sup> Luke 3:8.

<sup>8</sup> Cf. "Old Testament Text", *ECCLESIASTICAL REVIEW*, February, 1918, pp. 212 ff.; and "Studies in Textual Criticism", *ECCLESIASTICAL REVIEW*, March, 1918, pp. 329 ff.

to the style and precise shade of meaning of the original New Testament, he will find the *Westminster Version* an invaluable aid. For this version is direct from the Hellenistic. Every priest and educated Catholic should procure the various fascicles of this monumental work. Our teachers, who are obliged to read the Bible in the public school, can no more make the complaint that the Catholic Bible is too obscure for school use. They will find the *Westminster Version* clear, crisp, and readable.

Thus far have been issued: *St. Mark*, by the Rev. J. Dean, Professor of Scripture, St. Joseph's College, Upholland; *I and II Thessalonians*, *I Corinthians*, and *Romans*, by the Rev. Cuthbert Lattey, S.J., Professor of Scripture, St. Beuno's College, North Wales; *II Corinthians*, by the Rev. Hugh Pope, O.P., Prior of Woodchester; *Galatians*, by the Rev. Alex. Keogh, S.J., Professor of Ecclesiastical History, St. Beuno's; *Ephesians and Colossians*, by the Rev. Joseph Rickaby, S.J.; *Philippians* and *Philemon*, by the Rev. A. Goodier, S.J.; and the *Apocalypse*, by the Rev. Francis E. Gigot, St. Joseph's Seminary, Dunwoodie, N. Y.<sup>9</sup>

We deprecate the absence of Patristic citations from some of these fascicles. The excellent translation of *Apocalypse* by Fr. Gigot has only one footnote about the Fathers in general; and not a single annotation that refers to a Father by name, or quotes his words.

III. *Vosté, Thessalonians*. There was great need of just such a commentary on Thessalonians, as has been written by Fr. Vosté, O.P.<sup>10</sup>

Fr. Knabenbauer, S.J.,<sup>11</sup> though not so diffuse as is his wont, fails to attract any one but a plodder. His irking page on page, laden with all too harrying linguistic and Patristic lore, is a veritable mine of erudition. If one digs, the precious metal is found. But to go to Fr. Knabenbauer in a hurry nettles and frets one. He has no pithy footnotes that typo-

<sup>9</sup> All published by Longmans, Green, and Co., New York.

<sup>10</sup> *Commentarius in Epistolas ad Thessalonicenses*. By James M. Vosté, O. P., Professor of New Testament Exegesis, in the Collegio Angelico, Rome. Paris: J. Gabalda, 1917.

<sup>11</sup> *Commentarius in S. Pauli Epistolas*, vol. 5, "Epistolæ ad Thessalonicenses, ad Timotheum, ad Titum et ad Philemonem", opus postumum. By Joseph Knabenbauer, S.J. Paris: Lethielleux, 1913.



graphically strike the eye. One's temper is ruffled, while one tries quickly to find the learned commentator's interpretation.

Fr. Lattey, S.J.,<sup>12</sup> gives an excellent translation of St. Paul's original; but his notes, according to the plan adopted for the *Westminster Version*, are exceedingly brief and few.

C. Toussaint, Professor of the Grand Seminaire at La Rochelle,<sup>13</sup> is rather free in his French translation, spins out his exegesis to great length, and in the end fails to give scientific treatment of the real difficulties that harass the interpreter of St. Paul.

A. Lemonnyer, O.P.,<sup>14</sup> has a French translation that is fairly close, notes that are rather popular; but is unduly affected in favor of the Protestant commentators.

These Protestant interpreters of Thessalonians we merely mention. They are all unsafe, unless one be so equipped with theological and Hellenistic science as readily to detect bias and error. Frame<sup>15</sup> is most critical, and serves one who desires to be *au courant* of what the critics have recently said. Findlay<sup>16</sup> has neither the erudition nor the subservience to critical views that characterizes Frame. Milligan<sup>17</sup> is very illuminating, so long as one bear it in mind that our Catholic ideas of revelation and inspiration are alien even to this conservative Protestant; to him St. Paul's knowledge of the historic Jesus is "conditioned by his *sense of union* with the Risen Christ, and interpreted in the light of his own *growing Christian experience*".<sup>18</sup> Moffatt<sup>19</sup> is fairly conservative, very

<sup>12</sup> *The Epistles to the Thessalonians*, "Westminster Version", vol. iii, part 1. New York: Longmans, Green, and Co., 1913.

<sup>13</sup> *Épîtres de Saint Paul*, vol. i, "Lettres aux Thessaloniens, aux Galates, aux Corinthiens". Paris: Beauchesne & Cie., 1910.

<sup>14</sup> *Épîtres de Saint Paul, traduction et commentaire*, vol. i, "Lettres aux Thessaloniens, aux Galates, aux Corinthiens, aux Romains". Paris: Bloud & Cie., 1908.

<sup>15</sup> *A Critical and Exegetical Commentary on the Epistles of Saint Paul to the Thessalonians*. By James Everett Frame, Professor of Biblical Theology, Union Theological Seminary, New York, in "International Critical Commentary". New York: Scribner's, 1912.

<sup>16</sup> *The Epistles to the Thessalonians*, in "Cambridge Bible for Schools and Colleges". By Rev. George G. Findlay, Professor of Biblical Languages in the Wesleyan College, Headingly. Cambridge: University Press, 1904.

<sup>17</sup> *St. Paul's Epistles to the Thessalonians*. The Greek text with introduction and notes. By George Milligan. London: Macmillan & Co., 1908.

<sup>18</sup> Op. cit., p. lxii. Italics ours.

<sup>19</sup> *Expositor's Greek Testament*, vol. iv. London: Hodder and Stoughton, 1910.

good in the comparative use of Hellenistic papyri finds, although wasteful of space given to parallel thoughts from profane literature. Such extraneous matter would be fitting to Denney's *Thessalonians*; <sup>20</sup> it looks like unscientific padding in the *Expositor's Greek Testament*.

Fr. Vosté is safer, saner, and more scientific than these Protestants. He has given us a commentary on *Thessalonians* that should be in every priest's library. The introduction is comprehensive, yet not too diffusive. It shows an acquaintance with the latest Catholic and Protestant literature on the subject.

The Greek text, printed on the left page, is that of Nestle—now quite generally received—except in England, where Westcott-Hort holds sway. Variant readings from the text of von Soden <sup>21</sup> and from Ms. sources, are found in the notes, when they affect the interpretation.

The Latin text, printed on the right page, is that of Father Michael Hetzenauer, O.M.C.<sup>22</sup> Footnotes indicate important variants of Wordsworth-White.<sup>23</sup> In the choice of Vulgate variants, the commentator wisely follows the authority of St Jerome, or the reading of the ancient version called *Abrosiaster*, or the lead of the learned Estius.<sup>24</sup>

The footnotes of Fr. Vosté are admirable in order, typography, and matter. Ample reference is made to the Fathers, Catholic and Protestant commentators. Textual interpretation, according to the reading of the original Hellenistic and the ancient versions, is not neglected.

An excursus on the *Parousia* gives a careful historical study of the interpretation of the teaching of Thessalonians in regard to the Second Coming of our Lord; and defends the recent

<sup>20</sup> *Expositor's Bible*, 1892.

<sup>21</sup> *Griechisches Neues Testament*. Text mit kurzem Apparat. Hermann Freiherr von Soden. Göttingen: Vandenhoeck & Ruprecht, 1913.

<sup>22</sup> *Biblia Sacra Vulgatæ Editionis Sixti V Pont. Max. jussu recognita et Clementis VIII auctoritate edita*, ex tribus editionibus Clementinis critice descripsit, dispositionibus logicis et notis exegeticis illustravit, appendice lectionum Hebraicarum et Græcarum auxit P. Michael Hetzenauer, O. M. C., Professor Exegesis in Universitate Pontificii Seminarii Romani. Regensburg: Pustet, 1914.

<sup>23</sup> *Novum Testamentum Latine*, secundum editionem Sancti Hieronymi ad codicum manuscriptorum fidem recensuerunt Ioannes Wordsworth et Henricus Iulianus White. Ed. minor, curante H. I. White. Oxford: Clarendon Press, 1911.

<sup>24</sup> Gulielmi Estii in omnes D. Pauli Epistolas item in Catholicas Commentarii, ed. 2, Holzammer, vol. ii. Mainz: Kirchheim, 1859, pp. 548 ff.

decision in this matter by the Biblical Commission.<sup>25</sup> Herein is made due reference to the discussion, carried on by Fr. Lattey<sup>26</sup> and the present writer, in the ECCLESIASTICAL REVIEW.<sup>27</sup> The defence of the traditional interpretation from Patristic authority is done very well by Fr. Vosté. He is not so good in facing the text and context; and in arguing from the Hellenistic construction to the meaning given by the Fathers.

**IV. Parousia Studies.** The treatment of the Parousia by Fr. Vosté brings to mind the excellent contributions on this subject by Cardinal Billot, S.J., Dr. Shanahan, and W. H. McClellan, S.J.

Cardinal Billot reminds one of the great Franzelin. He is eminently safe in theology, and never fails to follow the analogy of "the faith once and for all given to the saints".<sup>28</sup> His study of the Parousia, in the current numbers of *Études*, began with the Old Testament prophecies, and has reached the Gospels. What will be his attitude toward the teaching of St. Paul, is clear from the stand the eminent Cardinal has always taken in regard to the extent of inspiration<sup>29</sup>—a firm footing upon the very ground that the Biblical Commission presents for the safety of the Catholic Biblist.

Dr. Shanahan, of the Catholic University, has thus far set down his general principles<sup>30</sup> and applied them to the witness of Matthew.<sup>31</sup> He interprets the Kingdom of God as the Church in its various stages of existence.

This interpretation we have often emphasized in the pages of the REVIEW.<sup>32</sup> The Kingdom that the Christ spoke of, is a body corporate, whereof either He or His vicar is head. Rightly to understand the Saviour's words about the Kingdom, we must distinguish *the Kingdom inchoate*, the Church

<sup>25</sup> 18 June, 1915. Cf. *Acta Apostolica Sedis*, 20 July, 1915, pp. 357 ff.; and our article "The Biblical Commission and the Parousia", ECCLESIASTICAL REVIEW, October, 1915, pp. 472 ff.

<sup>26</sup> Cf. footnotes on 1 Thes. 4: 14-17.

<sup>27</sup> Dec., 1913, March, May, July, August, 1914.

<sup>28</sup> Jude 3.

<sup>29</sup> Cf. *De Inspiratione Sacra Scriptura Theologica Disquisitio*. By Louis Billot, S.J. Rome: Typographia Polyglotta, 1903, especially pp. 137 ff.

<sup>30</sup> *Catholic World*, January, 1918.

<sup>31</sup> *Ibid.*, February and March, 1918.

<sup>32</sup> Cf. especially "The Eschatological Christ", ECCLESIASTICAL REVIEW, October, 1915, pp. 739 ff.

from the Baptism of Jesus to His death; *the Kingdom complete*, the Church fully established, from the Resurrection to the Ascension; *the Kingdom of the first Whitsunday*, when the Church received the fulness of the Holy Spirit, and was, as it were, charged with the dynamic of Christ; *the Kingdom in its doctrinal evolution*, the Apostolic Church from Whitsunday to the death of the last Apostle; *the Kingdom in its plenitude of power*, the Church with its full deposit of faith—completed before the death of the last Apostle and complete to-day; *the eschatological Kingdom*, the Church at the Second Coming of Jesus; *the suffering Kingdom*, made up of the souls in purgatory—the members of the Church suffering; *the Kingdom in glory*, the Church triumphant in heaven.

The scholarship of Dr. Shanahan shines out in his exegetical study of Matthew's use of the verb *μᾶλλον*. It has been usual, noticeably in the eschatological school, to take this auxiliary verb in a near-future sense, and to conclude that its application by Jesus to the Parousia can only mean the impending establishment of the eschatological Kingdom by a cataclysmic end of the world in the near future. This near-future theory Dr. Shanahan definitely and definitely rejects. Ten times does Matthew use the verb *μᾶλλον* as an auxiliary,<sup>33</sup> and each time in connexion with the fulfilment of prophecy. The study of text and context reveals a noteworthy fact. The meaning of *μᾶλλον*, in these passages of Matthew, is not that something is "about to be"; but that something "is to be", because of a prophecy that *must* be fulfilled.

Mr. McClellan, S.J., was a member of the religious community of the Episcopal Church, named Companions of the Holy Saviour. Five of his fellows are now priests. Mr. McClellan, who entered the Church in 1908, will have the joy of ordination to the priesthood this Spring.

His contribution to Parousia studies is an article on *The Eschatology of the Synoptic Gospels*.<sup>34</sup> The four classic eschatological passages of the Synoptists<sup>35</sup> are masterfully ex-

<sup>33</sup> Matthew 2:13, 3:7, 11:14, 12:32, 16:27, 17:12, 17:22, 20:17, (in some Mss.) 20:22, 24:6.

<sup>34</sup> *American Catholic Quarterly Review*, April, 1916, vol. 41, pp. 230-261.

<sup>35</sup> 1°. Matthew 10:16-23; 2°. Matthew 16:24-28, Mark 8:34-39, Luke 9:23-27; 3°. Matthew 24, Mark 13, Luke 21:5-36; 4°. Matthew 26:63-64, Mark 14:61-62, Luke 22:66-70.

amined in detail of both text and context. Most space is given to the so-called eschatological Gospel, the third passage, upon which eschatologists base their blasphemous and insulting vagaries.

The transition from the prophecy of the fall of Jerusalem<sup>36</sup> to that of the tribulation which will precede the Parousia, is a crux for interpreters. This transition reads:

Matthew 24: 21-22. For there shall be *then* great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless *those days* had been shortened, no flesh should be saved: but for the sake of the elect *those days* shall be shortened.

Mark 13: 19-20. For *in those days* shall be such tribulations, as were not from the beginning of the creation which God created until now, neither shall be. And unless the Lord had shortened the days, no flesh should be saved; but for the sake of the elect, which he hath chosen, he hath shortened the days.

This transition is well interpreted by Mr. McClellan as referring to the days shortly before the Parousia, and not to the fall of Jerusalem. True, the subject of the preceding prophetic words is the imminent destruction of the Holy City. Moreover, in the transition, "the conjunction 'for' and the adverbs 'then' and 'in those days', with their apparent reference to the preceding theme," do not at first sight appear to introduce a new theme. Yet a new theme is introduced by this transition; the subject now is the Parousia.

The conjunction *γάρ*, *for*, creates no great difficulty. It is rarely illative in New Testament Hellenistic. Blass<sup>37</sup> calls *γάρ* a consecutive *coördinating* particle. Robertson<sup>38</sup> says that *γάρ* was "originally just *transitional* or explanatory in sense". We here interpret *γάρ* as merely transitional and coördinating; it serves as a transition from the fall of Jerusalem to the Parousia.

<sup>36</sup> The second part of the discourse,—Matthew 24: 15-20, Mark 13: 14-18, and Luke 21: 20-24.

<sup>37</sup> *Grammar of New Testament Greek*, 2d Eng. ed. London: Macmillan, 1911, p. 274.

<sup>38</sup> *A Grammar of the Greek New Testament in the Light of Historical Research*. By A. T. Robertson, Professor of Interpretation of the New Testament in the Southern Baptist Theological Seminary, Louisville, Ky. New York: Doran, 1914, p. 1189.

The adverb *then*, τότε, of Matthew may point forward just as well as backward; it is determined by Mark's adverbial phrase *in those days*, αἱ ἡμέραι ἐκεῖναι. What days does Mark refer to? To the days that will be shortened for the sake of the elect. They are the very same as Matthew's *those days*, αἱ ἡμέραι ἐκεῖναι, which shall be shortened. The tribulation will *then* be greater than any that the human race will have previously experienced. Such tribulation was not the fall of Jerusalem. Our present war is a worse θλάψις, *bruising*, to humanity. Only the evils that will come upon man just before the Parousia can be the subject matter of this transition.

The Parousia itself is described in the fourth part of this eschatological discourse of Jesus.<sup>39</sup> Once again the transition fixes the time to which the Synoptists refer:

Matthew 24:29-30. And immediately after the tribulation of *those days*, the sun shall be darkened. . . And *then* shall appear the sign of the Son of man in heaven.

Mark 13:24-26. But *in those days, after that tribulation*, the sun shall be darkened. . . And *then* shall they see the Son of man coming in the clouds.

Here, as Mr. McClellan points out, *those days*, τῶν ἡμερῶν ἐκείνων (Mt.) or ἐν ἐκείναις ταῖς ἡμέραις (Mk.), *after that tribulation*, μετὰ τὴν θλάψιν ἐκείνην, can only be the days of great woe that are foreshortened and immediately precede the Parousia. This consistent use of ἐκεῖνος, referring to a remote subject, and the failure to use its antithetical pronoun, οὗτος, in the Synoptic tradition of Jesus's eschatological prophecy of the end of the world and the Parousia, is a textual argument that should not be overlooked in sober and scientific interpretation.

V. Vaughan, *The Divine Armory*. While we are treating of recent New Testament commentary, mention may be made of the latest edition of *The Divine Armory of Holy Scripture*, compiled by Rev. Kenelm Vaughan.<sup>40</sup> Under headings of the virtues, the principle tracts of dogmatic and moral theology, the life of Christ, etc., the Scriptural texts are gathered which will stimulate the preacher to thought and aid him in develop-

<sup>39</sup> Matthew 24:19-31, Mark 13:24-27, Luke 21:25-28.

<sup>40</sup> Second revised American edition. St. Louis: Herder, 1914.

ment of his sermon topic. The arrangement of the texts is orderly and attractive, the typographical work is good, the volume is handy in size.

**VI. Some Protestant Commentaries.** Two sets of commentaries on the Bible, to be distinguished from the Catholic *Westminster Version*, and to be recommended with the usual reservation that affects all Protestant Biblical works, are the *Westminster Commentaries*<sup>41</sup> and the *Westminster New Testament*.<sup>42</sup>

The *Westminster Commentaries* are meant to be less critical than is the *International Critical Commentary*—and for this relief, much thanks to the editor, Dr. Walter Lock, Ireland Professor of the Exegesis of Holy Scripture, Oxford. They are more scholarly than the *Cambridge Bible for Schools and Colleges*, and less expository than the *Expositor's Bible*. Thus far have appeared *Genesis*, by S. R. Driver, late Regius Professor of Hebrew, in Oxford; *Exodus*, by A. H. McNeile, Dean of Sidney Sussex College, Cambridge; *Isaiah*, by G. W. Wade, Senior Tutor of St. David's College, Lampeter; *Ezekiel*, by H. A. Redpath, sometime Grinfield Lecturer on the Septuagint, Oxford; *Amos*, by E. A. Edghill; *Acts*, by R. B. Rackham; *I Corinthians*, by H. L. Goudge, Canon of Ely; *James*, by R. J. Knowling, Professor of New Testament Exegesis, King's College, London.

The *Westminster New Testament*, under the general editorship of Dr. Alfred E. Garvie, Principal of New College, London, will be made up of ten volumes. Its notes are at times helpful, though they generally fight shy of real difficulties.

WALTER DRUM, S.J.

*Woodstock College, Maryland.*

<sup>41</sup> London: Methuen & Co.

<sup>42</sup> London: Andrew Melrose.

## Criticisms and Notes.

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**CORRESPONDENCE OF JOHN HENRY NEWMAN WITH JOHN KEBLE  
AND OTHERS. 1839-1845. Edited at the Birmingham Oratory.  
Longmans, Green and Co., New York and London. 1917. Pp. 421.**

To many no doubt this volume will come as a surprise. After the copious collection of Newman's correspondence edited by his sister-in-law Miss Anne Mozley; after the very fully documented biography by the late Wilfrid Ward, not to mention the several other well-known, though less extended, narratives of Newman's life, it might well seem that nothing of moment remains to be said, nothing of importance to be added to the long list of Cardinal Newman's published writings. Hence the finding of the present collection of hitherto unpublished correspondence will come to those who revere and love the name of Newman with all the joy of a fresh discovery—a new source of illumination being here revealed, a more direct access to the exhaustless spiritual and intellectual wealth of a great personality.

Every sincere man reveals himself of course in his letters; probably more so than he does in oral converse; for the written word is usually the deliberated, not the merely spontaneous, expression of the soul's interior. But of no great writer is this truism more true than of John Henry Newman. Newman gripped his friends to his heart not with bands of steel but with the living cords of Adam, and in holding them, as he did, close and fast, his heraldic motto found its intensest realization—*cor ad cor loquitur*. This was peculiarly the case with Newman's relations to that most lovable of characters, John Keble. With this gentle soul his own was knit in the most intimate mutual understanding and affection. And as the present collection consists largely of the letters that passed between the author of the *Apologia* and the poet of the *Christian Year*, readers to whom the reciprocal thoughts and sentiments of two such richly endowed and cultured personalities appeal, have a feast in store for them in this volume.

Beyond, however, the emotional interest of these letters, those particularly, though by no means exclusively, exchanged with Keble make us realize how deeply Newman felt the need of the support and counsel of other minds than his own. Here was an intellect that, starting with an inherited antipathy to Rome, had ploughed its way through the storms of theological controversies which swept through the earlier Christian centuries, notably through Arianism and Mono-



physitism, and had reached the conclusion that Rome stood for Catholic orthodoxy in the past and stands for the same in the present; while England stands where heresy stood in those earlier days and where Protestantism stands in the present. And yet the same independent mind that worked its way to this conclusion, we see in Newman's letters pleading almost pathetically for guidance amidst its own perplexities of reasoning and believing, and seeking for advice from men mentally and spiritually his inferiors. On the other hand, this very intellectual independence sprang more from a feeling of responsibility as to the influence of his thought upon the lives of others than from a consciousness of the uncertainty of his own judgments as to where the truth lay. It was borne in upon him that multitudes hung upon his religious decisions; that Providence had made him, with no choice of his own, an intellectual leader. And it was the sense of responsibility which this involves that urged him to seek so continually, as these letters demonstrate, the judgment of his friends.

Over and above the light which the letters throw upon the character of Newman, there is the information they afford regarding the growth of his religious convictions. It would seem indeed that after the most complete revelation of his mind which constitutes the *Apologia*, no further illumination in this respect were necessary or even possible. Still, in following the reflective analysis of the workings, the processes, the motive forces of his intellect as they are portrayed with matchless clarity in his intimate communings with friends, one seems to get closer to the personal side of *the development of religious doctrine*, the historical aspects of which he worked out in the essay bearing the title just underscored. In this way by the aid of his letters we are enabled to trace the wanderings and the gropings of Newman's mind toward "the kindly light", the light against which it was his one comfort that he had never sinned; and we watch the mysterious leading out of the dark into the twilight:

O'er moor and fen, o'er crag and torrent till  
The night was gone.

Thus, while the various stages in the course of his religious development are set forth in the *Apologia*, they are more explicitly and fully revealed in these letters, a revelation that becomes all the more clear and complete by its being made in the multiplied forms and phases wherein it is presented to the various minds and characters of his correspondents.

What must haunt the mind of even the most cursory reader of these letters is the question, how it is that, while resistless logic (or was it after all "the illative sense", or perhaps just intuition?) drove New-

man out of the Via Media, upon which for thirty-eight years he had walked with absolute confidence, to the extreme right of Rome, those who knew that logic as well as himself, conscious as they were of his inmost thoughts no less than his feelings and tendencies, remained unto the end in the middle way and died outside the fold. Keble, the most loving and loved, Pusey, Hope, Rogers, Hurrell Froude, and the rest—all of them clung to their leader and guide right up to the portals of the Church. Then they turned their backs and left him to enter alone—no, not alone, for Manning, Faber, Allies, Ward, and countless others, the chief of whom, however, were more his associates than his followers, found their way into the temple. Those who remained outside loved not less him who left them to enter alone. That they went not in—was it that courage failed them, or was it “the garish day” without that dimmed the light from within? Who shall say? *Magnum mysterium fides.*

Mentioning Pusey's name reminds one of the incident related—is it by Father Richardson?—of how, when Pusey's attention had been called to a mistake which occurs in the *Eirenicon* regarding some Catholic aspect of Baptism, he replied: “Have patience and I will pay thee all”. Seemingly, Newman's friend and associate in the Tractarian Movement was conscious of a larger debt than the one in question, and he meant to pay it all. But the night set in and he passed away with the burden unsolved.

It may be worth mentioning here that, when Newman's face was definitely set toward Rome, Pusey sought to reconcile “his own unswerving love of and deference for Newman with his absolute faith in the Presence of Christ with the English Church, by the supposition that Newman was, at any rate for a time, the subject of a special call or dispensation, having for its object the promotion of some great blessing or improvement in the Roman Church; and therefore that his secession was no more entitled to general imitation than was the mission of the Prophet Jonah to Nineveh. He could not bring himself to allow that Newman was doing wrong, though he held that it would have been wrong indeed in himself or any other member of the English Church to follow his example.” So strangely was Pusey impressed with this idea that he came to think that Newman must share it and wrote to ask his advice concerning a lady who was “tempted to join the Church of Rome”. Though Newman's letter in reply is somewhat lengthy for our limited space, nevertheless we quote it substantially, seeing especially that it illustrates how his mind had altered since his Anglican days when it pained him so deeply that his writings, notably Tract XC, had drawn many of his co-religionists from Canterbury to Rome.

JULY 22, 1845.

MY DEAR PUSEY:

As to the anxious matter which forms the second subject of your letter, perhaps I am a bad adviser for you—for one of my own tokens of firmness of conviction to myself has been the wish that others should do the same. Very unwilling indeed am I and distressed that they should act *because* I act, but if it is right for me, it is right for others. It is no special dispensation with me, certainly. One person is moved differently from another—some have been before me, others may be after me—in that sense every one is under a special dispensation—but in no other sense can I contemplate it as special. Were I in a system which I am not, and saw so clearly that it was salvation, and then found that another out of it were desirous to enter it, I should not ask if she had a warrant to enter, but whether there was anything *against* her entering, and I do not think I should consider any duty violated by her entering. At present, "Physician, heal thyself", is what sounds in my ears, and without going to longer questions, one is contented to give cautions against precipitancy, restlessness, etc., which indeed at no time can be out of place, but would be less prominent, did I see more than I can see just now.

Really I am just the worst person you could ask—for though nothing can be more axiomatic than that where persons have confidence in our Church they are safe, I have the greatest perplexity about the estate of those who have not that confidence, and think they may *wait* indeed on many accounts, but have no right to put aside what may be, what probably is a call.

You will see that I had better not answer your specific questions at all—and you may give easily as a reason that it would be inconsistent in a person in my case giving any advice. I wrote the like to a lady a day or two ago.

The letter you send is a most impressive and distressing one to me. I dare not keep back my feeling about it, in spite of what I have said, and knowing too how it will pain you. I should really fear to be acting against the Truth in keeping her from what seems so to be intended for her. She gives a hint about rationalism—this perhaps is my weak point—but it frightens me.

In illustration of Keble's attitude toward Newman as he passed away from his former moorings, the following portion of Keble's farewell letter will repay notice.

MY DEAREST NEWMAN:

You have been a kind and helpful friend to me in a way in which scarce any one else could have been, and you are so mixed up in my mind with old and dear and sacred thoughts, that I cannot well bear to part with you, most unworthy as I know myself to be; and yet I cannot go along with you. I must cling to the belief that we are not really parted—you have taught me so, and I scarce think you can unteach me—and, having relieved my mind with this little word, I will only say, God bless you and reward you a thousandfold for all your help in every way to me unworthy, and to so many others. May you have peace where you are gone, and help us in some way to get peace; but somehow I scarce think it will be in the way of controversy. And so, with somewhat of a feeling as if the Spring had been taken out of my year,

I am always your affectionate and grateful,

J. KEBLE.

The question has often been asked, What was the secret of Newman's wonderful influence over the students at Oxford? Some have sought for the answer in Newman's personal magnetism; others in his exceedingly powerful and penetrating intellect; others in his sympathy, and so on. Perhaps no one has analyzed the personal

power of Newman more satisfyingly than Father William Lockhart. What seemed to Lockhart "as the character of Newman's whole teaching and influence was to make them use their reasoning powers, to seek after the last satisfactory reason one could reach of everything, and this led them to the last reason of all, and they formed a religious personal belief in God the Creator, our Lord and Master. This was the first thing that Newman did for these young men under his care. He rooted in their hearts and minds a personal conviction of the living God." Then, having illustrated this power as it manifested itself in Newman's reading of the Scriptures at St. Mary's, and contrasted his reading with that of others, Lockhart subjoins: "Newman had the power of so impressing the soul as to efface himself; you thought only of the majestic soul that saw God. It was God speaking to you as He speaks through creation; but in a deeper way by the articulate voice of man made to the image of God and raised to His likeness by grace, communicating to your intelligence and sense and imagination, by words which were the signs of ideas, a transcript of the work and private thoughts which were in God."

There is no end of good things which one would like to point out. A few words must be added in praise of the editorial features. These consist in the historical background and setting of the letters. Without them the correspondence itself would lack connectedness and in great part intelligibility; with them the subject possesses unity and completeness. Besides this, the editorial matrix itself contains many a fact and incident of quite unique interest. An example in point is Newman's time-table during his retirement at Littlemore. Here it is. May it help us to do likewise.

5-6½	Matins and Lauds.	3-3¾	Evening Prayers. Chapel.
6½-7	Breakfast.	3¾-4½	Recreation.
7-7½	Prime.	4½-6	Study, etc., with None.
7½-10	Study, etc., with Tierce.	6-6½	Supper.
10-11	Morning Prayers—Chapel.	6½-7½	Recreation.
11-2	Study, etc., with Sext.	7½-9½	Study, etc.
2-3	Recreation.	9½-10	Vespers.
		10-10¼	Compline.
		10¼-5	Sleep, etc.

No talking except between 2 and 7½.

## SUMMARY.

Devotions .....	4½ hours.
Study .....	9
Meals .....	1
Recreation .....	2¾
Sleep .....	6¾

Of hardly less interest is Newman's Lenten regime. We may not hope to imitate it! This is how Lent was kept at Littlemore in 1844. It was "lighter this year" (1845).

1. We have eaten no flesh meat (including suet) on Sundays or week days.
2. We have not broken fast till 12.
3. At 12 we have taken a slice of bread. The full meal at 5—but we had the choice (which perhaps we never used) of taking the full meal at 12, and the bread at 5.
4. There was no restriction on tea at any hour, early or late.
5. Nor (at the full meal) on butter, sugar, salt, fish, etc.; wine on Sundays.

It should be remembered that Newman was not a (genuine) Catholic when he thus kept Lent.

**THE FOUR GOSPELS.** With a Practical Critical Commentary for Priests and Students. By the Rev. Charles J. Callan, O.P., Lector of Sacred Theology and Professor of Sacred Scripture in the Catholic Foreign Missionary Seminary, Ossining, N. Y. Joseph F. Wagner, Inc., New York. 1918. Pp. xii—557.

The apparatus which higher criticism has recently placed at the disposal of the student of Sacred Scripture, to explain the historical, literary, and theological significance of the Divine message, has very greatly facilitated the understanding and hence the practical usefulness of the Bible as a text-book of religious training. But it has also begotten a tendency to lay overmuch stress on the mere accidentals in favor of the genuineness, integrity, literary perfection, and human credibility of the Inspired Word. The student of theology, the priest who reads the Scriptures, whether for the purpose of pointing his apostolic message with the thought and expression of revealed truth, or, as he reads his Breviary, for his own spiritual comfort and personal sanctification, finds himself often embarrassed by the variety of ingenious comments. These appeal not only to philological science, history, and archeology, but also to the artificial interpretations suggested by the rationalistic and mythical schools of exegesis.

Under these circumstances we welcome an exposition which stands midway between the annotated text, with pertinent footnotes, and erudite and lengthy disquisitions. These latter studies are serviceable to the scholar and critic whom they invite into excursions through learned bypaths, of little or no practical help to the simple inquirer after the true meaning of the inspired writer. For in uttering his divine truth, the latter had to adopt limited forms of human speech that lose their original force through the usages of subse-

quent times and surroundings. The importance of clarity in restating the original thought of the writer is of particular importance when we come to study the Gospels, since in them we have the sum and fulfillment of the entire inspired history that precedes.

Father Callan writes for ecclesiastical students and priests chiefly, though of course his commentary has a much wider bearing for good. He writes as a teacher, taking into account the particular limitations of his pupils who cannot get a complete survey of the importance, meaning, and uses of the Gospel from the notes of a lecture course, and who are not capable of selecting for themselves such aids to study as a complete bibliography might furnish to the advanced student or the professor. Accordingly the author has so chosen and arranged his material as to give us not merely an interpretation of the text, as is done in less comprehensive manuals dealing with the Gospels, but also the essential background and atmosphere for the correct appreciation of that interpretation.

Thus the introduction to each of the Four Gospels furnishes a general but at the same time a critical glance at the life of the Evangelist, the time and place of his writing, the special purpose and motive that actuated the written presentation of the figure and teaching of Christ, and the language in which it was originally written. In this way account is taken of the peculiar idioms, figures of speech, human appeals, and personal or local characteristics that distinguish one Gospel from another.

Similarly, we are made familiar with the reasons that stand for the authenticity and integrity of the narrative. It would lead us too far into detail to examine the distinct values of the exegesis adopted by Father Callan, and we must here content ourselves with merely mentioning the terse and satisfactory way in which each phrase or word is commented upon. Facts are collated, authorities referred to, and dates, places, persons, and circumstances that throw light on the meaning, are everywhere introduced in a simple, matter-of-fact way, so as to leave the impression that the author spared no pains to inform himself for the sake of removing doubts and ambiguities in the mind of the reader.

The typographical arrangement of the book, its general form and make-up, admirably serve the purpose of a manual for students in the seminary. With the copious topical index and its logical orderly arrangement, the volume will prove a welcome addition to the clerical library.

**GREAT WIVES AND MOTHERS.** By the Rev. Hugh Francis Blunt.  
The Devin-Adair Company. New York. 1918. Pp. 424.

Now and again one comes across a book which, after its reading, one spontaneously styles a human book. Not human in the sense that it condones or makes light of the weakness and foibles of human nature, but because it touches harmoniously the chords of the soul; awakens into orderly play the constituent elements of our better selves. Intellect, will, imagination, sane feeling—each finds in our book its just and proper stimulus and nutriment; each is duly nourished, strengthened, and relatively satisfied. Books of this sort are not too numerous, and when we find them we cherish them, hold them close, consult them often, and speak of them to our friends.

Now of these truly human books, some are meant for men, others for women. The distinction does not affect their human essence and appeal. It means simply that in one case the subject, the thought, the imagery, the experience, perhaps even the style, touch more intimately the man in the human; in the other case, the woman in the human. If human, the man's book will be appreciated, though with less intensity, by the woman; and the woman's book correspondingly by the man.

As an example of a human book which belongs first to the man, and secondly to woman, we might instance "Aguecheek," or, as it has been renamed in its recent reprint, *My Unknown Chum*. Even the least emotional reader of that modern classic can hardly help pronouncing it a human book, but determinatively a man's book. Its substance, its essence, is universally human; its accidents, its allure, are masculine.

Look we for a book that is essentially human and yet is characteristically a women's book, we have it in the volume before us—*Great Wives and Mothers*. It is human; it sounds the fundamental chords of our common nature. It is a woman's book; what is best, highest, truest, noblest, gentlest in the character of woman, pervades its pages. For in them we behold a galaxy of ideal women, women who were all the more real because they came closest to the ideal, types of women such as the powers inherent in Christianity alone can engender. The martyr mothers and the matrons of the early Church shine out in the heroism of fortitude unto death. Queen Saints and Royal Ladies of a later age who in the pomp and circumstance of regal courts were models of detachment; Elizabeth of Hungary, the martyr of charity and lowliness; Monica and Rita, the saintliest of mothers; Margaret Roper and Margaret Clitherow, heroines of the faith in the days when Henry and Elizabeth turned Merrie England into a land of bitterness; Anne Maria Taigi, Elizabeth

Seton, Jerusha Barber, Mary O'Connell, Margaret Haughery, Lady Georgiana Fullerton, Pauline Craven—these are names of ideal wives and mothers of a generation nearer to and in part inclusive of our own.

All these are women indeed of hallowed name, some of them hallowed by the Church as her canonized children, and others of them hallowed by the memory and the abiding beneficence of their virtues and example. All of them are models of women who led lives of self-sacrifice, charity, and devotedness to the loftiest ideals of true womanhood. Their portraits stand forth in the pages of this volume, drawn not to a scale of unattainable heroism, nor painted in the celestial colors which the copyist on earth may not hope to imitate. While they are ideal women they were none the less practical. They were women who made their homes happy for their husbands and for their children, centres of love and joy and the blessings of a good education.

Father Blunt has written worthily of these types of noble womanhood. He has hoped that his work may prove useful to the clergy in preparing addresses to sodalities and other associations of women. Beyond this he would make the lives of these great wives and mothers more widely known. For, as he aptly says, the greatest glory of the Church is her noble womanhood. And to-day especially when the world is in so many different ways seeking to turn our women from the pursuit of the Christian ideal in wifehood and motherhood, there is need surely of recalling the inspiring stories of these women who sought first of all the Kingdom of God.

**LE BIENHEUREUX JEAN DUNS SCOT.** *Sa Vie, Sa Doctrine, Ses Disciples.* Par le R. P. Alexandre Bertoni, des Freres Mineurs. Levanto, Tipografia Dell'Immacolata. Pp. 614.

The American reader will be at once prepossessed in favor of this biography of Duns Scotus; primarily, indeed, because of the book itself. It is one of a thousand French books to have the table of contents in front and a complete alphabetical index in the rear. An arrangement of this kind is, perhaps, a relatively small affair. Nevertheless, it is enough to enlist the reader's sympathy in favor of an author who has had sufficient consideration to save him precious time and labor. Having been thus favorably disposed by the material aspects of the volume, one is prepared to look further into its contents, method, spirit, style.

As the title suggests, we are here introduced to the life and teaching of Scotus and to his disciples. Regarding the life of Scotus,



relatively little is known. Even his nationality, as well as the place and the date of his birth and death are unknown. Seven cities claim the honor of being the birthplace of Homer. Three nations claim the natality of Scotus—England, Scotland, and Ireland. After sifting all the pros and cons, Père Bertoni inclines to the side of Erin. And just as Ireland gave the world an earlier Scotus (*Eruigena*), so to the same prolific mother of saints and scholars we owe the later Scotus, John of Downs.

After discussing his origin, the author proceeds to tell of the schools wherein Scotus taught. They are well known to have been Oxford, Paris, and Cologne. Scotus died suddenly, from some cause unknown to posterity, in November 1308, probably at Cologne, apparently at the early age of thirty-four, though some authorities make him slightly older.

Father Bertoni analyzes at some length the criticisms—which have become more or less habitual—of Scotus as to his method and style. The Subtle Doctor is said to have been bewilderingly intricate, hopelessly entangled in his method of presenting his teachings; or rather of criticizing his opponents; since he is said to have been more concerned with refutation than with construction; he loses himself in a wilderness of divisions and subdivisions; his language is barbarous and unintelligible; and so on. Father Bertoni takes up these objections *seriatim*, and, while admitting a *fundamentum in re*, he declares them to be greatly exaggerated and to be on the whole the result of prejudice and still more of ignorance. The best answer to them he maintains is to be found in the writings of Scotus himself, works which those who deride the *Doctor Subtilis* have never looked into, or have perused but superficially. After disposing of the objections against his author, Father Bertoni gives a succinct summary of the philosophy and the theology of Scotus. This of course is on the whole the more interesting and valuable portion of the volume, for here we find a bird's-eye view of Scotistic teaching in each department of theology. After this we are given a brief outline of the writings of Scotus. The volume closes with some account of his principal followers, century by century from 1300 to 1900.

Such are the general lines of the work. We need hardly add that they are worked out with keen insight and close sympathy, and with an interest and a clarity of exposition which, whether or not one regard the master himself as difficult to understand and to follow, leave no shadow of obscurity on the biographer's interpretation. Students of theology and philosophy who want to get nearer to the mind of Scotus will find no better guide than the present volume by one of his distinguished disciples.

**THE LIFE AND LETTERS OF SISTER ST. FRANÇOIS XAVIER** (Irma le Fer de la Motte), of the Sisters of Providence of Saint Mary-of-the-Woods. By one of her Sisters, Mme. Clementine De La Orbiniere. Translated from the French by the Sisters of Providence. B. Herder Book Co., St. Louis. Pp. 444.

The original French Life of this saintly religious was first published in 1879. Within three years it passed through ten editions in the French, four in the German, and one in the Spanish version. The English translation, which appeared in 1882, but has been long out of print, now reappears in a revised and enlarged edition, and it is to be hoped it will receive the warm welcome it so richly deserves.

The secret of the success of this biography is not far to seek. It lies chiefly in the remarkable personality of its subject and in the singular charm of her letters, which constitute the major part of the narrative.

Sister St. Francis was not the founder of a religious community. She was simply one of a devout band of religious women who helped to plant the faith in pioneer Indiana and to establish the traditions of a great educational institution, St. Mary-of-the-Woods, which has during the past century shaped the lives of so many American women.

Irma le Fer de la Motte, though a child of benediction, was in her early years by no means a perfect little maiden. Capricious and wayward, her passionate sallies sometimes entailed not simply sorrow to her parents and nurse, but physical pain upon herself; for the gentler chastisements of a mother's hand had occasionally to be supplemented by the stronger arm of her father. Even in her young girlhood she is credited with an innate horror of order. She is said to have composed and sustained a thesis on the inconveniences of a regular life. The requirements of eating, retiring, and rising at fixed hours, were burdensome to her. She wanted to follow her fancies and ideas unrestrictedly. On the other hand, the symptoms of capriciousness which, for the rest, have been recognized as characteristic even of young misses of our own day and generation, were in her case not *radical* faults of temperament or character. Rather were they the surface manifestations of a vivacious nature which required but prudent restraint and direction to become the source of splendid deeds of self-sacrifice and devotedness to the loftiest ideals. This needed guidance came as the truths of religion sank into her soul and, mastering her wayward tendencies, centered them in God. The desire to devote herself as a lay apostle in the foreign missions was replaced by a very marked vo-

cation to the religious life, the entrance upon which with the Sisters of Providence was quickly followed by her being sent to St. Mary-of-the-Woods, where she arrived in 1841. Here she labored in the arduous duties of instructing the rude children of the pioneer settlements, until her death in 1856. Her life, therefore, was externally uneventful. Internally, however, that is, in the sphere of duties comprised within the life of the school room and the cloister, and interiorly in the life of the soul, her relatively brief span of years was filled with deeds the value of which can be measured only by their influence on the education of minds and hearts, and by God's standards of eternity.

The key to her educational activities and to her interior life is furnished by her letters, chiefly those addressed to her parents and brethren in France. These reveal a soul afire with divine love and zeal for souls. At the same time, or rather for this very reason, they breathe a spirit of spontaneous abiding joy, a *naïveté*, a geniality, vivacity, a nameless charm which make them a source both of delight and of edification. They are full of the happy simplicity and good humor of the saints, which overflow from a pure heart and the perfect abandon of the children of God. They are all alight with faith and aflame with love. In matter and tone and spirit they are divinely human and humanly divine, for such was the spirit of the writer, who with self-forgetting candor reflects herself in them as in a perfect mirror.

Incidentally the letters of Sister St. Francis give one an occasional side-light on certain circumstances of pioneer life in Indiana, conditions which, while trying enough on the flesh, served in her case rather to evoke the joy and strength of the spirit. Thus for instance she writes to her father after she had been some six months at St. Mary's: "We are waiting remedies from St. Servan which would have been very useful during Mother's illness; good medicines and good doctors are scarce here. They give the name 'Doctor' to a certain American who orders red-pepper powders for all diseases of the throat. I do not believe myself obliged to consider him a doctor."

Here are some comments on national conditions around St. Mary's which show that some things haven't changed very much during the past four-score years. "In Indiana nature follows the same course as in France, but some days are *bizarre*. Thus in mid-February when all the trees are leafless, there comes a day so warm that the frogs begin to croak, and the birds to sing; the fleas and mosquitoes sally forth, and there are electric storms and the atmosphere is so heavy one can scarcely breathe. Then the cold returns. This winter God has had pity on me; with the exception of a few days,

we have had the same temperature as in France. For thirteen years they have not had so mild a winter. Is not this again a great goodness of God toward His feeble creature? My health is very much better; except as to rising, I can follow the rule exactly. Sleepiness is a family malady. I stay in bed until six o'clock without losing any time, except in warring with Monsieur Mosquito and Madame Flea. You and Papa would make beautiful dialogues on the subject. I hope to write you a treatise on the relative merits and demerits of mosquitoes and fleas, and I shall dedicate it to Cecile, hoping to reconcile her with this hungry tribe."

Ap[ro]pos of the present H. C. L., the following item resurrected from the 'forties may be consoling. "Our forest is very beautiful now; it is almost equal to Fénelon's happy island. We have sugar-trees from which, if incisions are made in the trunk, a delicious liquid flows out. The hens lay their eggs in our beds, and sometimes even in our caps. Every morning I find one on my coverlet. Cows and sheep graze at will without any other housing than the forest, where green, yellow, and red birds sing. Wood is commoner than dust, and the soil is so good that a man with a single horse can cultivate it. Pork is two cents a pound; beef *idem*; butter eight cents; eggs are five cents a dozen; but workmen charge so much that, with all this cheap living, we are still very poor. We have thirteen very nice pupils; they are beginning to like the Catholic religion, and several, I hope, will be baptized soon.

"How pleased you would be here during the winter, dear father, you who so love good fires! You would not have to say, 'Children, be sparing of wood.' Wood or lumber here takes the place of stone and mortar for buildings. The walls of our dwelling are only half an inch thick; the roof is also of wood. You can understand how very light these houses are. When our Sisters first established themselves here, and found that the Breton peasants who came with them had built their houses too near Saint Mary-of-the-Woods, they had only to say, 'Good people, move your house away'; and ten days later the peasants were living several hundred feet farther off. There are things here which go beyond all French ideas. Nothing seems a hindrance; every man suffices for himself and knows a little of all trades."

One more reminiscence, just to show that fiendishness is not restricted to one land or nation. By the summer of 1841, through the efforts of the Sisters, and often by the work of their own hands, a part of the forest had been cleared and put under cultivation; the harvest had equaled their hopes and labors, and the abundant crops, carefully stored away in granary and barn, gave the Sisters promise of a peaceful winter. While they were thanking God

for this favor, some persons in the neighborhood, who, out of hatred for Catholicity, had been displeased to have the Sisters establish a house near them, tried to drive them away by setting fire to the building which contained all the harvest. The barn was a frame structure, and in an instant it and its contents were a prey to the flames. "Notwithstanding Mother Theodore's aversion for debts, she had been obliged to contract some in order to build the house; after the fire, however, not only was she unable to borrow more money, but her creditors hastened to claim what was due them. As the Community was altogether unwilling that the young girls confided to their care should suffer the privations which they themselves endured, the Sisters passed several days in want even of bread, in order that the food of the pupils might not be lessened."

Enough has thus far been said concerning this charming biography to draw, it may be hoped, our readers to its perusal, and then to their putting the book in the first place in the hands of religious, whom it will encourage under the trials of their vocation, and, next to them, in the hands of women of the world, to some of whom it may bring the knowledge that life in the cloister is far from gloomy, indeed that it is in many respects alight with more real joy than is to be found in the garish salon or the glittering ball-room; and that even "sorrow's self can like to joy appear" if only the soul is rightly attuned to worthy ideals.

**MÈRE MARIE DE JESUS.** Foundress of the Little Sisters of the Assumption, Nursing Sisters of the Poor in their own Homes. Adapted from the French. Preface by Cardinal Bourne. With portraits and other illustrations. Longmans, Green & Co., London and New York. 1917. Pp. xi—184.

When in 1897 Père Pernet, founder together with Mère Marie de Jésus of the Little Sisters of the Assumption, applied to Leo XIII for approbation of the Congregation, the Holy Father asked: "How many members are there?" "Four hundred," was the reply. "And when was this religious family established?" "About thirty years ago, Holy Father." "Ah, well," said the Pope with a smile, "it is about time it was baptized; it has been long enough in existence." Doubtless the membership has increased greatly during the past two decades, since in the meantime the Little Sisters have crossed the seas and located both in New York and in Buenos Ayres.

The number, four hundred, does not seem to express a very wonderful growth within the space of thirty years. Still, when one considers how the institute was established and developed, what is its object, and by what means its aims are realized, the wonder—at least to our purely natural ferreting out of causes and effects—is

that there is or could be such an organization at all. For, as regards the foundress, she was a woman gifted by nature with no remarkable personal qualities. Small of stature, of delicate health and slightly deformed by curvature of the spine, it was not on nature's endowments that were laid the foundations of an institution the object of which was and is the arduous work of nursing the sick poor in their homes. The little Sisters were organized to assist the poor, console them in their sufferings, aid them in their physical pains and needs, comfort them in their trials, reconcile them in their domestic dissensions, instruct and strengthen them spiritually; in a word, to be all things to the poor—neither to take nor expect any return for services rendered, not even in the form of food; to give all, to give themselves: *mutuum dantes nil inde sperantes*. The secret of the success of such an organization can be found only within the realm of the supernatural—in the power of the Almighty, and in the supernatural virtues of its saintly foundress; in her utter detachment from self and all earthly reward, and in her heroic faith and absolute trust in God's providence.

The life story of the holy religious is told in the present volume, largely by the aid of her own memoranda. The biography is therefore as much a spiritual as it is an historical document, one that should help to deepen the interior life not only of religious within the cloister, but of all those who are drawn to do their part in alleviating the miseries of the submerged and the downtrodden.

The significance of the ministry to which the Little Sisters sacrifice their lives is farther reaching than appears at first sight, for it extends not simply to the corporal alleviation and the sanctification of the sick, but also, as Cardinal Bourne observes, to the reëstablishing of the Christian idea of family life which at the present day is so frequently unknown or forgotten. Could companies of these Little Sisters, he says, be multiplied in all the large centres of population, it would not be long before home life would be transformed and supernaturalized even among the most careless.

The problems confronting the slum settlements could in a large measure be solved by the spirit which actuates the Little Sisters of the Assumption, the spirit which sprang from the heart of Mère Marie de Jésus.

**THE CASUIST.** A Collection of Cases in Moral and Pastoral Theology. Vols. I—IV. With Corrections made necessary by the new Code of Canon Law, compiled by the Very Rev. Stanislaus Woywod, O. F. M. Joseph F. Wagner, New York. 1918. Pp. 343, 320, 349 and 335.

We had occasion in the March issue to recommend to our readers

the fifth volume of the present series of *Cases*. In the meantime the four preceding volumes have come to hand; and since these are something more than a mere reïmpression of their original form, the REVIEW gladly calls attention here to the republication with the special additions of importance and value. The *Cases* themselves have not been altered, neither have the solutions *in loco*. The recent issuance, however, of the Code of Canon Law has necessitated a goodly number of modifications. These have been prefixed, together with the necessary references, to the body of the Cases. The modifications and alterations brought about by the new legislation are numerous and important enough to more than justify the present enlarged impression; and since the fifth volume, previously noticed, had been already tallied with the new Code, we can rely upon the Editor's assurance that "the entire work is now strictly correct and up to date". It will therefore conveniently serve its purpose until "a new edition offers opportunity to rewrite the Cases concerned".

**AMERICAN CIVIL CHURCH LAW.** By Carl Zollmann, LL.B., Member of the Bars of Illinois and Wisconsin. New York: Columbia University; Longmans, Green and Co. (London: P. S. King and Son). 1917. Pp. 473.

"While the state, by its legislative, judicial and executive powers, creates, guards, and enforces the civil contract and property rights of all the various denominations, these in turn, by their charitable, religious, and moral influences, save, protect, and preserve the state from an overgrowth of pauperism, delinquency, and crime." Such is the relation of Church and State, otherwise separated, in the United States. A work that gives us a fair and connected statement of the legal aspects of this relation as developed, defined, and illustrated by the federal and state constitutions, by pertinent statutes and court decisions, is of unquestioned value to the canonist, the lawyer, and the officers on whom religious organization and the administration of church property devolve. The present volume proposes to serve this purpose. It deals with American Law and American Church conditions. Questions that relate to charitable trusts as such are not discussed, except incidentally and in strict connexion with church institutions as regarded by the civil law. The treatment of this phase of benevolence has been wisely reserved for a separate volume.

The method observed by the author is both logical and practical. He defines first of all the idea and exercise of religious liberty in a commonwealth in which the state recognizes no dominant religious creed as its guiding principle in morals. The matter of worship

comes under the control of the state only in so far as it affects the external, public order established by the constitution and the law. The institutions which direct this worship are in the eyes of the state merely civil corporations. They imply the existence of trusts. These by reason of the different interpretations of rights and privileges may create the necessity for appeals of adjudication under varying conditions. These conditions in their chief forms are discussed by our author with great lucidity. The questions of tax-exemption, contracts, the civil status of clergymen, and of lay officers, in the churches; the rights of pew holders and owners of lots in church cemeteries, etc. form the subject of the remaining chapters. At the end of each chapter the author sums up the contents of his exposition and argument. There is also a topical index for general reference.

Whilst instances of court decisions are quoted to exemplify the practical application of the law in relation to the churches, the author throughout observes an objective attitude. The definitions of rights, privileges and liberties are exact, and as such they form a valuable help to the moralist. At the same time the mode of presentation is free from puzzling technicalities. The book is a decidedly important accession to canonical science, and of undoubted worth as a code of reference in all matters of legal interest to the members and officials of church organizations.

**THE IMPROVEMENT OF THE GREGORIAN CALENDAR.** By Alexander Philip, LL.B., F.R.S. (Edin.) E. P. Dutton & Co., New York; George Routledge & Sons, London. 1918. Pp. 30.

Numerous proposals have been made of recent years for the improvement of the Calendar. They all involve an alteration in the date of the vernal equinox, which would of course largely interfere with existing practical issues in the commercial and public as well as the ecclesiastical order of affairs. Mr. Philip offers a suggestion which seeks to avoid this difficulty by leaving intact the existing Tables for the determining of the date of Easter. His scheme, which must of course be studied in detail, involves merely the deducting of a day from the month of August and adding it to the month of February. Thus the year would be divided into four equal quarters of three months, and a common measure would be found without disturbing the historical continuity of month and week.

The author appeals to the authorities of the Catholic Church for a consideration of his proposal to provide the framework of an ideal ecclesiastical calendar, and we have no doubt the subject will have the serious attention of the Vatican authorities interested in the liturgical and scientific adjustment of the ecclesiastical cycle.



There is appended a brief discussion of "Calendar Reform and Social Progress", together with the text of the decree (supposed for a long time to have been lost) of the Council of Nice regulating the celebration of Easter.

**THE SECRET OF PERSONALITY.** The Problem of Man's Personal Life as viewed in the Light of an Hypothesis of Man's Religious Faith. By George Trumbull Ladd, LL.D. Longmans, Green and Co.: New York. Pp. 295. 1918.

With the present volume Dr. Ladd gives a certain systematic completion to his four prior studies of man's endowments and duties—*What Can I Know? What Ought I to Do? What Should I Believe? What May I Hope?* The answers to these four questions furnish, as it were, the sustaining walls for the roof and crowning of a finished structure; or, rather, are they

The four mellifluous streams that flow close by,  
Their melody all in one combined—

for truly does this accomplished *littérateur* possess the happy art of making even metaphysics melodious. Orpheus-like he draws the very rocks and the trees in his train.

The problems of knowledge, of conduct, of faith, and of hope inductively lead into the depth's of man's personality, which deductively emits the heat and the power of mind and soul and of heart. And so it is at once instructive, stimulating, and even inspiring, to read what this veteran thinker brings forth from his well stored mind concerning the secret of human personality. What it means to be a person; what is the very core of personality; how it is a man comes to himself; what are such properties of personality as rationality, morality, the love of beauty; the place of religion in man's personality; what is the goal of personality as seen by the light of religious faith—these are certainly topics most lofty and vital, and it need hardly be said Professor Ladd treats them with his wonted thoughtfulness, fecundity of illustration, and general literary gracefulness. That he has quite told us "the secret of personality" is of course not to be expected—probably not even by himself. Nevertheless, he has gone all round it, touched it at many points, thrown upon it many a suggestive illumination—done everything indeed except go into it.

It was said of Sterling by some waggish writer that he had carefully hidden "the secret of Hegel" in three volumes. An unsympathetic reader might observe that Dr. Ladd has accomplished the relatively more difficult feat of hiding "the secret of person-

ality" in a single, and that a rather small, volume. But that would be as unkind as untrue. If the eminent Professor has not solved the riddle of the sphinx, it is not because of any lack of ability or of sincere endeavor on his part; rather is it because of the deficiencies of a philosophy which, having broken with the *philosophia perennis* of the ages, *pace tanti viri*, retains no longer the concept of the genuinely supermaterial, namely, the spiritual world; and no longer possesses insight into the essential nature either of man's soul and still less possesses any consistent idea of God. Recent philosophy has lost continuity with the traditional world-view which at once embraces the facts and experiences of what is called common sense, together with the accumulated reflective wisdom of the past. As a consequence it no longer possesses what is called "the analogous concept" of the spiritual, the concept, namely, whose notes, while suggested by sensuous imagery (as every concept fashioned by the sense-environed intellect in its present intra-corporal condition must be), do really, albeit imperfectly, present to reflective consciousness a supermaterial, that is, a positively spiritual world of objects, whereof the human soul and the Divine Being are the nearer and farther limits. In Dr. Ladd's philosophy there is no explicit recognition of such concepts. Hence there is no distinct cognition of the soul's essence, nature, substance as a *per se* independent entity, nor of God as the absolutely independent, self-existing Creator of all finite reality, a something other than "the World's Reality", "the World-Ground," "the Ethical Spirit", "the cosmological Unity", "the Being of the World", "the Ideal-Real".

Because from Dr. Ladd's philosophy this really, even though analogously, representative concept of the spiritual order is absent, his analysis of human personality does not truly get beyond the threshold. Outside it lingers almost smothered by a very jungle of luxuriant flowers whose rainbow colors hide the pure white light of the spiritual object. Hence, too, it is that the "psychological conception of the human soul as an essentially indestructible entity does not [in his estimation] afford a satisfactory answer to the question he has raised", concerning the soul's survival after death. Undoubtedly his own conception of such an entity does not afford the desired satisfaction; but the entity itself, when rightly conceived, does objectively and necessarily postulate indestructibility; does demand survival after death, even though one's conception thereof, immersed in the colored shades of imagery, may not "afford satisfaction".

Again, Dr. Ladd declares that, even when "the belief in immortality is coupled with the statement that the desire for a life after death somehow commits the consistency inherent in the Universe

[why the imposing capital?] to provide the satisfaction of this desire, the argument is not true to the facts nor is it logical in its conclusions. The truth is that countless millions of the human race have been for countless centuries, and in spite of any improvement in their material conditions, or—what is yet more important—release from the burdens of superstition, are still looking to the certainty of existence after death with fear rather than with desire or hope. In grief and bitterness, or with a mild or a sullen despair, they are asking themselves the question in Marlowe's Dr. Faustus:

‘Why wert thou not born a creature wanting soul?’”

No, “the argument is not true to the facts, nor is it logical in its conclusions”. But why? Simply because the argument is not interpreted rightly. The “facts” are not merely man's “desire of life after death,” but the *universality* of that desire in the human race. Its universality in time and place prove that desire to be a *proprium humanae naturae*, an essential property of man's personality, conditioned on and by his rational and moral nature. The universality and the invincibility of the desire in the average man have to be explained. *Nihil est sine ratione sufficienti*. The only logical explanation is that, belonging as it does to man's essence as such, the desire has been placed there by the Constructor of that essence. It is a natural function and therefore must have an attainable purpose, what though men, most men, fear the hereafter. It is not survival,

But that the dread of something after death,  
The undiscovered country from whose bourne  
No traveler returns, puzzles the will,  
And makes us rather bear those ills we have  
Than fly to others that we know not of.  
Thus conscience doth make cowards of us all,  
And thus the native hue of resolution  
Is sicklied o'er with the pale cast of thought.

Besides this, the fear of death, while not an essential property of man's nature as such, is a more or less universal accompaniment thereof. It is a *malum naturae* in the sense that it is a *malum poenae*, and meant, as a penalty, to be feared. For one who believes in the Bible, as does the author of *The Doctrine of Sacred Scripture* (New York, 1883), it is unnecessary to elaborate this argument.

Speaking of the universality of religion, Professor Ladd tells us that even at the present date he recalls “with a touch of amusement that it required a Bull of Pope Paul III (2 June, 1537) to determine whether certain of our Redskins were possessed of a *capacity* for receiving the Spanish type of Catholicity; were, in fact, *really* human.” The author is such a genial man, one who not only enjoys

a joke himself, but loves to share his pleasantries with his readers, that it requires quite the hardened heart of a Papist reviewer to deprive him and them of even the little "touch of amusement" occasioned by "the Bull of Paul III (2 June, 1537)." The chief point in the joke here is that the Professor has given an instance of a bull that is not a Bull. In the first place, Paul III, though he occupied the Papal chair at the date assigned, issued no Bull on or near 2 June, 1537. The Holy See was too much preoccupied, at that very date, with the weighty matter of a General Council of all Christendom to busy itself with the problem of the Redskins' rationality. Our learned Professor, had he forgotten this fact, might easily have discovered it in his encyclopedia. And in the second place, Paul III never promulgated any Bull at all or any other document regarding the mental capacity of the American aborigines. *Qui mange un Pape, il meurt. May we not add, Qui rit d'un Pape, il pleurt?* In this connexion it may be pertinent to suggest that neither Catholic missionaries "nor orthodox Catholic theologians" are to be found amongst that "class of reporters concerning the non-religious nature of savage and primitive man whose influence . . . has been misleading". All orthodox Catholic theologians "teach the essential religiousness" of even "savage and primitive man". The same doctrine is confirmed by the testimony of all Catholic missionaries, at least in modern times. We might refer the author to Schmidt's *La Revelation Primitive*, Le Roy's *La Religion des Primitifs*, and Bris' *La Religion des Peuples non-civilisés*.

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## Literary Chat.

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In *Fifty Years in Yorkville*, Father Patrick Joseph Dooley, S. J., sketches the origin and development of the present populous and prosperous parish of St. Ignatius in the Borough of Manhattan, New York. The first incentive to the foundation of the church was given by four thrifty laymen—McCabe, McCarthy, Lennon, and McManus—to whom Bishop Hughes promised a priest if they would raise a thousand dollars to purchase ground for church and school. Priests were scarce—only one hundred and nine in the very large diocese of New York; but the Bishop was able to keep his word and assigned the Rev. Eugene O' Reilly,

from the County Cavan, who constructed a temporary chapel in honor of St. Lawrence O'Toole. The rector died before the end of the following year. Finding himself unable to replace the deceased pioneer priest, the Bishop asked the Jesuit Fathers of Fordham, who directed the diocesan Seminary together with their own scholasticate, to take charge of the place. Thus the parish came under the care of the Jesuit Fathers, who later on erected the new church of St. Ignatius, with a chapel of St. Lawrence attached.

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The years that follow record a series of active enterprises in parish

organization and scholastic development which is highly instructive, not merely from the point of view of pastoral administration, but also along the lines of educational, economic, and artistic achievements. There are fruitful lessons to be learned also in the matter of national amalgamation. For many years the rectors were men of foreign birth and often of education. They met with little or no friction, because their priestly ministration was Catholic and absorbed all national differences. Nevertheless, they sometimes found it difficult to elicit that spirit of native coöperation, which largely depends on the patriotic spirit. In time the old yielded place to the new order, and the multiplied opportunities of organization in the parish are now being used for the increase of Catholic development, social as well as devotional, and in the primary and secondary education of the flock.

The title of Alice Meynell's recent volume, *The Hearts of Controversy*, will probably not at first sight reveal its full significance to many readers. Visions of great Cæsar and gaunt Cassius buffeting "with lusty sinews" the angry Tiber, "and stemming it with hearts of controversy", are apt to overwhelm the subtle allusion as it glides so gracefully along the placid stream of Tennyson, Dickens, Swinburne, Charmian, and the other currents of literary expression wherewith her keen sense of discerning criticism is occupied. There is many an eddy, however, many a cross current, even in the neatly banked streams of Tennyson, Dickens, and the rest, and it is stimulating as well as interesting to have them pointed out for us by so experienced and so sure an observer as Mrs. Meynell.

There is something so exquisitely refined and delicate, but withal firm and decisive, in these pulses of *The Hearts of Controversy*, that one comes to feel in them the signs of an art more perfect than exists in the very currents of thought and expression which elicit the throbings. At all events, the reader finds that there is more hidden

in the undercurrent of Tennyson, Dickens, and the others, than he had previously suspected; or, if not this, then that Mrs. Meynell gives or attributes to them perfections which are rather her own than theirs.

It may seem something like levity to say that one of the good results of the war is the diminution of prayer books. This does not mean that prayer books are becoming less numerous. *Absit!* On the contrary they are multiplying apace, and this is as it should be. We mean that the makers of these aids to piety are succeeding steadily in diminishing the size and bulk. We have recently received quite the last thing in tiny size. The booklet is less than two by three inches and not more than a third of an inch in thickness. The volume, firmly bound in khaki, with red edges and red bordered pages, and perfectly clear type and opaque paper, is a triumph of the art of bookmaking. All the solid devotions are in it, though we do miss in every one of these soldier's prayer books, some prayers for the dying. One would think that it would be just such prayers that should be needed by men at the front. The title of this wonderfully convenient manual is *The Catholic Pocket Prayer Book*, and, though printed in England, it bears on its title page an American publisher's name (Peter Reilly, Philadelphia).

Together with the foregoing, it were well if the men not only at the front but those especially in our own cantonments were provided with a booklet almost equally convenient in size, the *Little Pocket Book* for soldiers published by the English Catholic Truth Society. It is written by a military chaplain who knows the spiritual needs of men in the army and knows how to meet them in a clear and convincing style.

Of the various aids to the study of modern languages the series of Manuals known as the *Hossfeld's New Method* has proved its practicableness and become widely popular. The Italian Grammar in the series has

recently appeared in new, revised, and enlarged edition. Amongst the additions we notice new vocabularies, new phraseologies, and an introduction to Italian correspondence. The Manual is accompanied by a separate brochure containing typical Italian verbs—regular and irregular—a feature which no doubt will be welcomed by the incipient Italianese. Printed in England, it is issued in this country by Peter Reilly, Philadelphia, Pa.

There are but few strings to the harp of Father James B. Dollard; but those few he handles with the consummate skill of the God-gifted artist. He sings of the old themes that have ever stirred the soul of man and kindled the imagination of the minstrel; he exalts the glories of his country and the traditions of his race (*Irish Lyrics and Ballads*, P. J. Kenedy & Sons, New York). An Ossianic splendor of color flashes from many a page and the musical rhythm of his verses lingers in the memory. "In Memoriam," sung in honor of the late Canon Sheehan, is a gem of exquisite workmanship and noble sentiment; its chaste reserve and fine reticence are more eloquent and expressive than words could be; for, true poetry speaks best by its suggestive silences and unspoken harmonies, caught only by those whose hearts are properly attuned to the subtler manifestations of beauty.

The peculiar talent of Mr. Thomas Walsh lies in the adaptation of the gorgeous poetry of South America to our colder fancies and clumsier speech. He evinces a very happy touch in these translations (*Gardens Overseas and Other Poems*. John Lane Co., New York). The flitting lights and delicate shades, so characteristic of the sunny south, are faithfully reflected in his carefully wrought imitations. A number of original productions, scattered throughout the volume, show him as a poet in his own right. Nature in her brighter and playful moods is his favorite topic.

*A Vision Splendid* (by Constance E. Bishop; London, Heath Cranton, Ltd.) is the story of a conversion. The scene is laid in India. The lurid background of Eastern life furnishes a very effective setting for the narrative, which moves swiftly and culminates in an unexpected but quite satisfactory denouement. Renunciation is the keynote of the attractive character of the bewitching heroine, who wins the heart of the reader from her very first appearance. The author has given us a delightful romance, elevating in tone and pure in atmosphere, though she does not shrink from handling such dangerous questions as occultism and modern feminism.

In the long and bitter struggle over the school question the Catholics of France had ample opportunity to study the problem of Christian education in all its phases. This contest gave rise to a vast literature shedding light on all the issues involved. The habitual clearness of vision, distinctive of the French mind, contributed much toward clarifying these matters for all future times, a fact which will save others the trouble of going over the field again. One of the most authoritative expositions of the question is Father P. A. Montfat's *Les trois Principes de l'Education Chrétienne* (Paris, P. Téqui). It treats the matter in a succinct, lucid, and attractive manner. The circumstance that it is reprinted at this juncture when France is engaged in a fight for her very existence, bespeaks its high value and timeliness.

In these days when death grimly stalks the earth and reaps a terrific harvest, it is very opportune to turn men's attention to the consoling aspects of Christian eschatology. The doctrine of purgatory is full of solace; it allows us to hope for those that have been snatched away by the hand of death without much preparation and forethought. Thus, Father L. Rouzic's book on the mild and cleansing fires of purgatory appears at the right moment (*Le Purgatoire*, Paris, P. Téqui). To those that

mourn the loss of dear ones it conveys a message of cheer and encouragement.

Each generation needs a new interpretation of the eternal truths of religion, because the point of view from which men look at things shifts continually. Hence every age produces its own doctrinal and apologetical works more or less suited to the prevailing mentality. *Les Croyances Fondamentales*, by Monsignor Tissier, Bishop of Chalons-sur-Marne (Paris, P. Téqui), is a defence of Christian truth adapted to our modern outlook on life. It meets those particular difficulties which spring from the philosophical systems in vogue at the present hour. Needless to say that it is well written and that its presentation of the subject is popular in the best sense of the term.

Though the war clouds lower darkly over France, religious life apparently flourishes in spite thereof. Witness the numerous devotional treatises which are steadily pouring from the press, and which, evidently, come in answer to a growing demand. Even retreats are going on as usual. *Retraite de Dames et de Mères Chrétiennes*, by J. Millot, Vicar General of Versailles (Paris, P. Téqui), contains a collection of discourses and instructions delivered to an audience of devout French ladies. Brilliant and full of meat, they will serve as excellent models for similar occasions. It is to be hoped that among us also the war will awaken a desire for greater spirituality.

Excellent material for the Holy Hour can be drawn from Father J. Dargand's *Au Cœur de Jésus Agonisant* (Paris, P. Téqui). The devotion to the Sacred Heart originated in France and there also it seems to be best understood. It appeals in a particular way to the French temperament. A view of exalted mysticism runs through these meditations, which, if stripped of their exuberant sentimentality, can be readily adapted to our tastes.

Letters from soldier boys at the front make stirring reading, and, when they are pitched in a religious key, will prove very edifying. To this category belong three brochures from the enterprising house of Bloud et Gay. (*Letters d'un Soldat*, par Leo Latil; *Deux Frères*, par P. de la Gorge; *Le Carnet Intime de la Guerre*, par A. Guiard.) They give us an unvarnished tale of conditions in the trenches and show how amid the horrors of modern warfare the tenderest flowers of piety may blossom.

Humility is the cornerstone of the lofty edifice of sanctity, a truth which the world is slow to grasp. The world expects magnificent and startling deeds of its heroes; but the glory of God's servants consists in small and insignificant things which the world would hardly deign to notice. A typical illustration of this principle we find in the saintly life of the Ven. Jean-Claude Colin, founder of the Society of Mary. Of no more amiable and charming personality could we conceive. We are very grateful for the short sketch of the life of this sweet saint which we owe to the pen of M. A. Cothenet. (*Le Ven. Jean-Claude Colin et la Société de Marie*. Paris, P. Téqui.) The sketch is evidently a labor of love, written by one who has become enamored of the supernatural beauty of his subject.

The triumph of failure, one might aptly call this life of *Henry du Roure*, by Leonard Constant (Paris, Bloud et Gay). His was the striving after a high aim, but not the attainment. Cut short in his career before he achieved outward success, the world would pronounce his life a sad failure. But God measures life's worth by other standards, especially by its consecration to high purposes. And Henry du Roure's life was consecrated to a noble cause which redeems it from being a failure. It was devoted to the lay apostolate, to the service of the Church and the defence of her inalienable rights. His complete submission after the condemnation of the *Sillon*, with which he was

so intimately connected, does him more credit than all his work; for obedience is the true measure of the spiritual man. So many young lives of exceptional promise have been snuffed out by this war that our faculty of regret has almost become dulled. But their memory remains with us as an inspiration and a call to high resolve and deed.

The Catholic Instruction League of Chicago is to be congratulated on having as an aid to its meritorious, but difficult, work, the *Catechism for Communicants*, composed by Father Francis Cassilly, S. J. Father Cassilly, it need hardly be said, is ardently devoted to the spread of First Communion amongst our Lord's little ones. His booklet *Shall I be a Daily Communicant?* is of course well and favorably known to the clergy. The present Catechism will prove a most effective instrument for imparting to children the essentials of the preparedness they should bring to the Sacred Banquet. If precision, clarity, and comprehensiveness are the indispensables of a first-rate Catechism, Father Cassilly's possesses them all. (Catholic Instruction League, 1080 W. 12th St., Chicago.)

Father Cassilly has likewise published a folder entitled *Teachers' Manual*, based on "Practical Plan of the Catholic Instruction League." It gives in brief outline the most important things to be known and done

by organizers and promoters of the League.

*Our Sunday Visitor* multiplies its splendid service to Catholic truth by publishing handy little brochures on the vital issues of religion. *The Reformation Condemned by the World's Best Historians* is one of its recent issues which should be spread far and wide, that it may correct the traditional lies and errors which obsess the popular mind. Father Noll's authorities are unimpeachable, and, what is no less commendable, he cites in each case chapter and verse, thus supplying for an omission which some have pointed out as unfortunate in one of his former works. (Sunday Visitor, Huntington, Indiana.)

Back of the firing-line must necessarily be a fertile field of story, and the poet or romancer who is on the ground or who can learn through eye witnesses what there transpires, has at control events and experiences that are far stranger than the creations of fiction. Hence it is that we are getting no end of books telling of these interesting occurrences. John Ayscough's *French Windows* is one of the most thrilling and soul-affecting collections of stories gathered from this field. We have previously noticed the England edition; multiplied reprints whereof have since appeared. The volume can now be had in an American impression. (Longmans, Green & Co., New York.)

## Books Received.

### THEOLOGICAL AND DEVOTIONAL.

**JESUS CRUCIFIED** or The Science of the Cross in the Form of Meditations. By FF. Pierre Marie and Jean Nicolas Grou, of the Society of Jesus. Edited by Alphonse Cadres, S.J. Translated by L. M. Leggatt. P. J. Kenedy & Sons, New York. 1918. Pp. xvii—195. Price \$0.75; postage extra.

**THE MARVELS OF DIVINE GRACE.** Meditations based on the "Glories of Divine Grace". (Original Treatise by Fr. Nieremberg, S.J., entitled "Del Aprecio y Estima de la Divina Gracia"). By Alice Lady Lovat. With Preface by the Right Rev. Abbot Hunter-Blair, O.S.B. P. J. Kenedy & Sons, New York. 1917. Pp. xiii—142. Price \$0.90; postage extra.

**THE CASUIST.** A Collection of Cases in Moral and Pastoral Theology. Vols. I—IV. With Corrections made necessary by the new Code of Canon Law,



compiled by the Very Rev. Stanislaus Woywod, O.F.M. Joseph F. Wagner. New York. 1918. Pp. 343, 320, 349 and 335.

STORIES FROM THE NEW TESTAMENT. In Three Series. P. J. Kenedy & Sons, New York. 1917. 16 pp. to each Series. Price, \$0.25 a set.

CATECHISM FOR FIRST COMMUNION. By the Rev. Francis Cassilly, S.J., author of *Shall I be a Daily Communicant?* and *What Shall I be?* Catholic Instruction League, 1080 W. 12th St., Chicago. 1918. Pp. 48. Price, *postpaid*, \$0.05; 12 copies, \$0.50.

TEACHERS' MANUAL. Based on *Practical Plan of the Catholic Instruction League*. By the Rev. Francis Cassilly, S.J. Catholic Instruction League, Chicago. 1917. Pp. 17. Price, \$0.05; \$0.40 a dozen.

OUR EASTER DUTY. By the Rev. John M. Lyons, S.J., Holy Family Church, Chicago. In English or Italian. Catholic Instruction League, 1080 W. 12th St., Chicago. 1913. Price, \$0.50 a hundred; \$4.00 a thousand.

#### LITURGICAL.

THE CEREMONIES OF ORDINATION TO THE PRIESTHOOD. Translated from the Pontificale Romanum. Edited for the convenience of the faithful, with the Ordinary of the Mass as recited by the newly ordained priests, and explanations of the rubrics. Loyola University Press, Chicago. 1917. Pp. 48. Price, \$0.25.

#### PHILOSOPHICAL.

THE SECRET OF PERSONALITY. The Problem of Man's Personal Life as Viewed in the Light of an Hypothesis of Man's Religious Faith. By George Trumbull Ladd, LL.D. Longmans, Green & Co., New York and London. 1918. Pp. x—287. Price, \$1.50 *net*.

#### HISTORICAL.

TRENCH PICTURES FROM FRANCE. By Major William Redmond, M.P. (Killed in Action, June, 1917.) With a biographical instruction by E. M. Smith Dampier. George H. Doran Co., New York. 1918. Pp. 175. Price, paper cover, \$0.50.

BELGIUM IN WAR TIME. By Commandant de Gerlache de Gomery, Doctor Honoris Causa of the University of Louvain, Corresponding Member of the Geographical Societies of London and Paris, etc. Translated from the French Edition by Bernard Miall. With 58 Illustrations, 6 maps and many facsimiles. George H. Doran Co., New York. 1918. Pp. x—243. Price \$0.50, *net*.

WITH THE FRENCH RED CROSS. By Alice Dease, author of *The Beckoning of the Wand*, *The Marrying of Brian*, etc. P. J. Kenedy & Sons, New York. Pp. 96. Price, \$0.60; postage extra.

WHO GOES THERE? A CHRISTIAN SOLDIER. A Sketch of the Life of Gen. de Sonis. (*Soldiers' and Sailors' Series*, No. 3) Central Bureau of the G. R. C. Central Society, 201 Temple Bldg., St. Louis. 1918. Pp. 32.

THE COLONIAL MERCHANTS AND THE AMERICAN REVOLUTION, 1763-1776. By Arthur Meier Schlessinger, Ph.D., Assistant Professor of American History, Ohio State University, etc.—New York: Columbia University, Longmans, Green & Co. 1918. Pp. 647. Price \$4.00.

THE FRENCH ASSEMBLY OF 1848 AND AMERICAN CONSTITUTIONAL DOCTRINES. By Eugene Newton Curtis, Ph.D., Assistant Prof. of Modern European History at Goucher College. Longmans, Green & Co. 1918. Pp. 357. Price \$3.00.

A GLIMPSE INTO THE HEART OF AN ITALIAN SOLDIER. Extracts from Giosue Borsi's Colloquies, His Last Letter and Spiritual Will. Translated by the Rev. P. Maltese. P. J. Kenedy & Sons, New York. Pp. 48.

WAR CYCLOPEDIA. A Handbook for Ready Reference on the Great War. Edited by Frederic L. Paxson, University of Wisconsin; Edward S. Corwin, Princeton University; and Samuel B. Harding, Indiana University. Government Printing Office, Washington. 1918. Pp. 321. Price, \$0.25.



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# The Ecclesiastical Review

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# THE ECCLESIASTICAL REVIEW

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SIXTH SERIES.—VOL. VIII.—(LVIII).—MAY, 1918.—No. 5.

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## THE MATRIMONIAL LAW ACCORDING TO THE NEW CODE.

ONE of the most important titles (Tit. VII, Bk. III) of the new Code of Canon Law is, without doubt, that which treats of Matrimony. Since many of the changes herein introduced are far-reaching in their consequences, it is essential that priests devoted to the care of souls should have acquired a knowledge of the points of difference between the old legislation and the new before Pentecost, on which day the Code will begin to operate. According to Canon 1018, pastors shall not neglect prudently to instruct their flocks concerning the Sacrament of Matrimony and the impediments thereto. Up to the present moment we are without an *official* commentary which would serve as a guide to the solution of several otherwise practically insoluble difficulties. Consequently, the purpose of these pages can be none other than an attempt to give a concise, yet, as far as possible, a complete idea of the bearing of the new law on our pastoral conditions.

### BETROTHMENT.

Espousals, to be valid, must be in writing and signed by the parties and witnesses as heretofore. A promise of marriage, either unilateral or bilateral, which does not meet these requirements, is void in both the internal and the external forum (Canon 1017). In the *external* forum: hence such espousals have no binding force before the Church's tribunals; v. g. one cannot bring an action to recover damages, or to compel the other party to marry. They are also worthless in the *internal* forum, i. e. no obligation in conscience, either of fidelity or of justice, arises therefrom. An obligation in

conscience, however, might arise incidentally owing to some other circumstance. For instance, a young woman, ignorant of the law, who allowed herself to be violated with the express understanding of subsequent marriage, would have a claim against her violator, and he would be bound to repair the harm, v. g. by furnishing her with a dowry, or, if the damage could not otherwise be mended, by marrying her. Furthermore, it is well to observe that even valid betrothment permits an action solely to recover damages, if due; but not to compel one to marry (l. c.).

#### ESTABLISHMENT OF STATUS LIBER.

That marriage might be contracted both licitly and validly, the Church has ever insisted on the *status liber* of the parties being duly established beforehand. To this end she has prescribed an investigation and the proclamation of the banns.

*Investigation.* In *periculo mortis*, if other proofs cannot be had, and provided there be no indications to the contrary, the sworn statement of the parties that they are not hindered by any impediment will suffice (Canon 1019). Otherwise, previous to marriage the pastor shall carefully question both the bride and the groom separately and apart in order to ascertain if there exists any impediment; if each, especially the bride, freely consents to the marriage; and whether they are sufficiently instructed in Christian doctrine. This last question may be omitted as often as it appears useless owing to the condition of those concerned (Canon 1020). It is obvious, therefore, that the pastor is obliged to provide for the instruction of those whom he finds lacking in the knowledge of Catholic truth, else he is responsible for the ignorance of the contracting parties and their offspring. It belongs to the Ordinary of the place to lay down special rules for the conduct of this investigation (l. c.). Before proceeding, it may be well to remark that, unless expressly excluded, the term *Ordinarius loci* in law comprises the following for their respective territory: 1. the Pope; 2. bishops and their vicars general; 3. administrators apostolic; 4. vicars and prefects apostolic; 5. those who in their default succeed all the foregoing for the time in accordance with law or approved custom (Canon 198). Under No. 5 are included here in the United

States the administrators of vacant dioceses. To return to the investigation, if Baptism has not been conferred in his own parish, the pastor is to demand evidence of Baptism from both parties, or from the Catholic party only in the case of marriage to be contracted with a dispensation from *disparity of cult* (Canon 1021). The ordinary proof of Baptism is a certificate drawn up in due form. Another proof which may sometimes be admitted, v. g. when it is impossible to secure a certificate, is, provided nobody is prejudiced thereby, the testimony of a witness who is above all suspicion, or the oath of the person himself, if he had been baptized as an adult (Canon 779). It is evident that in the case of a mixed marriage to be contracted with a dispensation from *mixed religion*, the pastor is to require evidence of Baptism from the non-Catholic party also. Finally, those not yet confirmed are to receive the Sacrament before marriage, when it can be done without grave inconvenience (Canon 1021).

**Banns.** The banns are to be published by one's own pastor (Canon 1023). Consequently, if the parties belong to different parishes, the proclamation should be made in both parishes. If, after reaching the age of puberty, one or both of the parties resided elsewhere for six months, or, provided there is a suspicion that an impediment had been contracted, even for a shorter period, the pastor is to refer the matter to the Ordinary and abide by his instructions (l. c.). The banns are to be proclaimed on three successive Sundays and other days of precept in church during Mass or other divine services at which a large congregation is present (Canon 1024). In lieu thereof the bishop may have the names posted publicly at the church door for at least eight consecutive days, two of which are to be days of precept, v. g. a Sunday and a holiday of obligation (Canon 1025). This substitution may be made by the Ordinary of the place alone, not by the pastor. In the case of mixed marriage the banns are not to be proclaimed, unless, in the absence of scandal, the Ordinary of the place deems it advisable to admit such publication. All mention of the religion of the non-Catholic party is to be omitted (Canon 1026).

**Dispensation from Banns.** The question of dispensing from the proclamation of banns is dealt with in Canon 1028, which, however, is far from clear. The meaning of said canon appears



to be as follows. 1. When the bride and groom have the same domicile or quasi-domicile and the marriage is to be celebrated in this domicile or quasi-domicile respectively, the Ordinary of said place may dispense from the proclamation of banns not only for his own diocese, but also for an outside diocese, v. g. the diocese of domicile or quasi-domicile respectively, or the diocese in which one or both parties had resided for six months after attaining the age of puberty. 2. When the parties belong to different dioceses, i. e. have a domicile or quasi-domicile in different dioceses, the power to dispense belongs to the Ordinary of the place in whose diocese the marriage is contracted. 3. Should the marriage, however, take place in a diocese in which neither has a domicile or quasi-domicile, v. g. in which they have resided for a month without the intention of establishing there either a domicile or a quasi-domicile, then either the Ordinary of domicile or quasi-domicile of either bride or groom may grant the dispensation.

**Procedure in case of Doubtful or Certain Impediments.** What is to be done when a *doubt* arises as to the existence of an impediment? 1. The pastor is to investigate the matter more closely, examining under oath (a) at least two witnesses worthy of credence, provided there be not question of an impediment which would bring disgrace on the parties, (b) and, if necessary, the parties themselves. 2. Should the doubt arise previous to beginning or finishing the publication of banns, the pastor is to begin or finish the publication, as the case may be. 3. If after this he prudently judges that the doubt still remains, he is not to assist at the marriage without first consulting the Ordinary of the place. What course is to be pursued when a *certain* impediment is detected? 1. If the impediment is *occult*, viz. one which cannot be proved in the external forum (Canon 1037), the pastor is to publish the banns, and, without divulging the names of the parties, refer the case either to the Ordinary or to the Sacred Penitentiary. 2. When the impediment is *public* and is discovered before commencing the publication of banns, the pastor is not to proceed with the publication until the impediment has been removed, even though he knows that a dispensation has been obtained for the internal forum only. 3. Should the impediment be detected only after the first or second publication, the pastor is to

continue and, in the meantime, lay the matter before the Ordinary (Canon 1031).

**Special Precautions.** Unless a reasonable cause demand the contrary, the pastor is not to assist at a marriage until at least three days have elapsed since the last publication of banns. Furthermore, if the marriage has not been contracted within six months, the proclamations are to be repeated, unless the Ordinary should deem it unnecessary (Canon 1030). Wherefore, this latter case is to be submitted to the decision of the Ordinary. Save in the case of necessity, the pastor is not to assist at the marriage of *vagi*, i. e. those who at present are without a domicile or quasi-domicile, unless he has previously advised with the Ordinary of the place or a priest delegated by the same, and received permission to assist (Canon 1032).

#### MARRIAGE INSTRUCTION.

The pastor should not neglect to instruct the parties concerning the holiness of the Sacrament, their mutual obligations, the duties of parents toward their offspring, and strongly urge them to make a good confession and Communion before marriage (Canon 1033). Finally, he is to exhort minors (those who have not completed their twenty-first year) not to marry without the knowledge or reasonable consent of their parents. Should they refuse to heed his admonition, the pastor is not to assist at their marriage before first consulting the Ordinary (Canon 1034).

#### IMPEDIMENTS.

**Division.** Impediments are divided into 1. impeding and diriment, 2. public and occult. The latter division formerly proved a source of great difficulty. Matters now appear to have been simplified by Canon 1037, according to which a public impediment is one which can be proved in the external forum, all other impediments being occult. Will this embrace impediments which in the past were considered public by *nature*, but which cannot be proved before the ecclesiastical courts? We think not. There is still another division, viz. impediments of *major*, and impediments of *minor grade*. This division, which was introduced for the first time in 1908, is now modified in accordance with the revamping of the legisla-

tion on the individual impediments themselves. Impediments of minor grade are: 1. consanguinity in the third degree of the collateral line; 2. affinity in the second degree of the collateral line; 3. public propriety (*publica honestas*) in the second degree; 4. spiritual relationship; 5. crime arising from adultery and the promise of marriage, or the attempt to marry even civilly. This last impediment has been added to the arrangement of 1908. All other impediments are of major grade (Canon 1042). The practical application of this division is to be found in Canon 1054, wherein it is stated that a dispensation from an impediment of minor grade is not annulled by an *obreptio falsi* or a *subreptio veri*, even though the only reason assigned in the petition is false.

**Dispensation.** I. In urgent danger of death Ordinaries of places, in order to settle the conscience, and, if the case permits, to legitimate the offspring, may dispense their own subjects wherever they happen to be, and all others who are actually stopping in their dioceses, from—1. the form of marriage, i. e. the presence of priest and witnesses; 2. all and the several impediments of ecclesiastical law, either public or occult, even though multiple, those impediments excepted which arise from priesthood, and, provided the marriage has been consummated, from affinity in the direct line. In using this faculty the Ordinary must observe the following conditions, viz. he must take care to have the scandal removed or prevented, and in the case of dispensation from the impediments of mixed religion and disparity of cult, first obtain the customary guarantees (Canon 1043). Formerly, bishops were vested with a similar faculty, which could be used, however, only in favor of *concubinarii* or of those joined in civil marriage who were dangerously ill on account of *sickness*. These restrictions are now removed; the faculty may be employed in favor of all who are in urgent danger of death from any cause whatsoever. The following points may be mentioned in this connexion. The Ordinary may dispense even from the impediment arising from diaconate or solemn religious profession; from affinity in the direct line arising from a marriage that had not been consummated, v. g. so as to permit one to marry one's daughter-in-law; from several impediments simultaneously, together with the form of marriage. The reasons demanded for the

use of this faculty are either the legitimation of the offspring, not, however, of adulterine or sacrilegious offspring in conformity with Canon 1051, or the soothing of the conscience of one or both parties, even of the party who is not in danger of death.

II. In the same circumstances, viz. in urgent danger of death, and for the purpose of soothing the conscience, and, if the case permit, legitimating the offspring, but only for those cases in which not even the Ordinary of the place can be approached, the following have the same faculty: 1. the pastor; 2. any priest who, when the Ordinary, or the pastor, or a priest delegated by either cannot be reached by the parties concerned, assists at marriage in danger of death; 3. the confessor. The confessor, however, may use this faculty for the internal form only, and then only in the act of sacramental confession (Canon 1044). With the exception of the confessor, those who make use of this faculty are to notify the Ordinary of the place, so that the dispensation may have force in the external forum, and to record the dispensation in the Marriage Register (Canon 1046).

III. Ordinaries of places may dispense from all the aforesaid impediments, when an impediment is discovered after all arrangements have been made for the wedding, and the marriage cannot be postponed until a dispensation has been obtained from the Holy See, without serious consequences. Still, the Ordinary may not use this faculty without first demanding the guarantees in the case of mixed marriage, and without preventing scandal (Canon 1045). It should be remarked that this faculty applies to impediments only, not to the form of marriage; hence, the Ordinary could not dispense with the presence of the priest and witnesses. This faculty holds good for the revalidation of marriage also, provided there is danger in delay, and not time enough to recur to the Holy See. The same faculty described in this number (III) is possessed likewise by all these enumerated under II, however, only for occult cases in which not even the Ordinary of the place can be reached, or only with danger of violating secrecy (Canon 1045). This canon should settle many doubts in reference to the so-called *casus perplexus*. Since the use of telephone, telegram and cable are extraordinary measures, the Ordinary would not be obliged to employ them in the above mentioned

cases in order to apply for a dispensation from the impediment. Finally, the Ordinary of the place is not to use any faculties he may possess, whenever application for a dispensation has been made to the Holy See, except for a grave and urgent reason, in which case he is immediately to notify the Holy See of his action (Canons 1058 and 204). Since the bishop's jurisdiction is not suspended in such a case, this rule applies only to the licit use of his faculty.

**Accumulation of Faculties.** Whether and when Ordinaries could accumulate their faculties so as to dispense from several impediments simultaneously, were very vexed questions at times in the past. The new law seems clear. 1. Those who have a *general* faculty to dispense from a certain impediment (not, however, a faculty to dispense in one or the other case), may, unless the contrary is expressed in the indult, dispense from said impediment even when multiple, v. g. multiple affinity or consanguinity; 2. those having faculties to dispense from several impediments belonging to different species, either impedient or diriment, may dispense from all said impediments, even though public, occurring in the same case (Canon 1049). If in a certain case there should exist one or more *public* impediments from which one has faculties to dispense, and at the same time an impediment from which one cannot dispense, recourse must be had to the Holy See for a dispensation from all the impediments in the case. If, however, the impediment or impediments from which one can dispense are discovered only after a dispensation has been obtained from the Holy See, one may use one's faculties, and dispense from the remaining impediments (Canon 1050). A dispensation from a diriment impediment granted by virtue either of ordinary jurisdiction or of jurisdiction delegated by means of a general indult, *ipso facto* contains the legitimation of the offspring, to the exclusion of offspring which is either adulterine or sacrilegious (Canon 1051). Hence there is no need for the one dispensing to declare the offspring legitimated, since the dispensation effects the legitimation automatically.

**Form of Dispensation.** A dispensation granted from a specified degree of consanguinity or affinity is valid, even though an error concerning the degree crept into either the petition or the dispensation by mistake, and provided 1. the degree actually

existing is inferior to the one mentioned, or 2. even though another impediment of the same species of an equal or inferior degree has been omitted (Canon 1052). Thus, if by mistake a dispensation was requested for the second, instead of the third degree of consanguinity, a dispensation granted for the second degree, would suffice for the third degree, but not *vice versa*. Likewise, if one asked for a dispensation from the third degree, and received by mistake a dispensation from the second degree, the dispensation would be valid. Again, if by mistake one applied for a dispensation from the second degree of simple consanguinity, whereas in reality there existed an impediment of multiple consanguinity in the second degree, the dispensation might be used. A dispensation granted by the Holy See from *matrimonium ratum non consummatum*, as also the permission accorded by the same to contract a fresh marriage in the case of the presumed death of the other partner, contains also a dispensation from the impediment of crime due to adultery and the promise of or attempt at marriage, not, however, from the impediment of crime due to other causes (Canon 1053).

**Fees.** No other fee may be demanded by the Ordinaries or their officials on the occasion of granting a dispensation, than a moderate sum from those who are not poor, to be employed in defraying the expenses of the chancery. All customs to the contrary are reprobated, unless the Holy See has given special faculties in the matter. Moreover, restitution must be made by those who act contrary to this provision (Canon 1056). Whence we are to conclude that except for postage etc. no fees may be demanded of the poor. But nowhere in the Code do we find a definition of the term *pauperes*. Since currency so rapidly depreciates, the Holy See deemed it wise, perhaps, to lay down no hard and fast rules on the subject. DeSmet is authority for the statement that even in recent times the Sacred Penitentiary considered as *pauperes* those whose joint fortune did not amount to 3,000 francs, or about \$600 of our money, and as *miserabiles* those who lived solely by the labor of their hands. The faculty granted to our Bishops is found in Formula T. no. 15: "Exigendi modicas mulctas tam a divitibus quam a pauperibus juxta vires in elargiendis dispensationibus matrimonialibus, exceptis tamen ab hoc mendicis; et dum-

modo mulctae sic exactae in pios usus fideliter omnino erogentur." What changes may be made in the faculties of our Ordinaries, it is impossible to forecast; for which reason I have purposely avoided reference to them in the course of these pages. Before concluding, let me remark in general that whenever a custom is reprobated in law, no period of time, no matter how long, can ever render it reasonable (Canon 27).

**Execution.** Those granting a dispensation by virtue of faculties delegated by the Holy See are to make express mention of the delegation in the act of dispensing (Canon 1057). Failure to comply with this injunction does not render the dispensation void.

#### PROHIBITIVE IMPEDIMENTS.

With the exception of the change already noted under espousals, and the change to be noted in connexion with the new laws regulating *closed time*, the old prohibitive impediments remain unchanged. Still, a new prohibitive impediment has been introduced, viz. in countries in which *legal affinity* arising from adoption renders marriage unlawful according to the civil law, such affinity constitutes a prohibitive impediment in Canon Law (Canon 1059). This is not the sole instance in which the new Code defers to the civil law. Another instance is found in the title on Contracts, where the principle is established that in ecclesiastical matters the prescriptions of the civil law in reference to contracts, their annulment and effects, are to be followed, except when contrary to divine law, or when Canon Law provides otherwise (Canon 1529). Still another instance will be recorded when treating of diriment impediments. Perhaps it may not be out of place to call attention to some of the other features emphasized by the new legislation under the heading of prohibitive impediments.

**Mixed Religion.** The principles of the natural law, together with the present law regulating marriage between Catholics and baptized non-Catholics, are restated. As is evident, the Church will not permit such marriages unless there is moral certainty that the customary guarantees will be kept (Canon 1061). Consequently, the pastor should not apply for a dispensation, if this certainty be not had. In the matter of guarantees it may be noted that, although the Catholic party is not

required by law to give a guarantee to that effect, he is, nevertheless, under an obligation prudently to strive to bring about the conversion of the non-Catholic partner (Canon 1062). It is obvious, therefore, that the pastor must impress this obligation upon the Catholic. Conformably with Canon 1063, if a pastor knows for certain that the parties, after obtaining a dispensation from the impediment of mixed religion, have married either personally or by proxy before a non-Catholic minister, or intend renewing their consent in the presence of the same, after being married before the priest, he is not to assist at the marriage except for most weighty reasons, and only after the scandal has been removed, and the case referred to the Ordinary. Still, when required to do so by law, the parties are not forbidden to appear even before a non-Catholic minister acting merely in the capacity of a civil official, in order solely to comply with the law, and thus be entitled to the civil effects (l. c.). Needless to add, in this latter case the parties are to be instructed beforehand to go through the civil ceremony without giving matrimonial consent, which must be given only before the priest and witnesses. The obligations of pastors previous and subsequent to mixed marriages are rehearsed in Canon 1064. Here it will suffice to note that pastors are obliged to watch that the parties faithfully keep their promises. This applies also in the case of those who have married outside the parish, but are resident within its limits. Instructions follow in Canons 1065-1066 as to the manner of acting with those (a) who have joined condemned societies, or who have apostatized, without however joining a non-Catholic sect; (b) also with public sinners or those who are publicly known to be under censure, and have not yet been reconciled. The pastor is not to assist at the marriage of such persons without first consulting the Ordinary and awaiting his instructions. In the case of those mentioned under (b) the pastor may proceed with the marriage, should there be an urgent reason, and if there be no time left for consulting the Ordinary.

#### DIRIMENT IMPEDIMENTS.

**Age.** For the purpose of contracting marriage the age of legal puberty has been changed. Thus, males before the com-



pletion of their sixteenth year, and females, of their fourteenth year, are debarred from contracting valid marriage. Otherwise the age of puberty remains the same as in the past. Whether or not *malitia supplet aetatem*, does not appear. The fact that no mention is made thereof, joined to the hereafter advanced age of legal puberty, leads us to conclude that it does not. Even though marriage contracted after the aforesaid age is valid, nevertheless pastors should endeavor to keep young people from marrying before the age usual in the country (Canon 1067).

**Impotency.** In this connexion let it suffice to remark that marriage is not to be hindered when the impediment of impotency is doubtful either in law or in fact (Canon 1068). Wherefore, a woman who has submitted to the Porro operation, losing thereby the womb and both ovaries, is, to say the least, doubtfully impotent in law, and as a result is not to be disqualified from marriage. This is in keeping with the recent procedure of the Congregation of Sacraments.

**Ligamen.** When a former marriage is invalid, or has been annulled for any reason whatsoever, it is not permitted licitly to contract a fresh marriage until the nullity or annulment of the former marriage has been clearly and legitimately established (Canon 1069). Hence, it is not the duty of the pastor or of the confessor, but of the bishop, to permit marriage in the circumstances.

**Disparitas Cultu** The impediment of disparity of cult will exist hereafter only between persons baptized in the Catholic Church or converted thereto on the one hand, and unbaptized persons on the other (Canon 1070). If, therefore, a person who was not baptized in the Catholic Church, and who did not subsequently join the Church, were to marry an unbaptized person, said marriage would be valid. On the contrary, were a person after baptism in the Catholic Church or conversion to same to fall away, his marriage with an unbaptized partner would be invalid. Furthermore, if at the time of marriage a person was commonly held to have been baptized, or if his baptism was doubtfully valid, the validity of the marriage is to be sustained until it is proved with certainty that one person had been baptized, and the other had not been baptized (l. c.). This positive statement settles what was

previously disputed. However, the presumption is merely a *presumptio juris*, not *juris et de jure*, and consequently may be rebutted.

**Raptus.** Formerly, in order to constitute the impediment of *raptus*, a violent abduction coupled with the intention of marriage was necessary. Under these circumstances a valid marriage could not take place before the woman abducted had been released from her place of detention. Thus far the law remains the same. In addition, the terms of the new law have been extended so as to include the case of a woman who is violently detained with the intention of marriage in a place either in which she is staying (therefore no abduction) or to which she has gone of her own free choice, v. g. elopement. (Canon 1074).

**Consanguinity.** As in the past, this impediment extends to all degrees of the *direct* line; but in the *collateral* line it extends only to the *third* degree inclusive (Canon 1076). This Canon likewise contains a prohibition against permitting marriage when a doubt exists as to whether or not the parties are related by blood in any degree of the direct, or in the first degree of the collateral line. The reason for this injunction is very likely to be found in the possibility of some applying, in the case of degrees which are doubtfully of the *natural* law, the power granted to Ordinaries in Canon 15, and by virtue of which they may dispense even from invalidating laws in the case of a *dubium facti*, provided it be a law from which the Pope usually dispenses.

**Affinity.** Affinity constitutes a diriment impediment in all degrees of the direct line, and to the second degree inclusive of the collateral line (Canon 1077). According to Canon 97 affinity arises solely from valid marriage, whether *ratum* only or *ratum et consummatum*. Whence we may deduce the following: (a) the impediment of affinity arises even from a valid marriage which has not been consummated. Sin committed with such a relative would hereafter seem to constitute the sin of incest. (b) Affinity does not result from *copula illicita*; hence, the sin of incest which formerly arose under this head, will cease to exist.

**Public Propriety.** In future the impediment of public propriety will arise from *invalid* marriage whether consummated or not,

and from public or notorious concubinage. It is a diriment impediment between a man and the woman's blood relatives in the first and second degree of the direct line, and *vice versa* (Canon 1078). Thus, public propriety no longer arises from valid betrothment. Mark also that the impediment does not extend to the collateral line. Here we ask, when is concubinage public or notorious? It is public when the fact is already published among the people; or, if not so published, the circumstances are such that one may and must prudently judge that it will easily be so published. It is notorious principally after a final sentence of a competent ecclesiastical judge or a judicial confession of guilt; also if publicly known, and the crime was committed under such circumstances that it cannot be kept secret or excused by law (Canon 2197). As is evident, this impediment must occasion many doubts.

**Spiritual Relationship.** Spiritual relationship will be confined to two cases only, arising, viz. (a) between the one baptizing and the one baptized; (b) between the one baptized and his sponsor (Canon 1079, 768). In these two cases only does spiritual relationship constitute a diriment impediment. Hence, if a parent were to baptize his child even without a just reason, he would not contract spiritual relationship with the other party, and could, therefore, use the *debitum*. We should observe that, although spiritual relationship is contracted between the person confirmed and his sponsor only, a matrimonial impediment does not result therefrom. But the sponsor has an obligation of looking after the Christian education of his god-child (Canon 797). We should not forget that when Baptism is repeated *sub conditione*, no relationship is contracted, unless the same sponsor be had as in the former Baptism (Canon 763).

**Legal Relationship.** Legal relationship arising from adoption constitutes a diriment impediment in those cases only in which it is a diriment impediment according to the civil law (Canon 1080). This Canon disposes of much uncertainty which formerly surrounded the matter.

**Crime.** The impediment of crime appears to be unchanged (Canon 1075). In keeping with Canon 16, which states that ignorance does not excuse from invalidating laws, unless the contrary is expressly declared, we may conclude that, contrary to the opinion previously maintained by some, ignorance does not prevent one from contracting this impediment.

## MATRIMONIAL CONSENT.

The principles heretofore governing the nature of matrimonial consent and the impediment of error are repeated in Canons 1081-1084. In addition, the following points are to be noted. The fact that one knows or thinks that marriage under certain conditions is void, does not necessarily exclude matrimonial consent (Canon 1085). Thus a person who is aware that clandestine marriage is invalid, may still intend to marry and bind himself for life. The practical application of this principle is to be found in the revalidation of marriage without the renewal of consent. If one is able to speak, matrimonial consent is to be expressed in words; equivalent signs may not be employed (Canon 1088). Since the Canon contains no invalidating clause, consent expressed by means of signs would not render the marriage void. For valid marriage consent must necessarily be given either personally or by proxy (l. c.). By implication, therefore, marriage by letter is pronounced to be invalid. For marriage by proxy the following conditions are to be observed. 1. Diocesan regulations should be observed. 2. For valid marriage the agent must have a special commission to contract marriage with a specified person, which commission must be signed by the principal and by either the Ordinary or the pastor of the place in which the commission is given, or by a priest delegated by either, or by at least two witnesses. 3. If the principal does not know how to write, the fact is to be noted in the commission, and another witness added, who must, likewise, sign the instrument. If these formalities are not observed, the commission is void. 4. If prior to marriage by the agent in the name of the principal, the latter should withdraw the commission or become insane, even without the knowledge of the agent, the marriage is invalid. 5. That the marriage may be valid, the agent must discharge his commission in person (Canon 1089). Marriage may also be contracted through an interpreter (Canon 1090). The pastor, however, is not to assist at marriages to be contracted either by proxy or through an interpreter, except for a grave reason, and provided there be no doubt as to the genuineness of the commission and the trustworthiness of the interpreter. Furthermore, time permitting, he is to get the permission of the Ordinary (Canon 1091).

## FORM OF MARRIAGE.

By the term *forma matrimonii* in law is meant the due observance of those formalities required in giving matrimonial consent. These formalities, according to the *Ne temere*, consist in giving matrimonial consent in the presence of a qualified Ordinary or priest and two witnesses. The legislation of the *Ne temere* has been modified in a few particulars.

**Valid Assistance.** Since our pastors, both removable and irremovable, are henceforth to be *parochi* in the canonical sense, it seems that they cannot validly assist at marriages until they have been inducted into office with the required formalities (Canon 1444). In order to dispense with the aforesaid formalities, the bishop must do so in writing (l. c.). Under the present discipline Ordinaries and *parochi* are disqualified from validly assisting at marriage if nominally by public decree they are either excommunicated or suspended from office. In future they will be unable validly to officiate only after a condemnatory or declaratory sentence of excommunication, interdict or suspension from office (Canon 1095). A judicial sentence must contain the name of the guilty party (Canon 1874); hence, on this score there is no difference between the old and the new law. According to Canon 1868 a sentence is a decision by means of which a judge concludes a trial; decrees are all other judicial pronouncements. Whence we see the necessity for a change in terminology. Note likewise that a sentence of interdict disbars an Ordinary or *parochus* from validly assisting at marriage. Formerly, the Ordinary or parish priest could not validly assist at marriage unless invited and asked. The clause "*invitati ac rogati*" is now dropped, very likely because we can scarcely imagine a case in which they are not invited at least tacitly (Canon 1095). Permission to assist validly at marriages within the territory of him who grants the permission, must be given expressly to a stated priest for a specified marriage. All general delegations of whatsoever nature are eliminated, save in the case of assistants for the parish to which they are assigned. Otherwise, the delegation is void (Canon 1096). Much doubt thus far connected with the subject of delegation should now disappear. By the term assistants (*vicarii cooperatores*) is here meant those who are detailed to assist the pastor in the care of the

parish, because he himself cannot properly manage same on account of its size or for other reasons. Such assistants have an obligation of residence (Canon 476). Therefore, a priest invited by the pastor to assist him over Sunday could be delegated to officiate only at marriages which are expressly determined, but not for any marriage which should present itself. The case would be different when the pastor has leave of absence. The priest who takes his place, provided he has been approved by the Ordinary (Canon 465), may be delegated to assist at all marriages. Again, in conformity with Canon 1096, we must conclude that while the Ordinary might give the assistants general delegation for the parish to which they are assigned, he could not give them general powers for the entire diocese. The concluding paragraph of this Canon states that the pastor is not to give permission to assist at marriages within his own parish until all the requirements of the law for determining the *status liber* of the parties have been complied with. Consequently, the pastor may not shift this duty to the priest who is to officiate at the marriage.

**Licit Assistances.** In conformity with the recognized rule of law, "*potest quis per alium, quod potest facere per seipsum*", the pastor of the place in which the contracting parties have a month's residence, may give permission to another to assist licitly at a marriage in the latter's parish (Canon 1097). In the case of parties belonging to different Rites, the principle for licit marriage, viz. that as a rule the marriage should be contracted before the pastor of the bride unless a just reason excuses therefrom, is reversed, so that the marriage is to be contracted before the pastor of the groom, unless the contrary is provided by particular law (l. c.). Such special legislation exists for the Ruthenians in the United States, where the marriage is to be contracted according to the Rite of the bride and before her pastor.<sup>1</sup> A slight innovation is to be observed in connexion with entering the record of marriage in the Register of Baptisms. Formerly the law read "*statim*"; now, however, "*quamprimum*" (Canon 1103). We may presume that the change in the wording is intended to dispel all undue worry,

<sup>1</sup> S. C. P. F. *Cum Episcopo*. 17 August, 1914. In Canada the marriage is to take place before the pastor of the groom. S. C. P. F. *Fidelibus Ruthenis*. 18 August, 1913.

not to encourage carelessness, as is clearly indicated by "quamprimum".

**Marriage without Priest Assisting.** If the pastor, Ordinary, or a priest delegated by either cannot be had or approached *sine gravi incommodo*, marriage contracted in the presence of witnesses only is valid and licit: 1. *in mortis periculo*; 2. *extra mortis periculum*, when it is prudently foreseen that the afore-said impossible state of affairs is to last for a month. Still in both cases, if another priest is handy, he is to be called in and assist at the marriage, together with the witnesses. The marriage, however, is valid even if contracted solely in the presence of the witnesses (Canon 1098). The points of difference to be noted between this legislation and the old, are: (a) formerly in *periculo mortis* when the Ordinary, the pastor, or a priest delegated by either could not be had, marriage could be validly and licitly contracted in the presence of any priest and two witnesses, but only to set the consciences aright, or, if the case permitted, to legitimate the offspring. Hereafter, although a priest must be had, if convenient, his presence is not necessary for validity. Neither are there any special reasons assigned for permitting such a marriage. (b) *Extra periculum mortis*, marriage heretofore could be validly contracted before two witnesses only, when the Ordinary, the pastor, or a priest delegated by either, could not be had *in aliqua regione*, provided this condition had actually lasted for a month. In future the impossibility need not be general in a certain place; it is sufficient that it exist in a particular case, v. g. of a man in detention to whom the pastor, etc. is denied access. Again, the marriage may be contracted *at once*, if there are solid reasons for judging that the impossibility is to continue for a month.

#### SUBJECTS.

As regards the persons affected by the *Ne temere*, all those baptized in the Catholic Church, or converted thereto, even though they should later on become perverts, were bound by the law. An exception is now made in favor of children born of non-Catholic parents and baptized in the Catholic Church, provided such children have grown up from infancy in heresy, schism, infidelity, or without any religion. Such are excepted

when marrying others who are not subject to the terms of the law (Canon 1099). Could this exception be invoked in favor of a child, if one of the parents was a Catholic, the other a non-Catholic, and the child is raised a Protestant after the death of the Catholic parent? We have no hesitation in giving a negative reply, since the Canon speaks of non-Catholic parents, not parent: "*ubi lex non distinguit nec nos distinguere debemus*".

#### TIME AND CEREMONIES.

**Closed Time.** The solemnization of marriage, i. e. only the solemn nuptial blessing, is forbidden from the first Sunday of Advent till Christmas inclusive, and from Ash Wednesday till Easter Sunday inclusive. For a just reason, however, the Ordinary may permit the solemn nuptial blessing during the aforesaid times. The couple is to be admonished to refrain from too great a display ("*nimia pompa*"). The Mass to be said must conform to the rubrics (Canon 1108). This power is granted to the Ordinary, not to the parish priest. The clause permitting the solemn nuptial blessing is already in force.

**Ceremonies.** It is well to note that, whereas no sacred rites are permitted in the celebration of mixed marriages, the Ordinary, should he foresee that greater evils will otherwise result, may permit them; not, however, the Mass (Canon 1102). For the same reason the Ordinary may also allow the marriage to take place in church (Canon 1109).

#### MATRIMONIAL EFFECTS.

The effects of marriage are too well known to require repetition. Still it might not be amiss to emphasize the following points, which are either insisted upon or clarified in the present chapter of the Code. Many may be pleased to learn that the Code *expressly* states that, so far as canonical effects are concerned, women are placed on a par with men, unless the contrary is positively stated in the law (Canon 1112). Parents are under a most grave obligation to procure the religious, moral, physical and civil education of their children to the best of their ability, also to provide for their temporal welfare (Canon 1113). Those children are said to be legitimate who are conceived or born of either valid or putative marriage,



unless marriage relations were forbidden the parents at the time of conception on account of the solemn vows of religion or sacred orders taken subsequent to marriage (Canon 1114). Thus, a child conceived before marriage and born of a woman after valid or putative marriage, is held to be legitimate until it is conclusively proved that the husband is not the father. Formerly, putative marriage had to be contracted *in facie Ecclesiae*, i. e. before the priest and witnesses. No such clause is here appended. Marriage is said to be *putative* if contracted in good faith by at least one of the parties, and remains putative until both parties are certain that it is invalid (Canon 1015). Presumed to be legitimate are those children who are born at least six months after the celebration of marriage, or within ten months after the discontinuance of the conjugal life (Canon 1115). These are merely *praesumptiones juris* and must yield to evidence. Children are legitimated by subsequent marriage, valid or putative, which is either contracted for the first time or revalidated, even though not as yet consummated, provided the parents were capable of marriage at the time of conception, or of pregnancy, or of birth (Canon 1116).

#### SEPARATION.

**Dissolution of the Bond.** I shall confine myself to the so-called *Casus Apostoli* or Pauline Privilege. Two points which were formerly mooted, are now settled. 1. The Pauline Privilege may be used in favor of baptized non-Catholics (Canon 1119). The expression "*partem baptizatam*" includes non-Catholics, since we are not to distinguish where the law does not distinguish. 2. The "*interpellationes*" are always necessary, even when impossible, unless a dispensation has been received (Canon 1121). We should also notice that the "*interpellationes*" are valid even when made privately. Proof, however, must be furnished for the external forum (Canon 1122). The extension to other countries, where like conditions exist, of the privilege granted in favor of the Indies (Canon 1125) does not concern us.

**Separatio a mensa, toro, et habitatione.** In the case of adultery, tacit condonation of the crime is presumed, unless, within six months, the guilty partner has been dismissed, abandoned, or a legal accusation preferred against him (Canon 1129). This

is a new provision. In all cases of separation *a mensa* etc. the children are to be brought up by the innocent partner; or, if one of the parties is a non-Catholic, by the Catholic, unless the Ordinary should make some other arrangement in both cases for the good of the children. In every instance their Catholic interests are to be safeguarded (Canon 1132).

#### REVALIDATION OF MARRIAGE.

**Simple Revalidation.** To revalidate a marriage which is invalid owing to a *diriment impediment*, it is necessary that the impediment should have first ceased or been removed by means of a dispensation, and that matrimonial consent be renewed by at least the party who is aware of the impediment. Renewal of consent is required by ecclesiastical law for validity, even though both parties originally gave their consent and have not yet withdrawn it (Canon 1133). This renewal of consent consists necessarily in a fresh act of the will relative to the marriage which was certainly invalid from the beginning (Canon 1134). The procedure to be followed is detailed by Canon 1135. 1. If the impediment is *public*, consent is to be renewed in the manner prescribed by law, i. e. by both in the presence of the priest and witnesses, or of the witnesses only in those cases in which their presence will suffice. 2. If *occult* and *known to both parties*, it will be enough for both parties to renew their consent privately and secretly. Wherefore, they need not do so before the priest and witnesses. Conjugal relations with the intention of renewing matrimonial consent would evidently suffice. 3. If *occult* and *unknown to one party*, it will be sufficient for the party who is cognizant thereof to renew consent privately and secretly, provided the consent of the other party still continue. Contrary to the hitherto generally recorded opinion, there is no mention here of notifying the other party. Consequently, as above, nothing further is required than, v. g. matrimonial relations with the express intention of renewing matrimonial consent. In conformity with Canon 1093, when a marriage is invalid on account of a diriment impediment, matrimonial consent, when given, is presumed to last until its withdrawal is evident.

**Lack of Consent.** Marriage which is invalid on account of *lack of consent*, is revalidated by renewal of consent on the part

of the person who failed to consent, provided, of course, the consent of the other party still continues. If lack of consent was solely *internal*, it will be sufficient for the party who did not consent, to renew consent *interiorly*; hence as above. If failure to consent had been *externalized*, consent must be renewed *exteriorly* by the party failing to consent, either before the priest and witnesses, if *public*, or in some other private and secret manner, if *occult* (Canon 1136). There is no mention of notifying the other party. Nevertheless, it would seem that the presence of the other party is required, when consent is to be renewed in *due form* before the priest and witnesses. Even when consent is to be renewed privately, because the externalization was merely occult, we must remember that internal renewal is of no avail. We need scarcely add that this Canon will occasion many queries and difficulties.

*Lack of Form.* According to Canon 1137, marriage which is invalid owing to lack of form, may not be revalidated except by observing the due form.

*Sanatio in Radice.* A *sanatio* may be obtained only when marriage was void owing either to some ecclesiastical diriment impediment or lack of due form; not, if the diriment impediment is of the divine or natural law. The Church will not grant a *sanatio* even when an impediment of the divine or natural law has ceased (Canon 1139). The effects of *sanatio* are: 1. it revalidates the marriage from the moment the dispensation has been given; 2. as regards the canonical effects, it retroacts to the beginning of the unbroken matrimonial consent, v. g. children considered legitimate from the start (Canon 1138). To procure a *sanatio* there must have been matrimonial consent on both sides, i. e. consent which would of its nature suffice, but which was rendered ineffective by reason of a diriment impediment, or lack of form. We may thus conclude that a *sanatio* may be obtained even when one or both parties knew their marriage was invalid on account of a diriment impediment or lack of form, provided they intended really to marry for life. Mutual matrimonial consent must have existed from the beginning, and not have been revoked by either party. In case it did not exist from the beginning, it must have been given later on, in which case the benefit of *sanatio* may be received. In this case the retroactive force in the matter of

canonical effects, begins with the giving of consent (Canon 1140).

The foregoing meagre sketch of the changes introduced by the new law may afford us, perhaps, a faint glimpse of the marvelous adaptability of the Church to the varying conditions of succeeding ages. Thus, while remaining unshaken wherever principle is involved—as proof, witness the same rock-ribbed law regulating mixed marriage—she has so modified procedure and recast impediments as to give the whole edifice the appearance of a modern structure, and at the same time impart to it a strength born of the experience of centuries.

In conclusion, we wish to reiterate the statement made at the beginning of this article, viz. that the opinions herein expressed are of a merely tentative nature, and therefore can claim only a doctrinal, not an authentic, value. Many inquiries will necessarily be addressed to the Congregation of Sacraments, to determine the force of various canons. For this reason the priest will be obliged to keep informed on the corresponding replies that can be expected from time to time. In the meantime, we trust the conclusions reached above, and which we believe to be based on approved principles of law, may be of assistance to the hard-working pastor of souls.

M. A. GEARIN, C.S.S.R.

*Esopus, New York.*

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#### DANGER IN PROHIBITION.

A SHORT time ago, the writer received a long letter on Prohibition from a Bishop of the Middle West. It contained these significant words at the end: "But I think that our Eastern Catholics often live in a fool's paradise and are not ready to confront the dangers that threaten us from many quarters." This prelate had spent the days of his priesthood in the East and his comment has the weight of long experience. Still, as one reviews the situation of Prohibition in the country at large, one is inclined to believe that the words of the Bishop are not only applicable to the East, but to the whole country. As a matter of fact, the West has felt the menace of Prohibition, so far as the Church is concerned, far more than has the East.

That there exists in the present attitude of the advocates of the abolition of all drink a menace, a danger for the Catholic Church, is no longer a theory, but a real, live fact. The danger is threefold, theological, ethical, and practical, according to the aspect from which that attitude is viewed. It must be said, however, that from each standpoint there is a practical side that cannot be ignored.

#### THE THEOLOGICAL SIDE OF THE QUESTION.

Naturally we take first the subject of alcohol itself, and here we have the theological menace. One of the fundamental principles of the Prohibition movement is that alcohol is something evil *in se*. The Catholic Church cannot countenance such an idea. Nothing that God created is evil *in se*, even though it may be much abused. We have His own testimony for everything that He made, "He saw that it was good". Father Bridgett, the great English temperance worker, puts the whole matter very concisely and very clearly when he says: "Drink is the work of God; drunkenness is the work of man." Everyone knows the great advocate that temperance had in Cardinal Manning. His Eminence in an address delivered in 1872 emphasized the common teaching with regard to strong drink in this striking way: "I repeat distinctly that any man who should say that the use of wine or any other like thing is sinful when it does not lead to drunkenness, that man is a heretic condemned by the Catholic Church. With that man I will not work." And the Cardinal was right. One of the big principles of the anti-drink movement is purely and simply the old heresy of the Manichaeans. To hold that alcohol is intrinsically an evil thing or so inevitably bound up with evil that they cannot practically be dissociated, is assuredly to revive again the unchristian doctrine against which St. Augustine contended so strongly after he had broken with his former colleagues, the Manichaeans.

The Church, therefore, in this matter holds to the old principle, "Abusus non tollit usum". While she condemns most strongly the abuse of alcohol, she does not go to the other extreme and assert that alcohol is a *malum in se*. To hold such a doctrine would therefore be a serious thing for a Catholic.

As a matter of truth, there are some very ardent and very extreme advocates of Prohibition among Catholics, both lay and clerical, who seem to give out the impression that all alcohol is intrinsically evil. They further create the idea that they are speaking for the Catholic Church. Then, too, they are received into full comradeship by their Prohibition brethren in such a way that their stand in this matter is further beclouded. While the writings of some of these Catholic advocates of the Prohibition cause are vague on this fundamental principle and an evident attempt to conciliate the doctrine of the Church and this apparently essential tenet of the cause, there is no hesitancy on the part of the Prohibitionists themselves in asserting that these Catholic adherents are heart and soul with them and on every principle.

Now that is all wrong and constitutes a grave danger. The Church will not and cannot ever be for this false principle. She cannot change her position on this point. It is time, therefore, that these ardent spirits should stop compromising the Catholic Church in this way. If they care to advocate the good points of Prohibition, no one will quarrel with them. But it is not fair to the Church to let the impression spread that she stands for something that she positively cannot uphold. Such an impression as the foregoing merely leads to other and graver dangers from a theological standpoint. Basing their assertion on at least a half-hearted approbation of the above false principle on the part of some Catholics, the advocates of Prohibition tell us that we can and ought to use unfermented wine in the Sacrifice of the Mass. I will give you a practical illustration of this. On 10 October, 1916, I received a long letter from Bishop Granjon in which he gave a very clear statement of Prohibition as it affected Arizona. In that year the Legislature had passed a law prohibiting alcohol of all kinds in the State of Arizona. There was no clause excepting wine for medicinal or sacramental purposes. But I shall quote the Bishop at some length, as his words are very illuminating on the point at issue.

The worst feature of the Arizona Prohibition law [he says] and the one which caused me at the time to instruct my priests to discourage voting for it, was its disregard of the sacred right of the Church to

use fermented wine for the celebration of the Mass and consequently to import it into the State. I took care to warn the promoters of Prohibition of the stand of the Church in the matter and of our determination to fight all and every form of Prohibition that failed to provide an exemption on this score. Attention was also called by the medical and other liberal professions to the advisability of allowing an exemption in favor of alcohol for medicinal and scientific purposes. The Prohibitionists were intent on framing a drastic law that would leave no loophole of any sort or shape for infringement, and they simply waived aside our representations by alleging that the priests could use grape juice. This attitude was unfortunately encouraged by imprudent and ill-advised utterances from lecturing priests (one of them "did" Arizona recently) who go about the country advocating Prohibition of the most uncompromising type and going so far as to say that it is up to the Church to substitute grape juice for fermented wine for the Mass. This from the mouths of Catholic Clergymen; our separated friends have at least the excuse of lack of information in these matters.

It is hard to see how Catholic priests can hold such doctrines in the face of the Church's teaching. But Bishop Granjon's statement is very clear, and what happened in Arizona is being duplicated all over the country by these over-zealous, unwise Catholic preachers of Prohibition. It is a shame, to say the least, that they allow their advocacy of this cause to blind them to the fact that they are putting the Catholic Church in a very false light before the world. Catholic theology and Catholic liturgy speak so clearly on this use of fermented wine that there is no room for argument.

What does our theology teach us on this point? Take any hand-book of theology (Noldin, for instance), and you can easily find out. Noldin<sup>1</sup> has the following: "*Ad valide consecrandum solum et omne vinum de vite adhiberi potest, quod substantialiter est incorruptum*". Then again (p. 130) he adds: "*Ad licite consecrandum adhiberi debet vinum facta fermentatione perfectum, purum et incorruptum*". Catholic theology therefore is very explicit in telling us that fermented wine must be used. Catholic liturgy substantiates theology. Unfermented wine is not allowed except in cases of necessity. The Roman Missal brings out this point clearly,<sup>2</sup> "*si vinum*

<sup>1</sup> Vol. LII, de Sacramentis, p. 129.

<sup>2</sup> De defectibus in celebratione Missae IV, 2.

fuerit aliquantum acre, vel mustum de uvis tunc expressum . . . conficitur Sacramentum, sed conficiens graviter peccat". Thus is the practice of the Church clearly outlined and adhered to for twenty centuries. No one man or group of men can take to themselves the right to change this practice. The Church must first speak to us on a subject of such grave importance. "Ecclesia audienda est."

Other dangers loom up from the standpoint of theology, but for our present purpose it will be sufficient to consider just one more danger. It is perhaps more scriptural than theological; but since it has a practical bearing in theology, it may be opportune to discuss it here. I refer to the attempt that is constantly made by the Prohibitionists and backed up by some Catholics to read into the Scriptures, both the Old and the New Testament, strange interpretations where there is question of drink. The strangest part about the whole matter is that it was not until about the year 1800 A. D. that it was discovered that it was wrong to drink strong drink. In all those eighteen hundred years, neither the Church nor any faction of Christians, except the extreme ascetics of the first ages, had discovered that it was wrong to drink. The reader may find this and other questions discussed very well in the Rev. Dr. Wasson's work, *Religion and Drink*.

Another strange fact is that the Prohibitionists did not discover from the Bible that it was wrong to drink. But first they discovered from the terrible ravages made by drink that it was wrong to drink. And then, in order to help their cause, they discovered that the Scriptures taught that it was wrong to drink.

It is plainly evident to any one who reads the Holy Scriptures even casually that the Bible is not a cold-water tract. It does not inculcate the doctrine of water and nothing but water. I think that the splendid paper by Father Butin<sup>8</sup> on the scriptural use of the word "wine" is about the best argument that can be adduced against this new-fangled idea of making the Bible prove something that it assuredly does not assert. Father Butin proves conclusively that fermented wine was recommended in the Old Testament as a drink, even for the purpose

<sup>8</sup> ECCLES. REVIEW, Vol. LII, No. 2, Feb. 1915.



of exhilaration; that the Jews honored God by offering drink on His altar daily; that our Lord used fermented wine at the Last Supper. These and many other citations were used to show that wine was not only not forbidden by God, but even recommended. Drunkenness was condemned, but the moderate use of wine was not forbidden.

If drink is forbidden by the Bible and wrong, then God is wrong, Christ is wrong in His practice, in His precept, and in His principle; the Catholic Church is wrong; we are all wrong and we priests do wrong when we celebrate Mass with fermented wine. But such a conclusion is most absurd. For us Catholics, the solemn interpreter of the Holy Scriptures is the Church and she is guided infallibly by her Founder, Jesus Christ. To her will we listen as children to their mother and not to the newly-discovered, unfounded interpretations of the private interpreters who find the most marvelous things in Holy Writ to bolster up their opinions when it is necessary to do so. Our duty as priests is to expound truth. Therefore, we must set ourselves firmly against movements that are founded on such false principles as we have seen this latest movement to possess.

#### THE ETHICAL SIDE OF THE QUESTION.

From the ethical standpoint, the Prohibition situation presents certain dangers that cannot lightly be put aside. Sound ethical attitudes should have something more back of them than the mere assertions of men, no matter how prominent. They should possess an intrinsic value that makes them ethically sound. I shall take up a few of these attitudes of the Prohibitionists and analyze them to see their true worth.

In the first place, these anti-drink advocates assume that application of law to the abuse of drink will work an absolute cure. In other words, they assert that the law will make men moral. Is that true? Liberty or freedom of choice is a real good, a treasure that should be jealously guarded as the highest prerogative of man and necessary for the accomplishment of his end. Unless he is free to choose, how can he gain merit? If he has no temptations, where is the credit for being moderate? Possibly human government would be better if there were less chance of doing wrong; but on the other hand life would

cease to be a school of character and a place of merit. Virtue would be compulsory. However, it is not the province of the State to remove all temptation—if such a thing were possible—and to apply to vice here below the sanctions that Providence ordinarily reserves for the next world. Human nature cannot be reformed by compulsion; it must be done from the inside by the individual himself. Conquest over temptation is Christ's way and not immunity from all temptation. It would be well to say here that the men in our jails are indeed rigid teetotalers, but no one would call them models of virtue. Why? Simply because they have not strengthened their characters to resist temptation, and the law itself does not prevent them from doing wrong. It is false therefore to say that law will reform men. And it is also false to say that we should allow the encroachment upon our liberty when there is question of checking the abuse of something lawful. Temptation met and conquered is the seed-plot of merit.

Another ethical attitude of the Prohibitionists and a very fundamental one is the stand taken in the matter of strong drink and bodily health. They claim that since bodily health is injured by strong drink, then its use should be abolished. It can be safely said that this claim is absolutely false and tends to do away with one of our great moral principles. The Rev. Joseph Keating, S.J., the learned editor of *The Month*, treats this question in a most satisfactory way in his clever little work *The Drink Question*. He warns us that we must not give ear too readily to the assertions of the anti-drink advocates, but must analyze thoroughly their arguments in an attempt to find out their soundness. He shows conclusively the hollowness of their argument on bodily health. He argues that men risk their bodily health in pursuit of many things. To acquire spiritual progress, men often harm their bodies by excessive corporal mortification. For mere temporal ends, for instance, extension of trade and acquiring of gold, men expose their bodies to injury. Growth of knowledge, public service, and sport even, often cause men to risk their very lives. How many men, for example, risk their lives in the mere pleasure of automobiling? There is hardly a man who owns a pleasure car but often risks his life just for the mere exhilaration that comes to him from speeding. "It may be folly," says Fr. Keating, "a sacrifice

of the future to the present; but then, not all folly is sin, though all sin is folly."

The question arises whether drink can be included in these cases? Pleasure is attached to the use of all our senses, and they may be used with moderation even for the mere pleasure of exercise. Since we may delight our eyes without fault in viewing beautiful pictures, our ears with fine music, our smell with the sweet fragrance of the flowers — why not taste with strong drink? When goods are of the same order, man is free to prefer the less good to the greater, the more immediate to the more remote. However, we admit that there is a greater restraint to be exercised when there is question of matters concerning our bodily appetites and the senses of touch and taste. Still, even there we must allow a certain amount of freedom. Suppose that we were morally bound to make health our first consideration in all matters of diet, we should be bound by a legalism more stern than that of Leviticus and every person would feel bound to acquire an unwholesome knowledge of alimentary processes. In this respect, eating and drinking are on a level. No one is bound under pain of moral fault to choose the most perfect course open to him. So the individual may lawfully choose to partake of certain nice foods and drinks that are not altogether healthy for him and enjoy the pleasure that comes from a moderate use of them, in spite of the future physical discomfort that results from them. Therefore, even though the whole medical world was united in the opinion that alcohol is a poison and injurious to health, a man would not be morally bound to avoid strong drink. "He is free to reckon the pleasure to the palate, the glow of the body, the exhilaration to the senses, the breaking down of reserve, the temporary stimulus to thought, the oblivion of care and trouble, which he has found to be its immediate effects, to be worth the diminution of health that is its consequence, supposing that those ill-results are slight and not permanent. We cannot say that strong drink in moderation is so manifestly injurious that a man fails in due self-regard by its use. The effects above mentioned are not wrong in themselves and therefore they may be sought by means which are not wrong." It is foolish to make all alcoholic drinking necessarily sinful by exaggerating the obligation to avoid what is unhealthy. As Father Keating says so well,

"Total abstinence is not a *sine qua non* of perfection nor necessarily a means to it".

We conclude, therefore, that it is morally right to drink, even though such drinking may be the occasion for some physical discomfort. If it is true that it is right to drink, then it follows that it is right to buy drink, to sell drink, and to make drink. In other words, it is about time that some one had the courage to say in a straightforward way that the drink business is a legitimate one. This is not a defence of the liquor traffic, because the writer feels that a good many of the reforms that are urged against these men have been brought upon themselves by the manner in which they have conducted their business. The more level-headed ones among them do not hesitate to say the same thing. But granted that their business is conducted as it should be and as is done by a good many, they have as much right to pursue their trade as the grocer or the haberdasher. They are engaged in supplying a demand which is in itself legitimate. To denounce their business as an unlawful one is merely to go back to the proposition that drink is morally wrong, and that is a principle that is fundamentally false.

It may be wise here to touch on a point that has a moral bearing in this question of Prohibition. Prohibition has been heralded as a wonder-worker. With its adoption, our country was to see a tremendous moral uplift. The people were to live much better lives under its influence. But it has not been so. Half of the American people are under Prohibition, and as a matter of record over half the people of our country do not enter a church. They live without religion. Further, the states that show the largest number of non-churchgoers are the Prohibition states—for instance, Maine. Every one admits that divorce is one of the great moral cancers that is eating away our social organism. Yet it is a strange fact that the Prohibition states, as a rule, show the largest number of divorces. Kansas, North Dakota, and Maine are sad examples of this fact. The statistics compiled by the United States Government show that only five per cent of the divorces are granted on account of drink. How true and sensible are the words of Father Keating (whose little book is by far the fairest and most impartial one that I have seen on the drink question), "And we may repeat our warning that, if drink is the cause of crime,

poverty and other things, the inhuman, unchristian conditions of life in which so many of the workers have to live are the cause of drink. Drink is not the sole cause of crime and other ills. A heartless commercialism which treats human beings as 'hands', not as 'souls', is often the parent of excessive drinking, as the one escape possible from the misery it engenders."

The conclusion to be drawn from what has been said in this ethical section of the Prohibition question is that man is not and cannot be reformed by law alone. The chief motives must be moral ones. The Catholic motives for temperance and total abstinence have stood the real test and have wrought wonderful things that mere prohibitory legislation can never work. "*Scindite corda vestra*" must be the motto in dealing with the abuse of drink, as it is in the handling of other sinful abuses of God's creatures. The sound moral basis of all systems that combat the drink habit must be tested by the Catholic principles that individual liberty must be respected unless in any particular case it is incompatible with real social welfare, and that abuse, unless exceedingly prevalent, does not destroy the right to use. Judged by these main tests, Prohibition has certainly fallen down as an agency for the moral reformation of the individual and the nation.

#### THE PRACTICAL SIDE OF THE QUESTION.

While I have spoken at some length on the theological and ethical aspects of the question, I am willing to confess that the chief motive that urged me to write this paper was to lay before my brother priests the grave danger that confronts us all when we take a practical survey of the Prohibition situation. I fear that some of them are not alive to this menace, either from lack of knowledge or from failure to realize the gravity of it.

Prohibition is at the zenith of its power and sweeping everything before it. Common sense, the courage to speak out, liberty of all sorts, seem to have given way before its conquering assault. Like the drunken man, whom it condemns because he goes to extremes, Prohibition, too, drunk with power and victory, has gone to the sad extreme of trampling upon one of the dearest principles of man—his religious liberty. It is sad, but it is too true. It is a fact that must be faced. Oklahoma is the scene of this latest and greatest outrage, and the Catholic Church is the chief victim.

Prohibition and Oklahoma in 1917 make a sad story. The Legislature passed the Ferguson "absolutely bone-dry" law at its session of 1917. The Catholics of Oklahoma saw the trend of the law, but were powerless to stop its enactment. There was only one Catholic representative in both houses of the Legislature. By that law, the manufacture, sale, possession, or importation of any drink containing one-half of one per cent of alcohol, measured by volume, was prohibited. The railroads were forbidden to carry such liquors. The mere possession was a crime, and the law officers had the right to search your home. There was no clause excepting wine for sacramental purposes. The law was absolute and affected priest, minister, or doctor, or anyone else who might need wine in the performance of his professional duties. The failure to place an exceptive clause in the law was deliberate. There was absolute indifference to religious rights. This is plain from the statement of Mr. H. T. Laughbaum, the superintendent of the Oklahoma Anti-Saloon League, which was given out when his attention was called to the fact that the bill in its drastic state might give rise to much religious bitterness and great harm. Here are his words: "In every fight we fellows had for Prohibition, Anglicans and Catholics refused to lend their aid. We would gladly have incorporated into the law (bone-dry law) the permission to import wine into the state for sacramental purposes, but at the time they sent no delegates and ignored us completely, and therefore we let the law go on record as it stood."

The bigotry back of that statement is evident and shows the character of the men with whom we have to deal. We must get down on our knees for the privilege of getting wine so that we can practise our religion. That is what we are told. The powerful Anti-Saloon League must be adored by the Catholic Church if she wants to exist. We have come upon sad days. Just think of it—the head of the Anti-Saloon Leaguers tells the Catholics of Oklahoma that, because they sent no delegates, he is going "to fix" them. He admits that there should have been an exceptive clause, but Catholics are to be punished because they ignored this mighty tyrant of modern America—the Anti-Saloon League. The Methodists and Baptists ran the anti-drink campaign in Oklahoma just as they are doing in Maryland and other states. I know that the Catholics of Maryland

are not invited, and I venture to say that those of Oklahoma were excluded too. But even so, if they did ignore the invitation, yes, even if they openly fought Prohibition, would that give the Prohibitionists any right to trample on their religious rights? But the Prohibitionists did trample on their rights, and to perfection. To-day in Oklahoma a priest or minister who uses fermented wine in the carrying out of the ritual of his Church is a criminal. He not only commits a crime by using it, but the mere possession of it constitutes a crime. His house can be searched. He lays himself open to arrest and imprisonment. It is time to expose this thing in all its nastiness. The truth is this, if the law officers of Oklahoma did their duty as prescribed under the new prohibition law of the State, Bishop Meerschaert of Oklahoma, the priests and the ministers (I might say here that the Anglican and Lutheran ministers are allied with the Catholics in this matter) who possess and are using fermented wine, ought to be in prison because they are openly violating the law of the State and committing a crime every day in the week, even though it is done in the performance of the sacred functions of their office. For two thousand years the Church, after the manner of Christ at the Last Supper, has used fermented wine in the celebration of Holy Mass, the highest act of worship that the world has ever seen. But now the Legislature of Oklahoma tells the Catholic Church that she cannot use fermented wine and if her priests do so, even though they are carrying out the sacred rite for which they were principally ordained, they are violators of the law and guilty of crime. The same also applies to ministers of other churches which use fermented wine in their services. The Catholic Church and the others must give up the practice of their religion because the Legislature of Oklahoma says that the use of wine is a crime. A curious situation! No, not curious, but startling. Something that ought to make us think and take action.

We ask ourselves if such things can be true in liberty-loving America in 1918? We are fighting to make the world free, and yet these things are allowed to happen within our own borders. It savors of the England and Ireland of old persecution days and of the America of Colonial times.

The Catholic Church in Oklahoma began a suit, after the law passed, to have it set aside as unconstitutional. The suit was instituted by Dr. DeHasque, the Chancellor of the diocese, to compel the railroads to carry wine for sacramental purposes. Dr. DeHasque asserts in his petition that "the Sacrifice of the Mass is an external sensible act and that it doth signify the most profound homage to God and is to all Catholics the supreme act of worship and adoration and of all acts the most acceptable to God". Further on, the petition states that "it (the Mass) is the inestimable and the most precious privilege appertaining to the human race and that the deprivation of it would therefore work irreparable harm and injury to the welfare and morals of all Catholics and that any law prohibiting the Sacrifice of the Mass does in effect prohibit the plaintiff and all Catholics from worshipping God according to their faith and belief and in the manner ordained and commanded by the Christ as aforesaid". Many beautiful things are said in the course of the petition about the value and importance of the Mass to impress upon the Court the necessity of possessing wine wherewith to celebrate the Mass. The Catholic Church pleaded that in the name of religious liberty this law should not be put in force. They asserted that the legislators never meant to trample on religious rights. They contended that it was against the very constitution of the State of Oklahoma which says that "Perfect toleration of religious sentiment shall be secured and no inhabitant of the state shall ever be molested in person or property on account of his or her mode of religious worship". They argued that it was a virtual confiscation of their property to make the possession and use of sacramental wine a crime. But they pleaded and contended in vain. Judge Clark held (on 23 December, 1917) that there was no reason for making an exception in the case of sacramental wine in interpreting the meaning of the prohibitory laws. The ultimate use of the wine had no bearing on the question; the railroad could not carry wine of any kind. This decision simply makes these clergymen greater criminals now when they possess and use sacramental wine. Brother priests, let me ask you a question, and then answer it yourselves. How would you like to be facing the situation that your brothers in the priesthood of Jesus Christ are facing to-day out in Okla-



homa? It is not a question as to whether the law will ever be carried out by the authorities. But the question can reasonably be asked why such a law was ever put upon the statute books. Would you like it to be hanging over your heads? How would you feel if you knew that it was perfectly possible for an officer of the law to enter your church and take out of your hand the sacred chalice just as you were about to consume the sacred Body and Blood of Christ? Such things are possible in Oklahoma to-day. The law may never go that far, but it can; and my contention is that many of us may feel the same situation unless we wake up and prevent it. Startling situation? Yes, indeed, and one in which we should not only extend our sympathy to our brethren in Oklahoma, but should coöperate with them in making such laws impossible in the future. Of course, an appeal has been taken to the Supreme Court of the State from Judge Clark's decision. But whatever is the outcome of the appeal, it cannot change the fact that the first law was wrong and against religious liberty. Strange situations beget strange bedfellows. The Anglicans and Lutherans, who are likewise affected by Judge Clark's ruling, have joined with the Catholics in this appeal. Two hundred and fifty thousand of the citizens of Oklahoma are affected by the ruling.

The case of Oklahoma is not an isolated one. It is not the first, nor will it be the last unless we awaken to our danger and take a firm stand against such legislation. Arizona had the first case of this kind in 1916. The quotation from Bishop Granjon's letter in the beginning of this article shows the attitude taken by the Prohibitionists. He was told to use grape juice. In the same letter, the Bishop says: "As a matter of fact, while some of my parish priests needing altar wine found themselves disbarred from using the common carriers . . . they secured wine for the Mass in whatever manner they could without the least molestation. In so doing, however, there remained the grievous and most distasteful fact that these priests were placed in the necessity of proceeding, technically, in violation of the letter of the law." The same law that Oklahoma has was once in vogue in Arizona. The priests there could not get wine for Mass, and so they had to violate the law. The law has since been repealed and an exception made for

sacramental wine. This repeal and this getting of wine without any trouble makes no difference to my general contention that such a law should not be allowed upon the statute books of liberty-loving America.

The writer has received a great many letters from Bishops regarding the question at issue. It will suffice to quote one more to show that other states have been in danger and perhaps those near at home have not sensed this menace. I quote from a letter of Bishop Dowling of Des Moines, Iowa, 12 February, 1917: "This year, I sent to the leaders of the 'drys' a request to keep the Catholic Church out of it; that if Iowa wished to be dry, we were for it. But if any 'bone-dry' legislation was passed making it impossible to get sacramental wine, we should have to take issue and campaign for its repeal. The proposed bill was immediately modified." This last sentence is important. It shows that unless the Bishop had made his protest, Iowa would probably be facing the same situation as is Oklahoma to-day. So we cannot congratulate ourselves upon the fact that Oklahoma is an isolated case. Oklahoma, Arizona, Iowa are three states that have faced this danger. When will our turn come? You perhaps say that it will never come. So did all the others. You have the true story of Prohibition in Oklahoma before you. It has created a situation that can do no good either to the state or the nation. It has created a spirit of hatred and distrust in the heart of one citizen against another. Here is a practical, concrete, living example of what Prohibition will do in an attempt to gain its end. We must not forget that the Anti-Saloon Leaguers in other states are brothers of the Oklahoma group, are actuated by the same principles, and are striving toward the same end, from which nothing can swerve them.

What guarantee have we that other states will not become other Oklahomas under Prohibition? None whatever. Further, if national Prohibition becomes a fact, what assurance have we that the Prohibitionists, drunk with power and conquest, in their mad desire to make the nation a drinkless one, will not attempt to make the United States one grand Oklahoma of down-trodden religious rights in which religious bitterness will engender strange things in men's hearts? These are strange questions and one must confess that one cannot see an optimistic answer.

A Catholic Bishop of the West has said that Prohibition is a great Christian principle. So say also the Prohibitionists. But one would like to ask the good Bishop, first, would he consider it very Christian if he was facing the same situation that his brother Bishop of Oklahoma is facing — the dilemma of acting the criminal or closing the churches. Secondly, it is hardly a very Christian spectacle that is being presented to the country, of so-called Christian bodies throttling the religious rights of other Christian bodies. It reminds one of the days of the old Roman catacombs and the period of the Christian martyrs. Thirdly, is it Christian to allow the joy to the unbeliever and irreligious and the scandal to the good that are resulting from the sight of a Christian Bishop and his priests contending in the civil law court (a tribunal to which they should never be compelled to resort in matters of this kind) against so-called Christian bodies?

Prohibition, therefore, in its perfection is neither Christian nor patriotic. It is unworthy the support of God-fearing citizens. It is worse than drunkenness, since it would rob men of their God-given right to worship God according to their conscience. Why not call it by its right name? The perfect example of Prohibition in its extreme application, as we see it in Oklahoma, a perfectly, absolutely dry State, shows us the real tendency of the movement. It is down-right, insidious, partisan, sectarian religious persecution of the worst kind. It is creating a religious autocracy of the worst type. It is a menace to the state and the nation and a real danger to our attempt "to make the world safe for democracy".

The indictment just made might seem severe if facts did not bear it out. Let us consider the cases that we have offered—Arizona, Iowa, and Oklahoma. They all show an amount of bigotry that is surprising. In all these states, the framers of the Prohibition laws were perfectly aware of the fact that the omission of the exceptive clause would harm the Catholic Church in a very vital way. They knew perfectly well that without fermented wine the Sacrifice of the Mass would cease. They must have known or they could have ascertained very easily that no Bishop could take it upon himself to change a practice that the Church has adhered to for two thousand years after the manner of Christ. Take Arizona, for instance. In

justice to Bishop Granjon, it must be said that he openly stated in his letter that in spite of the way in which his plea for an exceptive clause was received, he did not think that any harm was meant to be done to the Catholic Church. The good Bishop is overflowing with charity and we are glad to see it. But the facts as stated by himself show that the Prohibitionists were told of the harm that would be done; they received this information without paying any attention to it and then they told the Bishop to do something that they should have known that he could not do. This savors very much of bigotry.

In Iowa, the bill was only amended after Bishop Dowling had said that the Catholic Church would be forced (as she did not wish to do) to come out and openly oppose a bill that did not contain the exceptive clause. It was only then that the bill was modified. Surely, they must have known before that there was necessity for modification. The Prohibitionists have been told times without number of the injury that would result to the Catholic religion if she was forbidden the use of sacramental wine. One cannot see how refuge can be taken behind the plea of not knowing the harm that might result.

But in Oklahoma there was no such excuse. One of Dr. DeHasque's letters is clear on that point. Writing for the Bishop, he says that "a great deal of bigotry is mixed with the activities of the Prohibitionist leaders". Then he continues: "The Prohibitionist movement is inspired and supported by the Anti-Saloon League, which is a powerful Methodist Church machine. Coöperating with the Methodist Church in building up the Prohibition sentiment is the Baptist Church, backed by the financial assistance of John D. Rockefeller, senior and junior. These denominations by opening their 120,248 churches to the Anti-Saloon agitators exert a tremendous influence on the public, the press and the politicians." Those of us who have had anything to do with the Prohibition movement in their states know that every word of Dr. DeHasque's statement is true. I will go further. It is a well known fact that the chief body instrumental in badgering and heckling Congress into passing the Federal amendment was the Methodist Church. Then, too, in nearly every state, the superintendent of the Anti-Saloon League is a Methodist and he is generally made the enforcing officer of the law when it is

passed. Without closing our eyes to facts (and many Bishops and priests know that this is true) we must admit that there is the most intense dislike and bitter antagonism in the ranks of Methodism for the Catholic Church. Judging by Mr. Laughbaum's attitude in Oklahoma, we can hardly expect to receive much consideration. Only a short time ago, a most unjust and most unwarranted attack was made by a Methodist minister against Cardinal Gibbons because he had the courage to differ with the Anti-Saloon League on the question of the Federal amendment pending before the Maryland Legislature. The Prohibition movement may have been political in its beginning, but there can be no doubt that to-day it has been turned into a movement that is trying to introduce innovations into theology and Scripture, is attempting to make us accept principles that are opposed to our ideas of ethics, and finally to do away with the most precious part of our Catholic life—the Sacrifice of the Mass. I know perfectly well that Christ's promise will prevent that calamity, but should we not resent, and that in a forceful way, the attempt to do so?

Some strong things have been said in the course of this paper. But strong situations require strong words, and when they are true why should we be afraid to utter them? Perhaps we would not feel that they were so strong and harsh if we were facing things as they are in Oklahoma and were compelled to write these words as Dr. DeHasque was forced to do: "I am hopeful that the Oklahoma Supreme Court will take a higher stand and not make the police power of a state superior to the fundamental and basic principle of the United States Government, the freedom of religious worship; will not make criminals of moral, healthy, peaceful citizens, who, in order to worship God according to the dictates of their conscience and the well-defined, accepted, traditional belief and form of public worship antedating the establishment of the United States, considered it essential to have, make or import wine for sacramental purposes."

Do not Dr. DeHasque and the other priests of Oklahoma deserve our sincere sympathy and help? He puts the whole practical situation in a nutshell and we can easily see how the same situation can arise in our own state if we are not up and doing.

BERNARD J. McNAMARA.

*Baltimore, Maryland.*

## A LAY CRUSADE.

THE average Protestant is persuaded that the layman in the Catholic Church is a very silent partner in church affairs and has merely to believe and do whatever he is told—and pay all the expenses.

The average Catholic layman is perfectly content with his status in the Church, believes without hesitation or doubt her divine character, and very cheerfully leaves to the clergy the task of furthering the progress of God's Kingdom on earth, so that he may devote his time and attention to his business. He is firmly persuaded that the sanctuary railing is a dividing line, on one side of which are they whose duty is to preach the Gospel and defend the Church and advance her cause. "What can we do?" he would say if any one suggested that he ought to do something for the good cause of Christ. Well, I think the story of a Lay Crusade here in Georgia affords an answer to his question.

Let me give you some idea of the conditions confronting us here. Georgia has an estimated population of 2,875,953 souls and 400,000 illiterates; its Catholic population is about 19,000. Until quite recently it was probably best advertised by the frequency of lynchings and the writings of an editor who week after week misrepresented and abused the Catholic Church and poured out the vials of his wrath against Mr. Taft, Mr. Wilson, Mr. Bryan, Chief Justice White, Senator Hardwick, and many others.

One ought not to be surprised, considering the statistics of ignorance and lawlessness, to find that this editor, on a conservative estimate, controls about 25,000 votes in Georgia and is regarded by these voters in much the same way as the fanatical Mussulman regards Mohammed; and so one can form some idea of the extent and intensity of bigotry in the State.

Through the influence of this editor the Legislature of Georgia two years ago passed a convent inspection bill. While a number of my Protestant friends assured me that this man had no influence in Georgia, I could not help reflecting that the assurances were always made in private and never were expressed in the newspapers, and I further observed that it was only after the National Government got after him for opposi-

tion to the law, and silenced his paper, the editors of Georgia slowly and conservatively began to condemn him as a dangerous man. They were well assured that Uncle Sam would not allow him to continue publishing his paper, and so they felt brave enough to attack him. I know of only one exception, the *Augusta Chronicle*, whose editor is a Methodist and who has persistently denounced this man. It seemed an almost hopeless task to strive to counteract these bitter and calumnious charges, but I hoped there might be found in Georgia some persons who would listen to our defence and could be reached by appeals to reason. Hence on 28 August, 1916, I wrote to the priests of the diocese requesting them to have delegates selected to a convention to meet in Macon on 24 September. "There will be held", I wrote, "in Macon on Sunday, September 24th, a meeting of Catholic Laymen for the purpose of establishing a Catholic Lay Association for defence of our Holy Faith. The delegates to the Convention will be selected as follows: two of the most prominent and, in your judgment, best equipped gentlemen of your parish will be selected by you; and you will request the various Catholic organizations in your parish to select from their membership one delegate each to represent them."

The Convention met on the appointed day, and after a temporary organization the secretary read a letter from the Ordinary telling of his reasons for asking them to come. He spoke of the bitter attacks made on their Church and faith and made special reference to the convent inspection bill, whose victims were the Sisters who were universally held in high esteem for their devoted lives of practical charity, but who were now attacked by members of the legislature, and he reminded them that in the debate some *country member* had the hardihood to attack the virtue of these Angels of Mercy, and that the attack was heard in silence. He suggested that there was a possibility that there were in Georgia a number of Protestants who could be reached by appeals to their reason, and concluded by saying: "There may be a field here for effort on the part of the organization which I trust will result from this meeting. A campaign of education may effect some good. The means and method I am content to leave to this meeting, promising my earnest coöperation in everything it shall do."

The gentlemen very quickly formed an organization, and a Committee on Constitution and By-Laws made a report which was soon adopted. It declared that the name should be the Catholic Laymen's Association of Georgia and its purpose would be to "promote a better understanding between Catholics and the other Citizens of Georgia for the purpose of maintaining the civil rights of all persons regardless of their religious belief"; that all Catholic laymen were eligible to membership. The usual By-Laws regarding the officers and their duties followed. Among the By-Laws adopted were the following:

The Publicity Committee shall consist of three members to be elected annually by the Convention. The duties of the Publicity Committee shall be to direct the publicity program of the organization. It shall be empowered to employ such help, with the approval of the Chairman of the Finance Committee, as may be necessary to further the purpose of the organization.

The Publicity Committee shall distribute in any locality such literature as may be deemed advisable by them.

As a matter of fact the entire activities of the Laymen's Association have been effected through the Publicity Bureau, and the Association was singularly fortunate in securing for the position of Manager, Mr. J. J. Farrell, who brought to his work unbounded zeal and peculiar fitness.

Eleven months after organization, on Sunday, 19 August, 1917, the first Annual Meeting of the Association was held at Savannah, and Mr. Farrell read his report, from which I shall quote. He prefaced his Report by saying that it was only in May 1917 that the Bureau found itself ready for work. They had no precedent to fall back on and were on new ground, and the only thing they had to begin with was a copy of the Constitution and By-Laws, a list of members, and a report of the proceedings of the Convention. Mr. Farrell said:

The first thing desired was the building up of a proper mailing list. It was thought 5,000 would be enough to begin with and a call was made upon all members to send in names. The response was most hearty. Those whose names were first secured and who showed a kindly feeling toward our work in turn furnished other names, until about ten thousand were on hand within sixty days.



This has been the groundwork of all our publicity, though the full list on August 1st, 1917, was composed of about 23,000 names. Especial attention has been paid to the physicians, lawyers, and bankers of the State. It is hoped to add the school teachers and dentists within a short time.

Several experimental counties were selected, but the regular campaign was started with the Tenth Congressional District, each paper therein running the three-inch advertisements, four weeks, at the expiration of which another, and adjoining, tier of counties was selected. Up to 31 July advertisements had appeared in 95 papers in 69 counties. Since, contracts have been made in other parts of the State and all the territory where papers are published has been practically covered. These advertisements have been so worded as to cause the honest enquirer after the truth to write to the Bureau.

A copy is herewith given:

*About Roman Catholics.*

*Get your information first hand. Upon request we will tell you their belief and position, their practices and obligations, their rights and duties, as they bear on civic and social relations, public questions and good citizenship.*

*For information address*

*The Catholic Laymen's Association of Georgia,  
107 Ninth Street, Augusta, Ga.*

Other forms of publicity used were the news letters, there being sent from time to time brief items of Catholic interest to the Georgia press, and direct letters to the editors who made mention, either favorable or hostile, of Catholic matters. Through our members and a press clipping bureau we kept tab on every paper in the State. Every favorable mention received is followed by a letter of thanks and appreciation from the Bureau, and every unfavorable or misleading mention is corrected at once, with the request that the correction be printed as prominently as the false statement had been. This led to some interesting letter writing with the result that *to-day outside the Watson publications there is practically no Georgia newspaper printing anything against Catholics.* We attribute this to the fact that the editors got tired of having to correct themselves and therefore refrained from criticizing, even though they could not find themselves willing to praise.

An instance of the effectiveness of the publicity bureau was furnished by what we know in the office as the "Macon incident", when

some of the Veterans there demanded that the Memorial day invitation to Bishop Keiley be recalled by the Daughters of the Confederacy. We realized that any statement from us would not only be resented but would spoil what was a fine thing for our propaganda. But in order to excite comment thereon, a personal letter to every editor was written, calling attention to the extent to which religious prejudice had gone in Georgia and asking him as a leader in his community to do what he could toward putting down a condition that would inevitably hurt every Georgian if allowed to continue. The result exceeded our hopes. Practically every paper of note denounced the action of the dissenting Veterans. Even the anti-Catholic press could only condemn their acts. And Lucian Knight and T. K. Oglesby wrote splendid tributes to the work of Catholics in the south and the United States at large, both of which we used in pamphlet form, having 25,000 copies distributed.

The Oglesby pamphlet, published under the title, "Catholics in American History", has attracted especial attention.

In counties where we were attacked and were unable to get the papers to publish our replies we have secured lists of the entire registered voters and have sent them the various pamphlets. These lists had to be purchased, but are the only ones that have cost us anything other than postage.

As the cost of printing our various statements in the 200 newspapers in Georgia would have been prohibitive, we determined to issue a number of pamphlets, and up to the present (1917) we have published the following:

- "Plea for Peace", first edition, 10,000; second edition, 10,000; and now have 5,000 more on the press;
- "Catholics and the Confederacy", 10,000;
- "Catholics in American History", 15,000;
- "Catholics in Georgia", first edition, 15,000; with 10,000 more on the press;
- "Catholic Belief", 15,000;

[Since the report of Mr. Farrell the Bureau has issued:

- "Catholics and the Bible",
- "Catholics and Marriage"]

and we are preparing one on

"Catholics and the War".

[Of "Catholics and the Bible" 25,000 copies have been published, and at the present time the Bureau has sent out nearly 150,000 pamphlets.]

Probably the greatest amount of good has been done by the direct letters sent. Questions came from all parts of Georgia and from South Carolina, North Carolina, Alabama, Florida, Texas, New York, Missouri, and Iowa. It is almost impossible to build up a series of form letters about the most frequently asked questions, as had been hoped, since there is a personality about each inquirer that must guide in making reply. It is seldom that a question can be answered briefly, most letters requiring several paragraphs to each question, and in many cases whole letters of several hundred words each are required for a single question. And this letter calls forth more.

Nothing has illustrated so conclusively the vast ignorance about Catholicity as the questions received by the Bureau. While they cover every doctrine of the Church they also comprise every slander published about her and every fable told of her. Of course the Bureau has many questions about the Oath of the Knights of Columbus, the Jesuits, Maria Monk, the Assassination of McKinley, Tammany, the Bible, Funston and the Baptists, Parochial Schools, etc.

Many are yet asking us questions, but many have happily finished by requesting some Catholic book which will give a general outline of Catholic doctrine; and we most frequently send them Cardinal Gibbons's little work, *The Faith of our Fathers*.

In reviewing the accomplishments of the Bureau it is well that we keep in mind the conditions that obtained when it began its work and the situation as it is to-day. We set out to bring about a more friendly feeling between all Georgians, irrespective of creed. Our work was not proselytizing. We were not aiming to do the work of the clergy.

Ours is a Laymen's movement pure and simple. As Laymen we were enduring such a campaign of misrepresentation as would inevitably, if not checked, render Georgia impossible as a place for our children to live in. The Veazy law, obnoxious as it is, was but a start. Other and more far-reaching legislation was just ahead. The attacks had reached a point where even those willing to be fair to us were deceived and had become inclined, to put it mildly, to accept as true many of the untruths told about us. We had reached that stage where silence was misconstrued. We had to do something.

After a full comprehension of the situation we arranged a tentative campaign of education to reach those not totally blinded by prejudice. We sought to apply modern publicity methods to put the truth before Georgians.

The Bureau has received letters of praise and commendation from a large number of Protestants in Georgia and elsewhere and has always received the full approbation of ecclesiastical authority.

Our anxiety is not so much for the effect of our work on those we are seeking to reach, for we are receiving ample evidence that we are accomplishing what we expected to, but rather are we concerned at the failure of some of our Catholic people to grasp the situation. In the country districts where Catholics are few and far between there is a stern realization of the need of our Association, but in the larger cities there is a lack of understanding. Those who travel in Georgia, who go into the highways and byways, know that prejudice against Catholics is hurting them in business as well as in civic affairs. Instances of loss of customers because of hostility to Catholicity are constantly being brought to our attention. But the city Catholics fail to comprehend the danger that confronts us all. Unless this prejudice is removed, unless the great bulk of Georgians, who are very largely non-Catholic, are taught to know that there is no truth in the statements made against us, the coming generations will find insufferable conditions for residence in Georgia. Ask any one familiar with rural Georgia and he will tell you this is true, and what is bred in the country districts is sure to find its way into the cities.

Therefore, we have laid our plans to benefit ourselves not so much as to help our children; to make living conditions better for them. It is a huge task. The things said about Catholics have been without contradiction so long that they have actually become accepted as true. We are forced to keep our side before the people of the State.

Our pamphlets have been written or adapted according to this plan. The first, "A Plea for Peace", has perhaps been the best received. We had planned to have the "Catholics in Georgia" booklet follow the Plea, but at this time the Veterans incident occurred and we changed our plan to include the Knight and Oglesby brochures, which were both well received. Indeed we are still receiving requests for copies of both.

We had now reached the point where the groundwork of our presentation was laid out. We had explained what our aims and objects were and we then went a step further and issued the booklet, "Catholic Belief", which was compiled from the pastoral letter of Bishop Keiley. It was a clear-cut statement of what Catholics believe regarding some points about which there is much clamor in Georgia. It is a valuable booklet and we are still hearing from it. As its field was more definite it naturally brought forth opposition and we have received numerous letters about it, both pro and con.

One of the things we have received most inquiries about is the Catholic attitude toward the Bible and it was to make clear to

Georgians the untruths told against us in this regard that we have had prepared the brochure now being printed, "Catholics and the Bible". It is too soon to indicate how it will be received, but once it is in the mails we know the people of Georgia will for the first time have been told of our position on this much-talked-of point.

The Manager of the Bureau has here tried to outline its workings and to point out the good accomplished. In a campaign for general publicity it is difficult to pick out particular instances of effectiveness. We have not yet reached the stage where we can point to this or that big number of people brought to our way of thinking. Our instructive books have just begun to be called for. We are planning this year to follow up each case to a definite conclusion, but at present we can only keep on working. As stated above, these inquiries are nearly all the beginnings of a correspondence that is now taking our attention. Whenever a man asks for information we keep after him until we get him to read what we want him to have and we keep him asking questions until his mind is cleared up on those points he was in doubt about. Next year we hope to be able to have instances of this kind that will have ended. Those of the clergy who have been following our work will tell you that we are reaching people who would never otherwise know anything of the Catholic Church and its teachings. We are spreading the Light. That is practically a summary of what has been accomplished in the few months we have been in operation, though really a few weeks will cover the field work, since much of the other was merest preparation.

It is needless to say that had it not been for the help given by the Knights of Columbus through the Religious Prejudice Commission, the Publicity Bureau would not only not have been able to make the showing sketched herein but would scarcely have been able to have accomplished anything at all.

The entire expense of the various pamphlets has been borne by them, not merely the cost of printing, but the addressing of envelopes, stamps, and mailing.

In addition the Commission assigned to this work in an editorial capacity Mr. Benedict Elder, upon whom has fallen the brunt of the labor. All of the most difficult questions have been answered by him, every newspaper reply has been prepared by him, every pamphlet has either been written or redacted by him. To this work he brought not only a remarkable fund of learning and information, but a tact, an enthusiasm and a level-headedness that are deserving of all praise. To him the Publicity Bureau extends its heartiest appreciation and acknowledges that whatever praise is to be given belongs to him, and through him to Col. P. H. Callahan, the Chairman of

the Commission whose broadmindedness made possible the work of the Georgia Association.

J. J. FARRELL, *Manager*.

Is not this story of a Catholic Lay Crusade an answer to the question: What can the Laity do?

One of the great things resulting from the war we are waging for liberty is the magnificent exhibition of Catholic patriotism, and as one of the chief charges of bigots was that we were not loyal to the Government the utter falsity of the charge has been shown. The Knights of Columbus were of course compelled to withdraw their generous help on account of their magnificent work for the soldiers, and so many thought that it might be well to suspend the work of the Laymen's Association until after the war; but bigotry dies hard, and the Georgia variety began hiring ex-priests and ex-nuns to lecture here, and flooded the State with petitions addressed to Georgia representatives in Congress begging them to do everything in their power to prevent the President sending a diplomatic agent to the Vatican! Of course all sensible people knew that no such step was contemplated, but unfortunately the Georgia bigot is not included in that category. The financial question was also to be considered in view of the many calls made upon all to carry on the fight to victory. Meetings of Catholic laymen were held in Savannah, Atlanta, Augusta, Macon, and Columbus, and when the question was proposed: Shall the Laymen's Association be kept up, or shall it be suspended? the answer from every meeting was the same: *The Catholic Laymen's Association must continue its work and we willingly furnish the means for the work.*

Have I not a right to be very proud of the Catholic Laity of Georgia?

THE BISHOP OF SAVANNAH.

## WHAT'S WRONG WITH DIOCESAN RETREATS?

THERE are various answers to this question. Most priests are willing to declare that there is something wrong; but, feeling that the fault lies with themselves, they say little about it. The average diocesan retreat ought to be a pleasant experience, a relief and a rest from the parish routine; and the authorities do their best to give it this character. Four days of change and rest are acceptable almost anywhere; the assemblage of old friends and acquaintances is apt to be stimulating; with the clergy it *is* stimulating, for they like to study the changes in one another, physical and mental, as the years pass on, and to measure one against the other; the table is usually good, and the preacher is fair at the worst; yet with these interesting details the diocesan retreat has become for many an utter bore, wearying the spirit and desolating the soul, not merely of the man of affairs but also of the pious and spiritual priest. Now consider that these same priests enjoy hugely a week at a quiet hotel, where they talk and recreate no more than at a retreat; idling in the summer air, relaxing from the strain of labor and of routine, reflecting on the past and preparing for the future. Should they not enjoy the retreat more, where they are in the presence of God, of their own souls, pleasantly located and entertained, reviewing the past, shaping the present, hoping for the future, in a word, as a wild poet expressed it, "loafing with the soul"? They should, but they do not. Much better could they make a retreat in solitude, by the sea or in the woods, with a fine book and undirected leisure. Such a leisure would saturate the soul with refreshment, and time would fly as do the sixteen hours of a parochial day at home. Therefore many priests are asking sincerely: What's wrong with the diocesan retreat? Are we to blame? Have we lost interest in the spiritual life? No one has yet answered satisfactorily. My own opinion, humbly offered, is that the preacher of the retreat is the cause of the weariness, desolation, and disappointment suffered by the clergy.

This is not said by way of finding fault with men who deserve our sympathy and respect. It is rather difficult to address the clergy in the intimate fashion demanded by the aims of a retreat. While they are as easily pleased as the laity, and

by the same methods, the preachers do not think so, but seem to fancy the diocesan clergy are looking for an impossible eloquence and entertainment. They compromise by giving them a sensible, verbose, deprecatory set of instructions, in which eloquence is secondary, wit and imagination on a vacation, and humility and dulness twin features. It may seem unfair to charge the dulness of the average diocesan retreat to the preacher. The pious will remind me that after all it is the priest, and not the preacher, who makes the retreat profitable and successful. That is true under any circumstances, even if a retreat were a continuous entertainment provided by fascinating orators, even if its desolation were infinite. Out of the desolation, as out of the entertainment, each soul must make its own profit, and the former may be the more fruitful with all its bitterness. This objection is beside the question. The factors in a retreat are the place, the accommodations, the disposition of the retreatant, the preacher. As a rule, the first three are not to be found fault with, and I assume they are blameless, because that has been my experience. It does not follow, of course, that the preacher is blameworthy. There may be other reasons for a strange condition. But my contention is that the blame will rest with him finally. Long ago retreats were carried on without much oratory, on the principle that the retreatant made his own retreat. It was found later that better results could be secured by placing a good preacher in charge of the retreat period, and letting him provide methods, lines of thought, stimulation of the feelings. He is now the centre of interest, the only talker, the guide, the interpreter, the illustrator, whose office it is to fire his hearers with new enthusiasm for old topics, and to interest us anew in matters whose exposition we know by heart. He has become the retreat incarnate. Therefore I maintain that, since the other factors are blameless in producing desolation, he must be largely to blame; and not because of any lack on his part, lack of eloquence, interest, labor, picturesqueness, but for other serious reasons.

I recall four retreats which interested, held, and stirred me, in the last thirty years. The first was preached by Bishop Dowling of Hamilton, Canada, in his youth a most attractive speaker, effective in his use of English, able to describe and narrate with rich coloring and dramatic contrast. The second



was preached by a Father Ryan who died rector of the cathedral in Toronto, and was a philosophical exposition of the spiritual life, so luminously set forth that the bishop and the clergy declared the retreat the finest in their experience. The third was preached by a Jesuit, Father O'Rourke, who made a specialty of describing in rich details the scenes and personages of our Lord's life, and did it so well that his audiences kept awake from sheer interest. The fourth was preached by another Jesuit, Father Gasson, who made dramatic contrast his specialty, setting forth principles and personages and incidents and consequences in vivid contrast, so that one was forced by the attraction into consideration of the theme, then and afterward. These four preachers proved for me the essential importance of the retreat preacher; the four days passed pleasantly, the other features shone with interest, and everybody declared with fervor that the retreat was worth the time spent on it. The preachers of the other retreats were men of good repute in oratory, but failed utterly to impress the clergy. Most of them dispensed slumber among the audience, gentle, compelling, resistless sleep, heavier than lead. But for some golden book these retreats would have been penances as well as failures. A study of the success of one and of the failure of another set of preachers laid bare, very probably, the trouble with diocesan retreats. In placing the results of the study before the retreat preachers of the coming season, I take the liberty only that they may see what one group of clerics think about their methods.

The diocesan retreats are desolating, often a bore, because the retreat preachers view them from a wrong angle, adopt a prosy method of conversing and preaching, suppress their best powers, and employ the obvious in topic and the platitudinous in expression. The mischief springs almost entirely from the first error, the point of view. Most retreat preachers, very properly, regard themselves simply as *primus inter pares*. They have been engaged to lead the retreat, to voice its spirit, merely to make suggestions. They cannot speak with authority. The clergy are themselves leaders; they have heard the best preachers and speakers; some of them are expert orators, and all regard themselves as expert critics on oratory: therefore, vivacity, dogmatizing, directness, sureness, namely, all

the bright qualities of the preacher's character, or of his preaching, are not wanted. He lays them aside. The clergy are sensitive, and apt to complain when offended. The preacher hears from them on his return home, through the admonitions of his superior, or through the severe order to avoid such freedom in the future. The preachers adopt a deprecatory attitude in speech and conduct. "Reverend Fathers, I am not worthy indeed to make these criticisms": "I do not include the clergy of this diocese in my accusations": "I am well aware that you can teach me on this point": "As you all know perfectly well, the Fathers agree on this matter": "I would not thrust my opinion on you but for the fact that such authorities support it": "While the view may be extreme, your own superior intelligence accepts it"—these are the common expressions of the preacher to the clergy, and are at first a joy to the humorists and then a bore to the realists of the retreat. They are now consecrated by long usage. With increasing humility in the presence of the Reverend Fathers, the preacher suppresses all his eloquence, all the color of his ordinary preaching, all the figures, rhetoric, feeling, elegance, power. He becomes simply declarative, like a modern editorial. He talks seated, which in itself disposes of his physical presence, and puts slumber into his look and his language. His expression is formal, precise, correct, dull, and safe. Its orthodoxy is beyond question, even with the pietists and the heresy-hunters, for it has set everyone sleeping or dreaming. The preacher finally becomes *minimus inter pares*. His friends know him in private life as a witty, vivacious conversationalist, and in the pulpit at a mission he is the delight of a multitude for his soaring periods. Sitting in his room one would be entertained for two hours by his qualities. What a marvelous change in the man! And all because he is talking to the clergy, who are supposed to resent the expression of the qualities which they demand for their parochial missions and occasions.

The viewpoint of the preacher is responsible for two desperate features of this method, the choosing of obvious topics and the unblushing indulgence in platitude. It is true, the clergy as a body are fond of platitude, devotees of the obvious in their sermons, and lovers of the simply declarative, which is the form best suited to carry the obvious and the platitudinous.

But should the unhappy condition reproduce itself in a retreat? In social life there are no merrier people, none less conventional in speech, none fonder of the novel and picturesque, none wearier of platitude, than the clergy. As good cooks appreciate good cooking, they can savor, as few others can, genuine and eloquent preaching. They would enjoy to listen for days to a vivacious talker, not only to be stirred by feeling, but also to be taught by a model. Very few among them care for the exaggerated humility and deprecation of retreat preachers. All whom I know are more than irritated at the obviousness of topic and method, and the plainness of utterance, adopted by these gentlemen. The obvious in topic is the thing familiar to every priest from his seminary days: that meditation, prayer, and study are necessary: that the priesthood is a wonderful dignity and a wonderful responsibility: that we are the salt of the earth: that if we fail the people fail: that the people depend upon us for much here and all hereafter: that we must advance in grace and power until the end. I fancy these topics are as familiar to the clergy as the air or their daily bread. The moment the preacher announces any one of them, we at once discount what he is going to say. We have heard it so often. We have accepted it, and we know our exact relation to it. We do not care to hear any more about it. What we really need now is to see these great and momentous things from an uncommon angle. For example, Bishop Shahan once addressed the clergy of New York on their own responsibilities as a metropolitan priesthood, and illustrated his subject by brief descriptions of the clergy of Paris, Rome, Constantinople, and other great cities, in ancient times. It was a revelation to the audience, made a sensation, and summed up everything that could be said on the priesthood plus that of a great metropolis. We have so suffered from the obvious, that hygienically we need to get away from it. Let the preacher choose topics whose conclusion will lead into the time-honored paths: as one crosses the hills through the woods by lovely trails and drops into the main road with new colors in the imagination. Show us prayer in the life of St. Philip Neri, whose thanksgiving after the Mass was such a wonder. Let the power of the priesthood be displayed in its worthiest illustrations. Set forth the struggle of the poor for a living, for

decency, for a little measure of liberty and leisure, and at the same moment the systematic efforts of the wolves to reduce them still further: then the priest will discover how necessary are his independence, courage, character to protect the one and destroy the other. To advance in grace and power to the end is an achievement so rare that the preacher has only to point out the facts and the figures, with prominent illustrations, to make a deeper impression than all the *a priori* discussions would make in a generation. The average life of the priest, his social efficiency at fifty and sixty, the precise character of increasing senility in him, the self-deceptions to which age is liable, are the topics which shed a vivid light upon the counsel to advance in grace and power to the end.

The obvious method takes in the form of the discourse and the manner of delivery. Beginning with the latter, the retreat preacher speaks in a sitting posture, at his ease, and uses the conversational tone and language. In his own room this would be found enjoyable to his friends; in a public place it breeds somnolency, in himself and in his audience. How often have we gazed at him, in his easy chair, with his gently-spoken language, his deprecatory remarks upon his own unworthiness, his profound respect for the honorable and virtuous audience, his assurance that criticism can find no spot on them, and wondered if he knew our desperate efforts to keep awake. He should stand at all his conferences, meditations, and instructions, and talk straight from the shoulder. His style should be vigorous and snappy. The clergy do not need prolific explanation and exposition. Whatever qualities of eloquence and delivery he possesses should be employed to carry home his thesis. If he is witty, fluent, picturesque, romantic, sentimental, satiric, forceful, let all these virtues be the robe of his thought. If he can hold a commanding pose, or use a graceful and effective gesture, or present fine facial expression, let him do so. Almost any pose, any gesture, a gargoyles expression would be preferable to the wooden figure of the average retreat preacher. The standing posture is favorable to vigorous expression, as the sitting posture tends to slumber. The eyes of the audience cannot close under the eyes of a preacher whose face and hands and voice and pose are changing every minute. His physical alertness and vocal intonation are com-

municated to his hearers. He has not the temptation to use the simple declarative from the exordium to the peroration. Interrogation and exclamation, the conditional mood, the apostrophe, the sudden breaking-off, and the rhetorical pause, all get a chance to prove their quality.

If in addition to this avoidance of the obvious in topic and method and delivery, he can avoid it in the structure of his discourse, his audience will crown him with laurel. For example, his subject is loyalty to the Papacy, in the person of the reigning Pope. Usually he begins with the statement that we must be loyal to the Pope, then he gives the reasons, and perhaps the present need. We all know by heart what he is going to say, and our interest fades with the utterance of the theme. Why not conceal it until the end? At the coming retreats should this subject be treated, why not begin by describing the striking position which the Papacy holds in the midst of the warring nations, the occupant of the Holy See being the only ruler who dares to speak of peace, the only monarch to whom the sad eyes of suffering millions turn with hope, the Vicar of the Prince of Peace, a poverty-stricken prisoner of Italy, the only representative of the stricken multitude, and from that point of view approach by surprising and delightful byways the actual thesis? In discoursing on meditation and prayer, why not begin with kindred matters in the mental and physical order, quote authorities on the necessity of intellectual and physical nutrition, and then show how the soul weakens without the food of prayer and meditation? In urging the clergy to study, why not avoid the direct statement, which all accept, until the preacher has described the modern, up-to-date priest, the shrewd reading and observation which account for him, and thus indirectly outline a method of study suited to the parish priest? In the usual conferences *De Novissimis*, why mention them at all until the conclusion? Or, rather, why not make them the conclusion of an argument or an exposition, which gives the latest studies on these subjects, always so interesting, and illustrate them with life stories? The commonest creature knows that every man must die, that death comes but once, that it is terrible in many ways. After the preacher has uttered these three statements, silence becomes him. Therefore let him not utter them, until he has proved them in interesting ways.

Actual study of the retreat preachers would almost convince one that they had made special preparation to be respectably dull in clerical retreats. They sit when they should stand, they adopt the monotone, banish gesture, facial expression, vivacious intonation, all rhetoric, all eloquence, and adopt soporific forms of speech; they deal with the obvious and astonish pastors with platitude duller than the parochial; they humble themselves, close in on themselves, become almost wooden; out of politeness, humility, the desire to do good. It is a great waste of energy. Whoever is responsible for the condition should be quick to change it. Nearly all these retreat preachers are pulpit orators, capable of delighting any kind of an audience. It is not lack of power, or indifference, which makes them so somniferous on retreats. No one knows the reason for the change. The few reasons presented here are probable, but very likely they are not all. In behalf of a few hundred priests of my own acquaintance, who must soon undergo the summer retreat, in behalf of the retreat preachers, who must now begin to train for that self-suppression which turns orators into dispensers of sleep, I appeal to whatever obstructive powers there be, that the preachers be ordered to speak standing, to use pose and gesture, to look what they feel and to feel all they can, to omit the apologetic and deprecatory, to hit straight from the shoulder, to use every quality and art they possess, to delight us with the human voice, to fill us with delight and envy and desire to equal their eloquence. Indeed the retreat might easily be made a course in popular preaching, with an experienced and eloquent preacher as guide, as now it is a course in slumbering in a public place without irritating the neighbors.

JOHN TALBOT SMITH.

*Dobbs Ferry, New York.*

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#### ADMINISTRATION OF HOLY EUCHARIST AND THE NEW CODE.

THE laws of the Code in reference to the Blessed Sacrament are summed up under Title III of the Third Book; Chapter I treats of the Holy Eucharist as a Sacrifice; Chapter II, as a Sacrament.

## I. THE HOLY SACRIFICE OF THE MASS.

## 1. THE CELEBRANT.

The Code affirms the recognized principle of Catholic theology that only priests have the power to offer the Holy Sacrifice of the Mass (Canon 802). A secular priest who wishes to say Mass outside his own church must have the "Celebret" of his bishop; a religious priest requires that of his superior; a priest of an Oriental Rite, that of the S. Congregation of the Oriental Church. If it is known that a priest has committed an offence that deprives him of the right to say Mass, he is not to be permitted to celebrate. If a priest is well known to the rector of the church where he requests permission to say Mass, he may be admitted without the "Celebret". If the applicant is not known to the rector and has no "Celebret" but appears in clerical attire and receives no compensation of any kind for his services, he may be admitted once or twice to say Mass; he must, however, sign his name and set down the name of his diocese and the office he holds, in a record which is to be kept for that purpose. The bishop may issue further regulations besides those of the Code for admittance to the celebration of Mass by extern priests; and these rules must be obeyed by all the diocesan rectors of churches both secular and religious; in the admission of priests of exempt religious Orders in churches of their own Order only, religious are not bound by the diocesan regulations (Canon 804).

Every priest is obliged to say Mass several times a year (Canon 805). It used to be the more common opinion of theologians that a priest, in virtue of his priesthood, was obliged to say Mass several times a year, but as there was no explicit law on the subject some theologians maintained that a strict obligation could not be urged.

The rules concerning bination on Sundays and holidays of obligation remain the same as formerly. The bishop may not allow a priest for any reason to say more than two Masses on one day (Canon 806). The principle in reference to freedom from mortal sin and the necessity of previous confession of such sins before saying Mass, and the observance of the natural fast, main the same as before (Canons 807 and 808).

The disputed question whether it is lawful to say Mass for non-Catholics, living or deceased, is decided by the Code, since

it allows Mass to be applied for all persons except for the *excommunicati vitandi*, provided no scandal is given; for the *excommunicati vitandi* the Holy Sacrifice may be applied only for their conversion (Canons 809 and 2262, § 2, n. 2). The application of Mass for non-Catholics must be private; for if it were made public it would certainly give offence to those Catholics who reasonably object to giving non-Catholics the same honors and privileges as to faithful members of the Church. Moreover, such religious honors bestowed on non-Catholics by a priest are apt to leave the impression that the Church regards as a matter of indifference the separation of other creeds from the Catholic Church.

## 2. RITES AND CEREMONIES OF HOLY MASS.

The laws in reference to altar breads and wine are the same as before. The priest must follow his own Rite in the ceremonies and the kind of altar bread wherever he celebrates (Canons 814-816). There were theologians who thought it lawful for priests of the Latin Rite to use the altar bread of the Oriental Rite, and vice versa, when celebrating Mass in a church of a different rite.

Even in cases of extreme necessity no priest is allowed to say Mass with one species only or to consecrate outside the Mass (Canon 817).

## 3. TIME AND PLACE OF THE HOLY SACRIFICE.

No change is made in reference to the days on which Mass may or may not be said (Canon 820). The Latin Rite has but one day, Good Friday, when Mass cannot be said in any church or place. The Oriental Rites have more so-called *aliturgical* days.

Mass is to be said within one hour before the aurora and one hour after midday. The concession made in 1907 in favor of convents of Sisters and other religious and charitable institutions to have one or three Masses at midnight on Christmas Day and to give Holy Communion to those who wish to receive at that time, is confirmed by the Code (Canon 821). This privilege is not conceded to parochial and conventual churches, where Mass on Christmas is regulated by the laws of the Missal.

The Code repeats the law contained in the rubrics of the



Missal that Mass is to be said only in a church or chapel which has been blessed for divine worship. In semi-public oratories (that is, chapels in seminaries, hospitals, religious or charitable houses) the bishop may by his own authority allow the celebration of Mass. In strictly *private* chapels, that is to say, those in private residences, the Holy See only can allow Holy Mass to be said habitually. The bishop may permit Mass in a private house for a good and reasonable cause *per modum actus*, that is, once or twice, but not regularly and continually (Canon 822).

#### 4. MASS STIPENDS.

Whenever a priest says two Masses on the same day and has to apply one Mass under a title of justice, he cannot accept more than one stipend (Canon 824). Unless, therefore, the bishops of the United States obtain an indult from the Holy See, the pastors of our churches, with the exception of vicariates apostolic subject to the S. Congregation of the Propaganda, will not be allowed to accept a stipend for their Masses on Sundays and holidays of obligation after Pentecost of the present year, as one Mass must be applied for the parishioners, under an obligation of justice. On Christmas Day, however, a stipend may be received also for the second and the third Mass.

It is unlawful (1) to say Mass for an intention which at some future time may be offered and then retain the next stipend of one who asks for a Mass, under the plea that the Mass was offered up for that intention; (2) to accept a stipend for a Mass which was due and applied from another title, as, for instance, the Mass of the pastor on Sundays; (3) to take two stipends for the application of one Mass, unless it is certain that one stipend was offered for the celebration of Mass without the application, as, for instance, if a priest's services are requested by a church; in which case the compensation is given for the services and not for the application of the Mass intention (Canon 825).

Any kind of bargaining or trading with Mass stipends is severely forbidden (Canon 827). For each stipend that a priest accepts, no matter how small, he must apply a Mass (Canon 828). If the stipends which had passed into the possession of a priest are lost, even through no fault of his own,

the obligation does not cease (Canon 829). If a person offers a certain sum of money for Masses without specifying how many, the number must be determined according to the ordinary stipend of the place where the person lives, unless circumstances are such that it should be rightly presumed that his intention was different (Canon 830). There is no prohibition in this Canon nor in any other law of the Code to say high Mass in this case, provided the usual stipend for high Mass only is charged.

The bishop has the right to regulate for his diocese the amount of the Mass stipend. If there is no law by which the stipend is fixed, the custom of the diocese must be followed. All religious, both exempt and non-exempt, must observe the laws of the bishop or the custom of the diocese in reference to stipends (Canon 831).

As regards the time within which Mass is to be said for a stipend the following rules obtain: (1) if the day is specified by the donor, Mass must be said on that day; (2) if Mass is requested for an urgent cause, for instance, in serious illness, for a successful examination, etc., Mass must be said as soon as possible; otherwise its fulfilment may become impossible and the priest would have to return the stipend; (3) in all other cases Mass is to be said within a short time, if one or a few stipends are offered; when many stipends are offered by the same person, the time may be prolonged in proportion to the number of Masses. Former decrees on this subject determined one month as the proper time for one to ten stipends; (4) if the donor of the stipend explicitly leaves the time for saying the Masses to the judgment of the priest, he may say them according to his convenience (Canon 834). He must, however, refrain from accepting more intentions than he can fulfil within one year (Canon 835).

If a priest has stipends for Masses which he is not obliged to say personally, he may give them to any priest whom he either personally or through the recommendation of his bishop knows to be quite trustworthy (Canon 838); but he is held to the obligation of the stipends until he has received notice of the reception of the stipend and the acceptance of the obligation (Canon 839). The Code greatly simplifies the matter of assisting priests with Mass stipends. If a priest is personally known to the one who wishes to transfer to him a stipend, nothing fur-

ther is required; if he is not known, the priest who desires to obtain Mass stipends from a fellow priest should procure letters of recommendation from his own bishop.

If a priest or layman either as administrator of pious institutions or for any other reason has the duty to have a certain number of Masses said annually, he must turn them over to the bishop at the end of the year (the year to be reckoned from the time the Masses were due) unless the donor has explicitly allowed a longer period of time (Canon 841).

Priests must keep a record of the stipends which they receive and enter the amount of the stipend, the intention, and whether or not they have said the Masses. The bishop in churches of seculars, the provincial or other major superior in churches of religious, has the right and duty at least once a year to inquire whether obligations arising from stipends have been complied with (Canons 842-844).

## II. THE BLESSED EUCHARIST AS A SACRAMENT.

### I. THE MINISTER OF HOLY COMMUNION.

A priest is the only ordinary minister of Holy Communion. The deacon is the extraordinary minister. The latter needs the permission of the bishop or of the pastor, which permission may be given for a grave reason; in a case of necessity it may be lawfully presumed (Canon 846).

Every priest may privately give Holy Communion to the sick. Pastors have the exclusive right to carry the Blessed Sacrament publicly to the sick in countries where this is the custom, and the administration of the Holy Viaticum, whether public or private, is likewise reserved to them (Canons 848-850).

Priests must give Holy Communion according to their own Rite. Only in a case of urgent necessity may a priest of an Oriental Rite which uses fermented bread for the Holy Eucharist, give Communion with the particles consecrated according to the Latin Rite, and vice versa (Canon 851). Holy Communion is to be given under the species of bread only (Canon 852).

### 2. THE RECIPIENT OF HOLY COMMUNION.

Children who on account of their age have not yet attained to the knowledge of and desire for this Sacrament, should not be admitted to Holy Communion. In case of danger of death,

Holy Communion may be given to little children, if they know how to distinguish the Holy Eucharist from ordinary bread and reverently adore It. Aside from the case of danger of death, a better knowledge of Christian doctrine and a more accurate preparation are justly demanded, to the extent at least that the children know the mysteries of faith that are necessary as absolute means of salvation, and that they approach Holy Communion with such devotion as can be expected of children. It is the duty of the pastor to see to it that the children who have attained the age of discretion and are sufficiently instructed, are as soon as possible strengthened by this Divine Food (Canon 854).

Persons in mortal sin may not approach the table of the Lord without first cleansing their soul by sacramental confession; perfect contrition is not sufficient, except in a case where the reception of Holy Communion is made necessary and there is no opportunity to go to confession previously (Canon 856).

Persons who have been sick for a month without sure hope of speedy recovery, may, on the advice of their confessor, receive Holy Communion once or twice a week, though they have taken medicine or some liquid food (Canon 858). The reader will note that this Canon goes further in its concession in favor of the sick than the original decree of 1906, which permitted Holy Communion only once or twice a month, except to those who were in a hospital, religious house, etc. where the Blessed Sacrament was kept; to these latter Holy Communion could be given once or twice a week, even though they had not observed the eucharistic fast.

Every Catholic who has reached the age of discretion is obliged to receive Holy Communion at least once a year, at Eastertide, unless his confessor should judge it necessary for the penitent to abstain from Holy Communion for a longer time. One's Easter duty is to be made between Palm Sunday and Low Sunday, but the bishops may extend the time for all the faithful of the diocese from the fourth Sunday in Lent to Trinity Sunday. The people are to be advised to fulfil the Easter precept in their own parish church, or otherwise to take care to inform their pastor that they have elsewhere complied with their duty (Canon 859). The bishops of the United States had the faculty to extend the time for the Easter precept from the first Sunday in Lent to Trinity Sunday, and as long

as their faculties last they may still make use of them, since the Code does not revoke contrary faculties on this point.

The faithful should be admonished according to the decrees of the Holy See to receive Holy Communion frequently and also daily (Canon 863). When in danger of death from whatsoever cause, the faithful are obliged to receive Holy Communion. If they should have received in the morning and suddenly fall into danger of death the same day, they are to be advised to receive again in the form of Holy Viaticum. Theologians formerly were divided on this question. Some held that a person in such circumstances should not receive again, whilst others maintained that they were obliged to receive, since they had not received in the form of Viaticum. The Code in this case advises reception of Holy Viaticum, but does not make it obligatory. While the danger of death lasts, Holy Communion may be administered for several days in succession in the form of Holy Viaticum (Canon 864).

Permission is granted to the faithful of all recognized Catholic Rites to receive Holy Communion for devotion sake in any Rite, either Oriental or Latin. They are to be advised to receive their Easter Communion in their own Rite; Holy Viaticum, however, must be received in one's own Rite, except in a case of urgent necessity (Canon 866).

### 3. TIME AND PLACE FOR ADMINISTRATION OF COMMUNION.

Holy Communion may be administered every day with the exception of Good Friday, on which day Holy Eucharist may be given only in the form of Viaticum. On Holy Saturday Holy Communion cannot be given except in the Mass of the day or immediately after the Mass. As a rule, Holy Communion is to be given during those hours when Mass may be said, but for a good reason it may be administered earlier in the morning or later in the afternoon (Canon 867).

The celebrant of Mass is not allowed to give Holy Communion during the Mass to people who are so far away from the altar that he has to go out of sight of the altar (Canon 868).

Holy Communion may be administered wherever Mass is allowed to be said, even in private oratories, unless the bishop of the diocese forbid it in a particular case for good reasons.

STANISLAUS WOYWOD, O.F.M.

*Paterson, New Jersey.*



## Analecta.

### SACRA CONGREGATIO CONSISTORIALIS.

#### I.

#### DECLARATIO SUPER DECRETO DE CHOREIS.

Cuidam Ordinario in Foederatis Americae Statibus roganti "utrum choreae de quibus agit decretum S. Congregationis Consistorialis diei 31 martii 1916, quasque eadem S. Congregatio proscripsit, licitae aliquando sint, seu in reprobatione non comprehendantur, si fiant diurnis horis, aut primis tantum noctis horis, nec nimium protrahantur, vel etiam si fiant sine conviviis aut ea methodo quae vulgo appellari solet *Picnic*": Sacra Congregatio Consistorialis, re considerata, respondendum censuit: *In reprobatione comprehendi*; ideoque clericos omnes prohiberi quominus eas, etiam in memoratis adjunctis, promoveant et foveant, et si ab aliis promoveantur, prohiberi quominus ipsi intersint.

Sanctissimus autem Dominus in audientia diei 30 novembris hujus anni resolutionem confirmavit, et edi jussit pro norma omnium ad quos spectat.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 10 decembris 1917.

C. CARD. DE LAI, *Ep. Sabinen., Secretarius.*

L. \* S.

V. SARDI, *Archiep. Caesarien., Adsector.*

## II.

*Monitum.*

Quum sacerdos Carolus Jacchini, e dioecesi Lauretana, modo degens in civitate Memphis Tenn. in Foederatis Americae Statibus, quaeritet Missarum stipes et oblationes qua director cujusdam Societatis internationalis pro Lauretano sanctuario, sciant omnes, nulla ipsum facultate ad hoc praeditum esse, nihil de legitima memoratae Societatis erectione, nihil quoque de collectarum eleemosynarum erogatione in finem ab oblatores praescriptum sive apud S. Sedem sive apud Lauretanum episcopum constare. Caveant itaque fideles ne decipiantur.

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**SACRA POENITENTIARIA APOSTOLICA.**

## I.

**DECRETUM QUO SOLVUNTUR DUBIA QUAEDAM CIRCA  
VIAM CRUCIS.**

Postquam die 24 julii 1912 a Suprema Sacra Congregatione S. Officii promulgatum fuit Decretum de Indulgentiis pio Viae Crucis exercitio adnexis, nonnulla dubia oborta sunt quae Sacrae Poenitentiariae Apostolicae Tribunali solvenda sunt proposita; videlicet:

I. Utrum praedictum Decretum abrogaverit etiam pias Uniones et pia exercitia "Viae Crucis Perpetuae" et "Viae Crucis. Viventis" cum indulgentiis quae eisdem respective sunt adnexae?

II. Utrum abrogatio coronarum quas vocant Viae Crucis, et cujusvis concessionis quae eas respiciat, se extendat etiam ad illas Viae Crucis coronas quae ante abrogationis Decretum fuerant legitime benedictae, indulgentiis ditatae et fidelibus jam distributae?

III. An per idem Decretum censendus sit abolitus usus crucium vel crucifixorum quibus per facultates speciales cuicumque tributas adnexae fuerant indulgentiae Viae Crucis, lucrandae ab iis etiam qui nullo detinentur impedimento ab exercitio rite obeundo; et an hujusmodi cruces et crucifixi qui fuerint jam benedicti et distributi, in posterum pro lucrandis indulgentiis valeant tantum in casu legitimi impedimenti?

IV. Utrum in usu crucifixorum cum adnexis indulgentiis Viae Crucis rite benedictorum, ad indulgentias lucrandas, requiratur Passionis Dominicae meditatio, vel saltem ejusdem pia recordatio; an sola sufficiat statutarum precum recitatio, viginti nempe *Pater* cum totidem *Ave Maria* et *Gloria*?

V. An laudato Decreto abrogata fuerint etiam Indulta quibus confessariis aliisve concessa est facultas impeditis commutandi preces injunctas in alia pia opera?

VI. An eodem Decreto abolitae sint etiam illae concessioniones quibus permittitur in stationibus singulis rite visitandis, ut multitudo populi fidelis in suo loco consistat, ibique pro qualibet statione assurgat tantum et genuflectat?

Et S. Poenitentiaria respondendum censuit:

Ad I. *Negative*.

Ad II. *Affirmative*.

Ad III. *Affirmative* ad utramque partem.

Ad IV. *Affirmative* ad primam; *Negative* ad secundam partem.

Ad V. *Negative*, dummodo usus crucifixi benedicti non omitatur, et aliqua saltem addatur pia Passionis Dominicae memoria.

Ad VI. *Negative*, si agatur de publico exercitio in ecclesia quod a multitudine fidelium in communi peragatur.

Datum Romae in S. Poenitentiaria die 14 decembris 1917.

GULIELMUS M. CARD. VAN ROSSUM, *Poen. Major*.

L. \* S.

F. BORGONGINI-DUCA, *S. P. Secretarius*.

## II.

CONCEDITUR INDULGENTIA CENTUM DIERUM SACERDOTIBUS  
RECITANTIBUS QUANDAM ORATIONEM POST MISSAM.

### *Oratio*

*ad Sanctum in cujus honorem Missa celebrata est.*

Sancte N. . . in cujus honorem incruentum Corporis et Sanguinis Christi sacrificium obtuli, fac, tua potenti apud Deum intercessione, ut usu hujus mysterii, passionis et mortis ejusdem Christi Salvatoris nostri merita consequar, ac, cum illius frequentatione, continuo crescat meae salutis effectus. Amen.



*Die 16 novembris 1917.*

SSmus D. N. D. Benedictus div. Prov. Pp. XV, in audientia infrascripto Cardinali Poenitentiario Majori imper-tita, omnibus et singulis sacerdotibus qui, peracto SS. Missae sacrificio, supra relatam Orationem ad Sanctum in cujus honorem Missa celebrata est, recitaverint, indulgentiam centum dierum, animabus etiam christifidelium in gratia Dei vita functorum applicabilem, semel in die lucranda, benigne concessit. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

GULIELMUS M. CARD. VAN ROSSUM, *Poen. Major.*

L. \* S.

F. BORGONGINI-DUCA, *Secretarius.*

### III.

CONCEDUNTUR INDULGENTIAE RECITANTIBUS PIAS PRECES IN  
HONOREM S. PASCHALIS BAYLON, CONF.

#### *Responsorium.*

Paschalis admirabilis,  
Qui clarior virtutibus  
Signisque fulgens plurimis,  
Superna confers munera,  
Adesto nobis quaesumus,  
Opem tuam rogantibus:  
Et quae timemus, amove;  
Quae postulamus, adjice.  
Mensae paratae caelitus  
Fac rite nos assidere,  
Ut robur et viaticum  
Possimus inde sumere.  
Adesto nobis etc.  
Gloria Patri, et Filio,  
Et Spiritui Sancto.  
Adesto nobis etc.

V. Ora pro nobis, beate Paschalis;

R. Ut digni efficiamur promissionibus Christi.

*Oremus.*

Deus qui beatum Paschalem, Confessorem tuum, mirifica erga Corporis et Sanguinis tui sacra mysteria dilectione decorasti: concede propitius, ut quam ille ex hoc divino convivio spiritus percepit pinguedinem, eandem et nos percipere mereamur. Qui vivis et regnas in saecula saeculorum. Amen.

*Die 3 augusti 1917.*

SS. D. N. D. Benedictus div. Prov. Pp. XV, in audientia infrascripto Cardinali Poenitentiario Majori impertita, benigne concedere dignatus est indulgentiam trecentorum dierum, semel in die lucranda, omnibus et singulis Christifidelibus, qui corde saltem contrito supra relatum Responsorium cum versiculo et oratione recitaverint; iis vero qui easdem preces per integrum mensem persolverint, plenariam indulgentiam, semel tantum lucranda, si confessi ac S. Communione refecti, ad mentem Summi Pontificis pie oraverint, clementer elargitus est; quas indulgentias etiam animabus in purgatorio igne degentibus applicari posse declaravit. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

GULIELMUS M. CARD. VAN ROSSUM, *Poenit. Major.*

F. BORGONGINI-DUCA, *Secretarius.*

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**S. CONGREGATIO RITUUM.**

DE ELEVATIONE RITUS AD DUPLICEM I CLASSIS DIE 19 MARTII,  
S. JOSEPH, SPONSI B. MARIAE VIRG. CONF., ET DIE 29 SEPT.,  
IN DEDICATIONE S. MICHAELIS ARCH.

Quum ex Canone n. 1267 § 1, jam vigente, Codicis juris canonici, inter dies festos de praecepto adnumeretur etiam Festum S. Joseph Sponsi B. Mariae Virginis, Conf., quod maxime decet nobiliori ritu decorare, quumque etiam festum in Dedicatione S. Michaelis Archangeli, cum quo militiae coelestis principe omnes angelorum chori honorantur, eadem ritus nobilitate dignum visum fuerit, Sanctissimus Dominus noster Benedictus Papa XV supplicibus quoque votis cleri plebisque fidelis ab infrascripto Cardinali Sacrae Rituum Congregationi Pro-Praefecto relatis libentissime obsecundans, utrumque fes-

tum primarium, respectiva die 19 martii et 29 septembris, in universa Ecclesia recolendum, a ritu duplici secundae classis ad altiorem ritum duplicem primae classis absque octava evehere dignatus est; atque sub tali ritu duplici primae classis cum subsequentibus variationibus infrascriptis in futuras Breviarii Romani typici reproductiones inducendas esse jussit ac decrevit; servatis Rubricis:

*In Kalendario.*

19 martii—S. Joseph, Sponsi B. M. V., Conf., Dupl. I classis.

29 septembris—Dedicatio S. Michaelis Archangeli, Duplex I classis.

*In Catalogo Festorum.*

Duplicia I Classis Primaria.

Post Assumptionem B. M. V. ponatur: Dedicatio S. Michaelis Archangeli.

Post Nativitatem S. Joannis Baptistae ponatur: Festum S. Joseph, Sponsi B. M. V., Conf.

*In Catalogo Festorum.*

Duplicia II Classis.

Expungantur festa Dedicationis S. Michaelis Arch. et S. Joseph.

*In Corpore Breviarii.*

Die 18 martii in fine, rubrica Vesp. sic ponatur: Vesp. de sequenti, Comm. tantum Feriae. Post titul. festi ponatur: Duplex I Classis.

Die 19 martii—In I Vesp. expungatur rubrica: et fit Comm. praecedentis.

Die 29 Sept.—Post titul. festi ponatur: Duplex I Classis. Contrariis non obstantibus quibuscumque.

Die 12 Decembris, 1917.

A. CARD. VICO, *Episc. Portuen. et Ruf.,*  
S. C. R. Pro-Praefectus.

L. \* S.

ALEXANDER VERDE, *Secretarius.*

**PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE  
INTERPRETANDOS.**

**DE DUBIORUM SOLUTIONE.**

Commissio a Summo Pontifice instituta ad Codicis canones authenticæ interpretandos, in plenario coetu die 9 decembr. 1917 habito, statuit respondendum esse tantum dubiis propositis ab Ordinariis, a Superioribus majoribus Ordinum et Congregationum religiosarum etc., non vero iis quæ proponantur a privatis personis, nisi mediante proprio Ordinario.

Romæ 9 decembris 1917.

P. CARD. GASPARRI, *Praeses.*

ALOISIUS SINCERO, *Secretarius.*

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**ROMAN CURIA.**

**PONTIFICAL APPOINTMENTS.**

*18 June 1917:* Stanislaus Szwajkart, of the Archdiocese of Chicago, made Knight of the Order of St. Sylvester, Pope.

*29 November 1917:* William Welstead of the Diocese of Clifton (England) made Knight of the Order of St. Gregory the Great (civil class).

*7 December 1917:* The Rev. William Codd, Parish Priest of Blackwater in the Diocese of Ferns, Ireland, made Bishop of Ferns.

*14 December 1917:* Monsignor Patrick Lawrence Coonan, of the Archdiocese of Sydney, made Domestic Prelate.

Monsignor Thomas O'Reilly, of the same Diocese, made Domestic Prelate.

Monsignor John Patrick Moynagh, of the same Diocese, made Domestic Prelate.

*20 December 1917:* Monsignor Richard Lacy, Bishop of Middlesborough, made Assistant at the Pontifical Throne.

*3 January 1918:* Edward Cash, of the Diocese of Leeds, made Commander of the Order of St. Gregory Great (civil class).

# Studies and Conferences.

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## OUR ANALEOTA.

The Roman documents for the month are :

S. CONSISTORIAL CONGREGATION : 1. declares that priests are not permitted to promote or attend dances at church picnics ; 2. publishes a warning against the Rev. Charles Jacchini, residing at Memphis, Tennessee, who is collecting funds without authority for the Holy House of Loreto.

S. PENITENTIARY APOSTOLIC : 1. answers several doubts about the Way of the Cross ; 2. grants an indulgence of one hundred days to priests who recite a given prayer after Mass ; 3. attaches indulgences to the recitation of prayers in honor of St. Paschal Baylon.

S. CONGREGATION OF RITES issues a decree, *urbis et orbis*, concerning the raising of the feast of St. Joseph, 19 March, and of the Dedication of St. Michael, 29 September, to the rank of Double Rite of the First Class.

PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF THE CODE OF CANON LAW announces that all questions relating to the Code should be submitted by the Ordinary or by the major Superiors of Orders and Congregations of religious.

ROMAN CURIA gives the official list of recent Pontifical appointments.

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## THE CATHOLIC PULPIT.

### I.

To the Editor, THE ECCLESIASTICAL REVIEW.

Much has been said and written about preaching by experts from time immemorial, and yet the improvement is scarcely observable. There is no doubt but that the young priests just ordained have sufficient intelligence, knowledge, and general culture. Their teachers have discharged their responsible duties conscientiously and thoroughly, and the students, if they have applied themselves industriously, have at least an opportunity to acquire a bowing acquaintance with the best literature, ecclesiastical and profane.

The first thing necessary for a preacher is knowledge, and a large fund of that can be stored away in the mind and in notes by constant study. Some young men have more than ordinary ability and receive good marks when going through the seminary; but, when they are ordained, they devote their leisure hours to reading trashy novels or newspapers. The impressionable days of youth, when the memories are retentive and capable of absorbing, fly by and nothing is accomplished. The history of our country, general history, works on the social questions, right theories of government, and church history should be constantly read and applied. Poetry, moral and dogmatic theology should receive daily attention. The policy of the Church and her attitude toward the evils of the day should be studied and prudently but forcibly commended. It is almost sad to observe the lamentable deficiency in knowledge displayed by priests who have talents and social qualities which would win them efficiency and success in the vineyard of the Lord. Their time is wasted and their talents are squandered.

The correct Christian view of the absorbing questions of the day is indispensable. Every priest should endeavor to avoid popularity and the devices that are usually employed on the stage and public platform. Sometimes you see a young man who has a good presence, a melodious voice and a glib tongue, throwing himself into all kinds of fantastic shapes, and laboring, with all his might, to create a favorable impression. He has culled a few faded flowers from some other preacher of a different age and nationality and commits them to memory. Perhaps Shakespeare or some other well known writer is placed under contribution. A fastidious but not discriminating lady meets him sometime after this brilliant effort and informs him how much she enjoyed his sermon. His head is turned right round and pride begins its operations. Just a little slower; for a preacher is not made in a day or a year. Long years of patient and painstaking study are required before he can become a real preacher and teacher.

No greater or more damaging or fatal mistake could be made by a young priest than to take up a sermon book, learn it, and give it word for word. When he is ordained there is no time to waste. Let him begin immediately to prepare

himself for his lifework. The greater portion of his efficiency will depend on what kind of a preacher and instructor he is. The picture of one of those old French priests with his mind filled with the right kind of knowledge, with priestly knowledge, with the members of his flock round him listening attentively to his anecdotes, Scriptural quotations, illustrations from nature, from sacred and profane history, is very edifying.

If a priest's mind is on his business as the champion of God's rights, he will always find enough to say. If he visits every house in his parish and keeps moving round all the time, he will never run short of timely and useful topics. Let him not waste too much time or energy in adapting himself to different congregations, but speak out the word clearly, distinctly and logically from a well stored mind and a kind, generous, God-fearing and God-loving heart, and all the people will listen. Simplicity, gravity, dignity, correctness, and a moderate use of gestures will win the day, when brilliancy and high-flown language will fail. A preacher should know his own mental limitations and clothe his thoughts in his own language. The more he writes and the more of the best masters of English he reads, the more elegant his diction will become. There is no reason why any priest with the abundant opportunities at his disposal should not become a good instructor, if not an eloquent preacher.

A priest preaches not only in the pulpit, but on the street, in social gatherings, in the school, and in his own home. Let him be not so much concerned about his own reputation as about the honor and glory of God. Every priest in spite of the claims on his time and attention can generally spare an hour or two daily for storing his mind with useful knowledge. When he ascends the pulpit with something to say, he will know how to say it. The scarcity in vocations for the priesthood and convent is partly due to the failure on the part of the priests in holding up before the young the glory and honor of such sublime callings and the amount of good that the members can do in saving souls.

Above all things, a priest can never draw souls to God from the fascinations and charms of the world unless he is a cheerful, unselfish, humble, pious, God-fearing and God-loving man. Unless he is a man of prayer and meditation, his mis-

sion as a preacher will be a dismal failure. *Fides ex auditu*. The majority of people will not keep the faith unless they are continually and zealously instructed in the ways of God. We notice, at times, that priests allow worldliness to creep into their lives and they entertain notions that are glaringly at variance with the policy of the Church. When the Church speaks officially, not only on dogma, but on matters pertaining to the general welfare of Christians, we must lay aside all private opinions and follow hers. She knows the mind of Christ better than we can know it.

A preacher must constantly and attentively read and study the Bible and especially the New Testament. By doing this, his mind will gradually become more and more like that of Christ and it will be filled with prudence, wisdom, and the most useful of all kinds of knowledge.

If he will industriously do his part, God will supply any deficiency, and he will be able to make his words felt. A reputation will melt away, but words spoken out of a pure, sanctified and loving heart will live forever.

J. F. FLEMING, O.S.A.

*Hoosick Falls, N. Y.*

## II.

To the Editor, THE ECCLESIASTICAL REVIEW.

May an instructor in "the lost art of preaching" state briefly what is being done in the House of Studies of his community with regard to the preparing of young clerics for the ministry of preaching? We are not a community whose chief work is the activity of the pulpit. We aim at training teachers rather than preachers. It is thought, therefore, that the conditions which exist here do not exaggerate the importance which should be attached to the study of "the lost art" in the average seminary.

First, as to the remote preparation for sermon work. During the whole theological course, the various professors call the attention of the students to practical ways of using for sermons this or that bit of theological knowledge. A distinction is carefully made between the formal and scholastic mode of presentation and its popular application to the average American audience. Special emphasis is laid upon the use of



Scripture in the explanation of Christian truth, and various ways are pointed out by which its use may be made helpful and attractive.

A more immediate preparation is given by means of a short but practical course of Homiletics. The professor of this branch insists chiefly on the following points: the visualizing of the audience, by the preacher; the choice of suitable topics for sermons; the selection of telling arguments for a given theme; the employment of illustrations that enlighten and enliven the treatment of abstract subjects; the cultivation of a style suitable for preaching, and the application of the principles of rhetoric to sermon writing. This course is not a mere exposition of principles, but consists largely in the application of principles to concrete examples.

The subjects for sermons are not chosen by the students, but assigned to them. In this task, the teacher is guided by the relative advancement of the members of the class in the study of theology, by their individual aptitudes, and especially by a knowledge of the chief defects of each. For instance, a student who tends to be abstract and unreal is assigned a topic which forces him to acquire concrete and practical aptitude. This part of the system has been applied with marked success.

A consultation is usually held with the student before he begins working on his theme. He is directed to suitable reading matter; and the practical effect he must achieve, is made clear to him, so that he may exercise his mind on the solution of the problem. In this case again, individual fitness and personal defects are carefully taken into account. Before a single line is written, a detailed plan of the sermon is submitted to the professor, who comments upon it and shows its good and bad points.

The sermon once written is gone over very carefully by the professor with the student. It not infrequently happens that it is rewritten three or four times. Although this process throws a heavy burden on the student, it has not yet been found that a student objected to the additional labor, once he saw that it improved the quality of his work.

When the sermon has been committed to memory, the pupil is taken in hand by the professor of elocution, and is given as many rehearsals as may be needed for the prepara-

tion of the delivery. The average number of such private rehearsals is three or four. With extreme cases of lack of elocutionary power, as many as ten or fifteen rehearsals are held. Experience has proved that *one* sermon well prepared is sufficient to give an impulse which is felt all through the life of the preacher.

The sermon itself is preached on Sunday evening in the chapel, before the faculty and student body assembled for the purpose. This arrangement ensures the measure of solemn reality which is the best preparation for the emotions of a church pulpit.

The day following the sermon, the class hears a detailed criticism of the performance, the criticism bearing upon the matter, arrangement of ideas, use of illustrations, general effect, and elocutionary elements. This is done by a member of the faculty. After this, the students present are urged to make whatever remarks they may judge useful.

Three sermons a year are required of each student. Two of these are of fifteen minutes each, though the manuscript as corrected by the professor may contain a much longer sermon. The third sermon is on the Blessed Virgin, and must not be shorter than seven minutes.

The above-mentioned method has to the present date been fully applied for a whole scholastic year. As far as present results show, it has raised the level of preaching to a high standard. The students are intensely interested in the work, willing to give to it as much time as is needed, and as a rule they are very successful. Once the pupil has found the style of preaching that suits him best and in which he excels, he makes large strides toward improvement. The results so far have, in fact, been singularly gratifying.

The obvious objection to this plan is: How can professor and student find time for all this work? The answer is that, in spite of a heavy program of teaching and class hours, both professor and student *do* find the time. Where interest is roused, time is not wanting.

JOHN B. DELAUNAY, C.S.C.

*Holy Cross College, Brookland, D. C.*

## III.

To the Editor, THE ECCLESIASTICAL REVIEW.

If Fathers Johnston and Smith have not said the last word upon the "lost art", I would ask the privilege of expressing an opinion. I don't dispute the loss, but I fear the story of the *damnum* is not fully told.

Father Johnston thinks that poor preaching was the cause of the wretched condition in which the Church found itself in the days of the Renaissance. My opinion is that the preaching of that humiliating period was but part of the general decline of spirit for which Avignon and anti-Pope were in no small measure to blame. The galling sarcasm of the Humanists, however, directed attention particularly to their own day.

Both your communications throw the blame on our seminaries. But our seminaries are not strictly autonomous; and I know of no institutions more anxious to obey.

Have the learned writers who call such timely attention to the "lost art" ever heard of a priest's ability to preach being taken into consideration when there was question of promotion? After a somewhat wide experience of thirty-five years, the present writer cannot recall a single instance in which preaching cut any figure. I cannot remember that anyone, responsible or irresponsible, ever imagined that such a question should be raised. Of course, this should not interfere with a priest's desire to make God's word known. But promotion cannot fail to put the seal of approval upon merit; and apparently good preaching is without recognizable merit.

Coming down a step: When a preacher is to be secured for an occasion, such as the dedication of a church, is it of history that the rector ever goes outside his personal friends, even though their ability should be of the humbler sort?

A great deal of sympathy is manifested for the whims, caprices, tastes, of the dear laity. Has it not been noticed that when these excellent people invite one of their own, as for instance to a K. of C. evening, they are far more concerned about titles than ability. The Honorable Brown out-distances the mere scholar, Jones. Similarly, when they look for a sermon, the preacher must come sandwiched between two sets of significant capitals. Nothing but extensive advertis-

ing can dispense with this. I shall not wait to consider the story and the joke which are to-day the death of lay oratory.

So, don't saddle all the blame on the seminary. The truth is that we all, lay and cleric, high and humble, set such little store upon preaching that few care to undertake the labor necessary to make it effective. Let us hope that the decline of sacred oratory and the general indifference to it, are not part of a general decadence.

#### AN ARTLESS RECTOR.

#### IV.

To the Editor, *THE ECCLESIASTICAL REVIEW*.

The two articles anent "The Catholic Pulpit" in the last issue of the *REVIEW* are worthy of careful consideration. They attract attention to a matter of vital importance for the well-being of our Holy Church. False shame should not deter us from following the leads opened by these articles. Priests should meet the issue not in the light of preconceived opinions and prejudices. They should meet that issue fairly and squarely, in the bright light of judicial discrimination. There is an assue; the authors of the two articles in question have joined it. The Rev. Father Johnston asserts that "preaching has fallen into a distressing state of decay". Father Smith avers that "we have plenty of good preaching". It seems difficult to reconcile these assertions, even when admitting a divergence of point of view. And I freely acknowledge my leaning toward the position of Father Johnston. Like him, I am no orator as Brutus was, but a plain, blunt man, who speaks right on, and says what he does know.

Both the articles in question show unmistakable signs of a little confusion of thought. Perhaps it would be better to say there is evidenced a lack of clearly cut, and sharply outlined meanings for the words "preacher" and "orator", "sermons" and "oratory". These words as used here are not synonymous. We should not, and cannot, hold that because there are few orators there are few preachers. The qualities that make the orator are not often centered in a single individual. Let us pass over, for the nonce, the long list of brilliant talents required to form him, and consider only the power which he must have of giving himself wholly to his

hearers. Without this power there can be no orator. To form him, the rarest and the best gifts of heaven, must be poured abundantly into the soul of a single individual. Therefore the orator is not found at every crossroads. It would be just as futile to endeavor to mould every priest to the form and stature of an orator, as it would be useless to try the same for every lawyer or public man. An orator is a special gift of God to humanity. His powers for good or evil are mighty. He graces the world. But he is not a necessity. It may be that the preacher does not stand in the white light on the hill-top with the orator. His head may not be pillowed on the fleecy clouds of the mountain. But he is a necessity. As a priest his obligations are high and holy. The words of Jesus Christ, "Going therefore, teach ye all nations," should incessantly ring in his ears. His personality and his sacred office should be forever safeguarded. And just because of this, great good may come from a candid discussion of the matter at issue.

Father Johnston strikes straight. He hews to the line. He lets the chips fall where they will. He asserts, and I think without fear of contradiction, that the strength of the Church is coincident with good preaching; and her weakness goes hand in hand with bad preaching. Is it not possible to say that, under God, her strength or weakness, through the ages, is caused by good or bad preaching? Even here, "*ex fructibus eorum cognoscetis eos*" seems to be admissible doctrine. The value of preaching must be determined largely from its effects. In tracing out this chain of cause and effect the history of the Church must be a luminous guide. Father Johnston has locked arms with this guide. He has traced the way of the past. He gives us very succinctly only touches and lines of the effects of good or bad preaching. Any priest at all familiar with the real history of the Church can add numberless instances to the cases to which he refers. It is the undeniable truth of this historic statement for the past, and common experience for the present that compel acquiescence to the conclusions reached by Father Johnston.

Father Smith proceeds from a different position. He is seemingly an attorney with a brief for the preacher. The brief is very visible in the case for the religious orders. I should quite agree with Father Smith, were he to say that "some

of the order men are good preachers". But an all-inclusive sweeping assertion about the order men, is little short of ridiculous. It is against the facts and weight of evidence. I acknowledge Father Smith's stricture about public opinion and preaching. It is well put. Still, public opinion sometimes becomes of value in matters of this kind. Especially is this true when it is crystallized as in the following incident. Several years ago, when I was a young priest, the chances of travel threw me into companionship with a prominent and able man of affairs. He was, and is, a resident of one of our greatest cities. During the hours of our pleasant association we talked principally about Catholic Philosophy. At that time I could still trace out an article in the *Summa* of St. Thomas. Finally my companion said to me: "How do you account for the fact that your Church has not one first-class preacher in the whole city? I am passionately fond of the sound of the human voice. I delight to listen to a good public speaker. I have heard every preacher and every public speaker of note in our city. I have visited churches of every denomination, without discrimination. And Sunday after Sunday I have gone to your churches only to come away quite sorely disappointed with the sermon. And I have friends who have done as I have done, and who feel as I feel. Will you please explain the cause of this fact?" The form of my explanation is irrelevant here. We must not forget, however, that this man has no trace of bigotry. He is not a seeker after the sensational. But he is a scholarly man and a splendid thinker. The city referred to has many, many religious order men, as well as a small army of secular clergy. This incident occurred more than twenty years ago. At that time the city had one preacher, and he an order man, who challenged public attention. I asked my chance acquaintance if this man were not a fine preacher. The answer was: "He is a good talker, and I have heard him several times, but he is far from an eloquent preacher." This good priest is gone to his reward. I have yet to learn the name of a competent successor even to his place as a preacher.

I, too, have heard both the regular and secular clergy at retreats and missions. Some of the episodes connected with them, and still lingering in my memory, would be amusing

were they not so serious. An order man gave a mission followed by a series of talks to non-Catholics for one of my neighbors. I heard his talk on "The Bible and its History". The typewritten matter for this talk was sent to him two days before its delivery. That preacher was a reproach to the priesthood during this talk. There was a large Protestant attendance. The preacher was not even familiar with the text before him. The next day some little girl called him on the 'phone, proposed a simple problem in arithmetic, and asked him if he could solve it. Then gave a merry Ha-Ha and hung up the 'phone. I have heard the veriest rot preached at retreats for the clergy. The little appropriate thought brought forth was clad in anything but becoming raiment. And it lacked entirely the punch necessary to drive it home with any force.

Diction, rough; logical connexion of thought, wanting; facts and doctrine, jumbled; finish and polish, conspicuous by their absence; and everywhere a manifest reliance on the "*Dabitur vobis*". And with all a delivery as dull and dreary as a bleak November day. I believe this is a fair criticism of the efforts of too many of our preachers, both regular and secular. Then, is it a wonder that the coined expression "As dull as a sermon" should pass into current circulation?

I deem it unnecessary to follow Father Smith through his article. As a special pleader, with an easy pen, he fashions his arguments to buttress his position. Let us look only, *en passant*, at the conclusion of his argument. Here it is: "American preaching is good and plentiful; but—its faults have become so strong as to nullify its proper effects." The obvious meaning of this is that American preaching, because of acknowledged faults, nullifies its proper effects. Such preaching may, indeed, be plentiful, but it is not, and should not be called, good. This is my contention. It must have been the basic thought in the mind of Father Johnston when he wrote: "We hold our people not because of our preaching, but in spite of it". We are now agreed that American preaching is not good. Why?

Both Father Johnston and Father Smith summon our seminaries to the bar of ecclesiastical judgment. They read to these institutions an indictment charging great delinquency.

They allege failure to discharge, in an efficient and becoming manner, bounden duties and obligations. I beg leave to enter a demurrer to the aforesaid indictment. I demur to its general charges, as well as to its specific and implied allegations. Our seminaries, like all other institutions, are capable of improvement. They are proper subjects of criticism in many ways. But under present conditions and environment they are doing passably good work. In all fairness and candor they should be held acquitted on the charge of being the cause of our poor preaching. A mere glance over even a partial list of the requisites for the formation of a good preacher will show this beyond the peradventure of a doubt. Here is merely a tentative list of such requisites. Father Johnston concludes his article with the statement that "the people are sick of listening to boys. They want to hear a man talk." That is a true statement. It cannot be denied. The first ingredient, then, in the compound of which a good preacher is formed, must be a real man—a man who is a grand and noble specimen of God's handiwork; a man whose ardent faith, while burning the dross in his own heart, flames up with consuming power around his hearers; a man, the hope and love of whose soul, going out in deeds of goodness, will rivet the attention of the multitudes. Such a man is bound to get a hearing even as did the Curé of Ars. Our seminaries are doing their very best to form such men. They are endeavoring to carve on his conscience, above the portal of the young levite's heart, his motto for life—

I seek not wealth; 'tis ever fleeting.  
I ask not pow'r; 'tis ever dying.  
Let mine be duty's earnest striving;  
For duty's crown is never fading.

This is the splendid effort of our seminaries. Then if failure there be, let it not be ascribed to the inefficiency of the seminaries, in handling the main ingredient in our compound. I should like to have the other parts follow in this order: General scholarship, "extra special" ecclesiastical scholarship, power to think, power to think standing before an audience, logical sequence of thought, ability to grasp material in every field of human endeavor, fluency of expression, polish and finish of diction, imagination, self-forgetfulness, grace of man-



ner, ease of gesture, with enunciation, pronunciation, quality of voice, timbre of tones, position, oratorical delivery, and effect of delivery. The seminaries are going on straight to the mark with some of these. Others are supposed to be developed in the candidate for Orders when he enters the seminary. And others can be perfected only by experience along the run of years. We must look elsewhere for the many contributing causes of our poor preaching. And I have confidence that the great body of our splendid American priesthood, once awakened to the real meaning of the issue, will meet its exigencies with a force that brooks no opposition, and tolerates no obstacles. Our priesthood will find the causes that limit our effectiveness as preachers. And, finding them, they will obliterate them forever. Then the standard of our preaching will be raised to the high place it should ever hold in our land. Till then the paramount questions must be: What are the causes of our poor preaching? Why are these causes allowed to linger with us?

JOHN BRANDON.

#### ORDINARY AND EXTRAORDINARY CONFESSORS.

*Qu.* When the extraordinary confessor named for Ember days comes to hear confessions, it is understood that the religious are obliged to present themselves to him, but need not make their confession to him if they decide otherwise. While the extraordinary confessor is hearing confessions, the ordinary confessor absents himself. What I would like to know is:

1. Are the faculties of the ordinary confessor suspended during Ember week, or during the time the extraordinary is hearing confessions?

2. Can a religious who has presented herself to the extraordinary confessor, but has not confessed to him, send for the ordinary confessor and make her confession to him while the extraordinary is hearing the other religious?

3. On what do these matters depend, on custom, or on the "mind" of the bishop who grants the faculties?

*Resp.* To answer the third question first, the matter is regulated neither by custom nor by the ruling of the bishop, but by the general law of the Church. The new Code of Canon Law (Canons 520 ff.), holding closely to the decree of the

S. Congregation of Religious dated 3 February, 1913, gives the present-day prescriptions. These are framed in the spirit of considerateness for the conscience of religious and are meant to facilitate in every reasonable way their free access to a confessor to whom they can confidently reveal the state of their souls. There is no provision in these laws whereby the faculties of the ordinary confessor are recalled on Ember days. The old regulation, to which Lehmkuhl refers,<sup>1</sup> remains, namely that, while the extraordinary confessor is hearing the confessions of the religious the ordinary confessor should absent himself from the convent. If, however, a religious who has already presented herself to the extraordinary confessor without making her confession, should arrange to make her confession to the ordinary confessor outside the convent, while the extraordinary is hearing confessions in the convent, there is no reason why she may not do so. Moreover, if the confession were made within the convent, while the ordinary confessor may be acting illicitly, by disobeying the commands of his superior, he would not, in our opinion, be acting invalidly, since it is not at all certain that his faculties have been withdrawn for the occasion.

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### FUNERAL SERMONS.

*Qu.* In the new regulation on preaching<sup>2</sup> we find: "It shall be permitted to no one to preach funeral eulogies (*eulogia funebria*) except by previous and explicit permission of the Ordinary, who, before he gives consent, may insist that the manuscript of the discourse be shown to him." Kindly tell me whether a few words of sympathy and consolation, or a short instruction on death and purgatory, or a brief explanation of the ceremonies and prayers, would be allowed. Recently a non-Catholic inquired why we pray "From the Gate of Hell, deliver his soul, O Lord". Non-Catholics are often present at funerals and understand very little of the ceremonies and prayers.

*Resp.* Considering the presumed intent of the regulation in question, namely, to prevent the abuses which, we all know, are incidental to the custom of eulogizing the dead with more zeal than discrimination; considering also that the law is re-

<sup>1</sup> *Theol. Mor.* II, 518.

<sup>2</sup> Cf. *ECCL. REVIEW*, October, 1917, page 386.

strictive, and therefore may be interpreted in the stricter sense, we are of the opinion that an appropriate instruction or explanation may be given at funeral services—provided, of course, there is no diocesan regulation forbidding a discourse or sermon of any kind. In an instruction or explanation a few words of sympathy and consolation may be introduced, *obiter*; although therein lies the danger of passing on to eulogistic phrases and allusions, which, as the law plainly states, are forbidden.

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### PRIVATE AND SOLEMN BAPTISM.

*Qu.* In the *Priest's New Ritual*, prepared by Father Griffith, 7 June, 1907, under the heading "Order of Supplying the Ceremonies in the Baptism of Infants" there appears the following explanation: "When an infant has been baptized privately and the prayers and ceremonies of baptism omitted, which is done when danger of death or other lawful reason urges, afterward as soon as the child recovers it should be brought to the church and all the ceremonies supplied." In the *ECCLESIASTICAL REVIEW* of October, 1914, is the query: "Are the rubrics following baptism and calling for anointing with oil, placing white cloth on the head, etc., to be followed strictly when baptism is given in the house of the baptized?" You reply: "In regard to the administration of Baptism in the circumstances mentioned, the decree of 17 January, 1914, says that 'all the ceremonies of the Roman Ritual are to be observed' ". In the *REVIEW* of November, 1917 (p. 493), Doctor Meehan says: "It is not within the power of the Ordinary to permit a private baptism, except in the case of adult heretics who are baptized conditionally. . . . Solemn baptism should of course, as a rule, be administered in the church. The Ordinary may, nevertheless, in an extraordinary case, where there is a just and reasonable cause, allow in private houses the administration of this Sacrament with all the ceremonies of the Ritual (Canon 776, 2). A decree of the Sacred Congregation of Rites issued 17 January, 1914, has settled this question." Doctor Meehan here is speaking of the new Code of Canon Law.

Will you kindly answer the following questions: 1. What is private Baptism? and what is solemn Baptism? 2. Is it licit to baptize a baby *in periculo mortis* in the house of the baptized without the express permission of the Ordinary? 3. If the baby in the second question is baptized at home, are all the ceremonies of the Ritual, those preceding as well as those following the baptism itself, to be performed by the priest, or is the infant to be brought to the church

later to have the ceremonies supplied? 4. Is the discipline followed at present in the third question to be in any way changed when the new Code of Canon Law goes into effect on Pentecost next? 5. Will you kindly quote in full the decree of 17 January, 1914?

*Resp.* The Code of Canon Law (Can. 737 n. 2) very clearly defines *solemn* and *private* baptism. "Cum ministratur servatis omnibus ritibus et caeremoniis quae in ritualibus libris praecipiuntur, appellatur *solemnis*; secus, *non solemn*, seu *privatus*." There is no permission of any kind required for the administration of private baptism *in articulo mortis* in the house of the baptized, or anywhere else. If the minister is a priest or a deacon, he is instructed (Can. 759 n. 1) to add, in case time permits, the ceremonies that usually follow the essential part of the service. The decree of 17 January 1914 is as follows: "Proposito dubio a Revmo. Ordinario Bellunensi, 'An Baptismus de licentia Episcopi seu Ordinarii domi colatus, extra mortis periculum et urgentem necessitatem, cum omnibus caeremoniis Ritualis Romani sit administrandus', Sacra Rituum Congregatio . . . respondendum censuit *Affirmative*." This has been in force since 1914. When, therefore, the Code, as quoted by Doctor Meehan, makes the same provision as the decree, there is no change. We are not certain from the wording of the query that our correspondent fully understands the force of the decree and of Canon 796 n. 2. In both, it is undoubtedly a question of the solemn administration of baptism in a private house with the permission of the Ordinary, even when there is no danger of death or any other urgent necessity.

#### CASE OF "DISPARITAS CULTUS."

*Qu.* Will you be kind enough to clear up this case for me: Mary and John were married about fourteen years ago. Mary, at the time of her marriage, was baptized in the United Presbyterian Church and John has never been baptized. They were married by a preacher, very probably a Methodist. About two years ago they were divorced. About one year ago John met a Catholic lady from my parish. They are anxious to get married. In my opinion they may, but I have been told to write you and call your attention to the November number of the ECCLESIASTICAL REVIEW, page 507. Some seem to be of the opinion that this Canon is now in force. If not, it seems to me

there is no difficulty ; if it is in force, there is no difficulty, since the new Code will not validate any marriage already invalid. Am I right?

*Resp.* This, like so many cases of the kind, is a matter for the diocesan curia to decide. We can only suggest the line that may be followed by the party contending for the invalidity of the first marriage. Our correspondent is right in maintaining that the contract was invalid in the eyes of the Church, according to the old legislation. The New Code, which recognizes only a baptism in the Catholic Church as constituting an impediment, was not in force when the marriage between Mary and John was contracted. The party interested would, of course, be bound to show to the satisfaction of the diocesan authorities that the baptism in the United Presbyterian Church was valid, if, as appears, he rests his contention on the existence of a diriment impediment from which no dispensation was obtained. It may not be out of place here to quote Dr. Meehan's remark in the article cited by our correspondent from the REVIEW for November, 1917. Dr. Meehan is referring, of course, to the future. "If", he says, "the marriage of non-Catholics is valid, even though one of the parties be baptized and the other not baptized, such contract will, of course, remain valid, and any matrimonial entanglement later of either husband or wife with a Catholic will be incapable of adjustment during the lifetime of the other consort." Under the law as it stood previously to the coming of the New Code into force, it may be contended in the diocesan curia that the marriage of Mary and John was not valid, and that John is free to enter into the marriage contract.

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#### CLERICS AND WORLDLY OCCUPATIONS.

*Qu.* What is the teaching of Canon Law about clerics and worldly occupations? To what extent may a parish priest engage in civil matters? What occupations are forbidden? Is it lawful for a parish priest to hold civil office, e. g. to be mayor of a town, a magistrate, a postmaster, a harbor pilot, the keeper of a lighthouse, and to hold such like offices that require daily labor and attention? May a parish priest hold such an office and draw pay for it while a deputy (not recognized by the civil law) performs the duties of the office? I do

not speak of exceptional cases, as where, for instance, on account of the lack of a suitable layman, the parish priest is the only person capable of discharging the duties of a particular office. Such a case might conceivably occur in a backwoods district in the matter of a postoffice. What I mean is: May a parish priest consider himself free to enter into competition with laymen for securing such offices as I have mentioned, e. g. by tendering for same either in his own name or in that of another?

*Resp.* The time-honored legislation of the Church whereby certain occupations, pursuits, and particular acts are forbidden to those who have taken the Lord as their portion, is renewed very definitely in the new Code of Canon Law. Coming down from the most ancient times is the principle governing all such legislation, namely, that the cleric is, by his sublime calling, set aside from the world and its cares and consolations and consecrated to the exclusive service of God and the Church. Canon law consequently recognizes that some occupations are distinctly unbecoming for the cleric, such as professional gambling, professional acting, the bearing of arms (certain exceptions being permitted), and so forth. These are the *indecora*. It recognizes, moreover, occupations which, though not unbecoming, are foreign to the clerical state ("licet non indecora, a clericali tamen statu *aliena sunt*"), such as the practice of medicine and surgery, the office of Senator or Deputy, or public offices which imply the exercise of lay jurisdiction or administration. These, unlike the *indecora*, are not absolutely forbidden; in order that a cleric accept them or seek them by election he must have permission; in some instances, from the Holy See; in others, from his Ordinary. Canon 139 of the new Code gives a compendious list of forbidden occupations and indicates in each case the authority from whom an indult should be obtained. We are of the opinion that, in the cases mentioned by our correspondent, diocesan authority would be competent to grant permission and would grant it if there were a good reason.

#### PASTOR'S OBLIGATION TO SAY MASS FOR THE PEOPLE.

*Qu.* After Pentecost every pastor will be required to offer up Holy Mass for his people on 32 days of the year besides Sundays. Now in a large parish of three hundred or more families, where cir-

cumstances make it impossible to have more than one priest, the pastor will frequently be obliged to officiate at a funeral or marriage on one of these days. In this diocese it is very unusual to have a funeral without Requiem High Mass or a marriage without the marriage Mass. The practice is so well established that to do otherwise would cause comment. Funeral sermons are strictly forbidden. 1. Will a pastor be obliged to deprive the dead of the benefit of the Mass in order to offer up Mass for his people? 2. In case of a marriage, could the marriage blessing be given during Mass, even if the pastor does not offer up Mass for the contracting parties? 3. In case of a funeral, could we say the "Missa in die obitus" when offering up Mass, not for the deceased, but for the congregation?

*Resp.* Canon 466 of the Code of Canon Law, which gives occasion for this inquiry, rules that a parish priest is bound by the same law that binds the bishop to offer Mass for his people on Sundays and holidays of obligation, including the holidays which have been suppressed. The Canons which contain the regulations for bishops have the following provision (Canon 339, n. 4): "Episcopus Missam pro populo diebus supra indicatis per se ipse applicare debet; si ab eius celebratione legitime impediatur, statis diebus applicet per alium; si neque id praestare possit, quamprimum vel per se vel alium applicet alia die". Where there is more than one priest in a parish, the matter about which our correspondent is in doubt can, therefore, be satisfactorily arranged. Where there is only one priest, if the parties concerned request that the Mass at marriage or funeral be offered for their intention, the pastor, it would seem, is "legitimate impeditus", and would fulfil the obligation of the canon by celebrating Mass for the people next day. It is well recognized that the marriage blessing may be given during Mass, and even that the nuptial Mass may be celebrated without the Mass being offered for the intention of the contracting parties. "Cum danda est benedictio (nuptialis), Missa pro sponso et sponsa dicenda est . . . licet iis non applicetur."<sup>1</sup>

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#### REPRESENTATIONS OF THE SACRED HEART.

*Qu.* Would you kindly inform me whether there is any regulation regarding the use of the figure of the Sacred Heart of Jesus—the

<sup>1</sup> Sabetti-Barrett, n. 864.

heart alone without the figure of Christ. May it be represented in pictures, medals, banners, etc.?

*Resp.* There is a decree of the Holy Office dated 26 August, 1891, permitting images and representations of the Sacred Heart, without the figure of Christ, for private devotion, but forbidding them to be exposed on the altar for public veneration ("in altaribus publicae venerationi colendae non sunt exponendae").

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#### REPLACING EASTER BAPTISMAL WATER AT PENTECOST.

*Qu.* In the Ordo, for the Vigil of Pentecost, we read "Benedictio fontis baptismalis, ubi talis reperitur, de praecepto fit (colore viol.)", etc. Does this mean that the Easter baptismal water, blessed only a few weeks before, must be replaced by the Pentecost baptismal water? Is this really *de praecepto* wherever there is a baptismal font?

*Resp.* The obligation undoubtedly exists. The S. Congregation of Rites has reiterated its mind in this matter, and leaves no room for doubt by affirming that the baptismal water must be renewed and blessed on the eve of Pentecost, "non obstante quacumque contraria consuetudine, quae omnino eliminari debet".<sup>1</sup>

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#### GENUFLECTING TO THE CRUCIFIX.

*Qu.* At the Absolution after a Requiem Mass, *corpore praesente*, the celebrant bows to the cross when he goes round the coffin to sprinkle Holy Water and to incense, while the deacon accompanying him makes a genuflection each time. Is there a rubric for this? And if so, what is the meaning of it? Is it an act of adoration?

*Resp.* There is an explicit rubric of the Roman Ritual, which says (Tit. VI, cap. 3, n. 10): "Mox sacerdos . . . facta inclinatione cruci . . . Diacono seu ministro genuflectente . . . circumiens feretrum, aspergit corpus defuncti." The Church, from time immemorial, has sanctioned the practice by which a different degree, as it were, of veneration is paid to the crucifix from that given to the images and relics of saints. The veneration of the cross during the triduum of Holy Week is officially recognized as the *adoration of the Cross*. At other

<sup>1</sup> See REVIEW, Vol. LV, 1916, page 191.



times the act of veneration of the cross may be called adoration, in view of the fact that the word has been used by theologians of former ages in a wider sense, so as to include both *cultus latræ* and *cultus dulciæ*. Considering, on the other hand, the possibilities of misunderstanding and misrepresentation, some persons prefer to avoid the word adoration and use the word veneration. It matters little, perhaps, what term we use, so long as the action itself is perfectly justifiable, and, from our point of view, perfectly reasonable.

### CROCHETING AND KNITTING ON SUNDAY.

*Qu.* Will you kindly answer the following questions in next month's REVIEW: 1. Is crocheting allowed on Sunday, seeing that it is one of the liberal arts? Gury and Haine hold that it is not allowed. 2. Is knitting allowed on Sunday, when the garments made are for the use of our soldiers? 3. Is embroidering permitted on Sundays, i. e. fancy work done by a needle and colored thread? Some theologians hold that it is permitted.

*Resp.* The general principle by which theologians distinguish between servile and liberal occupations in relation to the observance of the Sunday rest is clear enough in theory. Those works are servile which are related principally to the needs and comforts of the body, are performed principally by bodily labor, and were in former times performed by slaves. Those works, on the contrary, are considered liberal which are ordained for the benefit of the soul or mind, are performed chiefly by the powers of the mind, and were in former times the occupation of free persons. Digging, ploughing, and so forth, are certainly servile; while teaching, reading, and studying are liberal occupations. Besides these, theologians distinguish *opera communia*, which partake of the nature of both, and they instance hunting, playing, travelling. In applying these distinctions, theologians bring out the additional principle that the amount of bodily fatigue undergone in the course of the work does not determine whether it is servile or liberal. Walking, for example, even when continued to the point of bodily fatigue, is not servile work. The motive or purpose of the work enters into the problem to this extent

only, that a work, otherwise servile, may be performed on Sunday for a charitable or religious cause. But when these theoretical principles are applied to practical cases, the theologians themselves admit that in some instances it is difficult to decide whether such and such an occupation is servile or liberal. Perhaps the most helpful suggestion in this matter is Noldin's, namely, that custom and public opinion are a determining factor. He writes (*De Præceptis*, n. 268): "Quaenam opera sint servilia et quaenam liberalia, in multis quidem ex eorum natura manifestum est; in aliis autem id non ex sola natura operis dependet sed multum deferendum est etiam *consuetudini et aestimationi hominum*, quapropter, fieri potest ut opus quod ex se servile est, ex usu et aestimatione fidelium licitum sit; insuper, ut in uno loco licite peragatur quod in alio diebus festis prohibitum sit." In answer, therefore, to the queries before us we should say that, considering the difference of opinion in regard to crocheting, local custom and opinion should be taken into account. Knitting garments for soldiers becomes "liberal" by reason of the motive or purpose. And we are of the opinion that embroidering or "fancy work" is permitted by the majority of authors on the ground that, like painting, it is, of its nature, a liberal occupation.

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#### ECCLÉSIASTICAL ASPECTS OF THE DAYLIGHT SAVING LAW.

*Qu.* At two o'clock A. M. on Easter Sunday the railroad and government clocks of the country were advanced one hour, and all other timepieces were set in conformity with the new "time". Since Easter, therefore, the difference between "mean time" and "solar time" is considerable. Are we free now to choose between twelve o'clock midnight and one A. M. as the end or beginning of the day? How does this affect the Eucharistic fast, the law of abstinence, and the recitation of the Divine Office?

*Resp.* The new Code of Canon Law (Canon 33, n. 1) declares: "In supputandis horis diei standum est communi loci usui; sed in privata Missae celebratione, in privata horarum canonicarum recitatione, in sacra communione recipienda et in jejunii vel abstinentiae lege servanda, licet alia sit usualis loci supputatio, potest quis sequi loci tempus aut locale, sive verum

sive medium, aut legale sive regionale sive aliud extraordinarium." To understand the different terms used in this Canon it is necessary to know that the most accurate of all times is the *sidereal*, which has for its natural unit twenty-three hours and fifty-six minutes, the period, namely, in which a point on the earth's surface returns to the position under a certain star which that point occupied in its previous revolution. This is used only by astronomers in their extremely accurate observations. The *true* time, for all practical purposes, is given by the period in which the earth in its revolution returns to the same position under the sun. Now this varies, and is seldom exactly twenty-four hours. Twenty-four hours, however, is the *mean* time, and it is only on the supposition that the day is exactly of twenty-four hours' duration that clocks can be used to indicate time and its subdivisions. Furthermore, since the true, or solar, time and the mean time differ, naturally, in different localities, public authority sets up the mean time at some important place and makes that to be the *legal* time for the whole country or, as in the United States, for whole sections of the country.

The Canon which we have quoted makes no new provision in the matter. Summing up the past legislation of the Church, it declares that, so far as ecclesiastical matters are concerned, one is free to follow either the *true* (solar) time, the *mean* time (given by the clock, which divides solar time into twenty-four hours), or the *legal* time. Of course, one should be consistent. We may not, if we have a margin of ten minutes, perform within these ten minutes two actions, one of which is justified on the plea that it is still Thursday, and the other on the plea that Friday has already begun.

The Daylight Saving Bill has not complicated the matter at all, so far as principles and practice are concerned. There were always differences between *true* time and *legal* time. The differences are now greater. That is the only change. And, as if to forestall any possibility of doubt, the Canon, it will be noted, adds the words "sive aliud extraordinarium (tempus)." The change to the "new time" should, therefore, give rise to no difficulty or scruple, nor is there, so far as we know, any inclination among Catholics to sympathize with the Englishman who, when a similar law was passed in

Great Britain, protested, in the name of public morality, against an Act "that would make all our clocks public liars". We have adjusted ourselves quite naturally to the change and our duties and obligations as Catholics have not made it more difficult to do so.

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#### FACULTIES FOR DISPENSING FROM DISPARITY OF CULT.

*Qu.* The article "Marriage without Presence of Priest" in the March number of the REVIEW was both interesting and instructive. One little statement, however, will bear correction. It is asserted that "Mary should have obtained a dispensation from the impediment *Disparitatis Cultus*". That, in my opinion, would not have helped her. In the Faculties empowering bishops to dispense from the impediment *Disparitatis Cultus* it is clearly stated, "excepto casu matrimonii cum viro vel muliere Judaeis aut Mahumetanis". This is the faculty given by the Holy Office *ad triennium*. "Salvo meliori judicio", I think that Mary should have simply asked for a dispensation to marry a Jew. Had she applied here, I am afraid she would have run off to the squire anyhow, as her application would have to be sent to Rome.

EPISCOPUS.

*Resp.* Our learned correspondent is perfectly right so far as the Faculties received from the Holy Office are concerned. We are, however, surprised, since he is a diligent reader of the REVIEW, that he overlooked Formula T, of the Faculties granted to Bishops in the United States, described and quoted by "Advocatus" in the REVIEW for September, 1915. Formula T, n. 9, does, indeed, contain the exception—"excepto casu matrimonii cum viro vel muliere Judaeis"; but it adds, "nisi sit periculum in mora, tum vero singulis trienniis referat quot in casibus dispensaverit". We would suggest, then, *pace tam eruditi viri*, that there was danger of delay in Mary's case, that the bishop could have used this faculty, and that Mary need not "have run off to the squire".

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#### THE BLESSING OF RELIGIOUS ARTICLES SIMPLIFIED.

In the latest edition of Beringer-Hilgers of 1915, *Die Ablassse*, we find on page 616, No. 517, that on 18 May, 1914, the Holy Office empowered priests who have the faculties to

bless different articles by merely making the sign of the cross over them, to grant *all* the indulgences on *all* articles by making the sign of the cross once over all. Only scapular medals are excepted, so that the medal must be blessed separately for each of the scapulars which it is to represent, that is to say: five times for the fivefold scapular.

If, therefore, a priest has the faculties to attach the Apostolic, the Brigittine, and the Crozier indulgences to Rosaries, and the indulgences of the Stations of the Cross, and the *toties quoties* indulgence for the dying to the crucifixes, he may by one sign of the cross over many rosaries and crucifixes attach all the aforesaid indulgences to the respective articles. (*Act. Ap. Sed.*, VI, 346).

# Ecclesiastical Library Table

## RECENT BIBLE STUDY.

### The Text of the Greek New Testament.

I. **Non-critical Editions of the Greek New Testament.** Under this caption are included such editions as were not based on a serious, critical study of the textual data provided by manuscripts and versions.

1. *The Complutensian Polyglot.* At Complutum, which is the Latin name for Alcalá de Henares, Castille, was issued the first printed edition of the Greek New Testament. The work was printed there, in A. D. 1514, under the editorship of James Lopez de Stunica and the patronage of Cardinal Francis Ximenes de Cisneros; but was not published until A. D. 1520, when the sanction of Leo X was received.<sup>1</sup>

2. *Erasmus.* After the Complutensian Polyglot had been printed, Erasmus forestalled its publication by hurrying his edition of the Greek New Testament into press. He was requested, on the 15th March 1515, to edit the text; dedicated the edition to Leo X on the 1st February 1516; and published the results of his brilliant but slipshod scholarship, at Basel, on the 1st March 1516. Though admitting that this Greek Testament was “*præcipitatum verius quam editum*”, Erasmus was loud in boastful self-defence. In the dedication to Leo X, he said:

Since I saw that that saving doctrine was to be got out of the very veins,—yea, to be drawn out of the very springs, in purer and more life-giving form than it could be got from ponds and brooks, I edited the whole New Testament (as it is called) according to the authority of the original Greek: and I did this, not recklessly nor leisurely, but after taking into account many manuscripts in both languages. These manuscripts were not of any sort so ever; they were the oldest and most correct.<sup>2</sup>

Vain was this boast of Erasmus. The *Apologia*,<sup>3</sup> published after the third edition, admitted that the first edition had de-

<sup>1</sup> Cf. The excellent article of Dr. W. S. Reilly S.S., *Catholic Encyclopedia*, s. v. “Polyglot Bibles.”

<sup>2</sup> Cf. *Opera Omnia*, vol. 6, p. a 2 (Basel: Froben, 1541).

<sup>3</sup> Op. cit. p. a 4.

pended upon only four Greek Mss. And it should be added that not one of these four was among "the oldest and most correct". Moreover, the Apocalypse was edited by Erasmus from a single Ms., which was both late and mutilated. This one Ms., on which the "original Greek" of the Apocalypse of Erasmus depends, was rediscovered, in A. D. 1861, by Franz Delitzsch, in the Oettingen-Wallerstein Library at Mayhingen.<sup>4</sup>

The recklessness of relying upon a single, imperfect, late Ms. was not enough for the uncritical spirit of Erasmus. He went the full length of boldness, garbled the text, and filled in with his own translation from the Vulgate, when his "original Greek" sources could not be deciphered or were deemed to be wrong.

A few of these readings of Erasmian coinage are worth noting. They are acknowledged by the fabricator neither on the text-page nor in the annotations at the end of his Greek New Testament. We set in italics the words that Erasmus translated from the Vulgate; and contrast his conjectures with the critical text of Nestle:

1°. Apoc. 17: 4, "Et mulier . . . habens poculum . . . plenum abominatione et *immunditia* fornicationis suæ"—Nestle, τὰ ἀκάθαρα—Erasmus, ἀκαθάρτητος. Although ἀκάθαρτος is common in Attic and in the Hellenistic of both the Bible and papyri-finds,<sup>5</sup> ἀκαθάρτης is not Greek of any period; yet the *British and Foreign Bible Society* of London, in its Greek Testament, retains this fabrication of Erasmus.

2°. Apoc. 22: 19, "Et si quis diminuerit de verbis libri prophetiæ hujus, *auferet* Deus partem ejus de libro vitæ"—Nestle, ἀφελεῖ—Erasmus, ἀφαιρήσει.

3°. Apoc. 17: 8, "videntes bestiam, quia <sup>6</sup> erat, et non est,"—Nestle, ὅτι ἦν καὶ οὐκ ἔστιν καὶ παρέσται—Erasmus *guessed* the last words were *καὶ περ ἔστιν*. This Erasmian guess-work is found in the *textus receptus*, but in no Ms. Indeed, *καὶ περ* is construed in N. T. Hellenistic, as in Attic, with a participle

<sup>4</sup> Cf. *Handschriftliche Funde*, vol. 1, Leipzig, 1861.

<sup>5</sup> Cf. *The Vocabulary of the Greek Testament, illustrated from the papyri and other non-literary sources*. By James Hope Moulton and George Milligan. Part I, s. v., New York: Holder and Stoughton, 1914.

<sup>6</sup> Reading of Wordsworth-White, *N. T. Latine*, Oxford, 1911.

and not with the indicative mood.<sup>7</sup> So Erasmus guessed quite recklessly. Luther, in his usual unscientific way, rejected the reading of the Vulgate, and accepted the *camouflaged* output of Erasmus: "und nicht ist, *wiewohl es doch ist*". This fraud was continued by the *American Bible Society* in its Luther Bible;<sup>8</sup> was not revised by the Conference of German Evangelical Churches until 1892; and remains unchanged in the Anglican Authorized Version, though both the English and American Revisers read: "how that he was, and is not, and shall come".

4°. 1 Peter 2:6, "Propter quod continet Scriptura"—Nestle, διότι περιέχει—Erasmus, διὰ καὶ περιέχει, unsupported by any Ms., and borrowed by *textus receptus*.

5°. 2 Cor. 1:6, "Sive autem tribulamur, pro vestra exhortatione et salute; sive consolamur, pro vestra consolatione; sive exhortamur, pro vestra exhortatione et salute, quæ operatur tolerantiam earundem passionum, quas et nos patimur". Greek Mss. and the ancient versions variously give the order of these clauses. But there is absolutely no Ms. nor early version in favor of the order, which Erasmus manufactured and the *textus receptus* borrowed from his work-basket. This unscientific order is preserved in the Authorized Version.

II. The Infancy of Textual Criticism of the New Testament. During this period, the collating of textual evidence was seriously inaugurated by New Testament scholars.

1. *Colines*. The first attempt at a critical edition of the Greek New Testament was made in Paris A. D. 1534, by Simon de Colines. He weighed the evidence of some few late Mss. to hand.

2. *Stephanus*. Still more Mss. were collated by Robert Stephen (Estienne), the son-in-law of Colines. The first edition of this critical text of the New Testament was published at Paris in 1546; the third edition, *Editio Regia*, in 1550. In this latter, the Complutensian text (designated α) was collated with fifteen Mss. (designated β, γ, etc.); and, for the first time, a critical apparatus for the restoration of the text was printed.

<sup>7</sup> Cf. Blass, *Grammar of N. T. Greek*, 2d. Eng. ed., London: Macmillan, 1911, p. 248.

<sup>8</sup> *Die Bibel, oder die ganze Heilige Schrift*, nach Dr. Martin Luther's Übersetzung. 12th ed. New York, 1839.



The Mss., listed in the apparatus of Stephen, were all late except Codex Bezae (5th cent.) and Cod. Regius (8th cent.).

A fourth edition of Stephen, printed at Geneva in A. D. 1551, contained the critical Greek text, the Vulgate, and the Latin translation of Erasmus; it introduced the numbering of the verses, and the unfortunate custom of printing each verse as a separate paragraph. The division of the Latin Bible into chapters had been inaugurated by Stephen Langton, who died as Archbishop of Canterbury in A. D. 1228.

3. *Beza*. The first critical edition of the Greek New Testament to weigh the evidence of Oriental versions, was that of Theodore Beza (Bèze). Between 1565 and 1611, he issued four folio and six octavo editions, at Geneva. He possessed, but made little use of Codex Bezae (5th cent.); it was so far removed from the printed text, as to arouse his suspicions. Moreover, Beza collated the Syriac edition of Emmanuel Tremellius (1569), and the Arabic version loaned him by Franciscus Junius. Upon the work of Beza and the last two editions of Stephen (A. D. 1550 and 1551), the Authorised Version is chiefly based.

We pass over the great Polyglots—Antwerp (1569-1572), Paris (1630-1633), London (1657); the Elzevir edition of the Greek New Testament,<sup>9</sup> mainly a reproduction of Beza's text, and consequently based for the most part upon two or three late Mss.; the editions of Caryophilus,<sup>10</sup> Stefan de Courcelles,<sup>11</sup> and John Fell.<sup>12</sup> All these editors show very little advance in the critical collating of Mss., ancient versions, and Patristic citations of the New Testament; they are still in the infancy of textual criticism.

The Elzevir editions (1624 and 1633) were very handy in form. The preface to the latter edition announced most blatantly: "*textum ergo habes nunc ab omnibus receptum, in quo nihil immutatum aut corruptum damus*". Hence the name *textus receptus*. The Elzevirs claimed that now even the smallest defects had been removed from the text. People were completely hoodwinked. The British and Foreign Bible So-

<sup>9</sup> Leyden: Bonaventura and Abraham Elzevir, 1624.

<sup>10</sup> Rome, 1673.

<sup>11</sup> Elzevirs, 1658.

<sup>12</sup> Oxford University Press, 1675.

ciety chose the Elzevir alone as a standard Greek New Testament text; up to A. D. 1894 had already issued 351,495 copies; and, by A. D. 1906, had printed versions in more than 530 different languages and dialects—all ultimately based upon the Elzevir *textus receptus*.

III. Youth of Textual Criticism of the Greek New Testament. 1. *Simon*. Even before some of the above-named editions of the Greek Testament appeared, textual criticisms had reached the vigor of youth in the studies of Richard Simon, a French Oratorian. He is called the father of the historical method of critical introduction to the New Testament. Worthy of much praise is his *textual* criticism in *Histoire critique du texte du Nouveau Testament*,<sup>13</sup> *Histoire critique des versions du Nouveau Testament*,<sup>14</sup> *Histoire critique des principaux commentateurs du Nouveau Testament depuis le commencement du Christianisme jusqu' à notre temps*,<sup>15</sup> and *Nouvelles observations sur le texte et les versions du Nouveau Testament*.<sup>16</sup> His higher criticism was as nefarious as his *purely textual* work was scientific. And that is why ten of Simon's works were condemned to the Index; of these, four were published under the pseudonyms *Le Prieur de Bolleville*, *à Costa*, *de Camus*, *de Moni*, and *de Sainjore*.

In view of this ill repute of Simon, Catholics should be warned against Fr. Gigot's unstinted praise and unqualified use of the Oratorian. For instance, in *Special Introduction to the Study of the Old Testament*, Part I,<sup>17</sup> Fr. Gigot never mentions the condemnation of Simon's ten works; and yet proposes his method of historical criticism as that which should be followed,<sup>18</sup> lauds the "truly critical insight" of Simon in divisive criticism of Genesis,<sup>19</sup> and refers to him frequently with approval.<sup>20</sup>

2. *Mill*. With the patronage and advice of John Fell, Bishop of Oxford, John Mill, of Queen's College, Oxford, collated 78 Greek Mss. with the text of Stephen, the Old Latin,

<sup>13</sup> Paris, 1689, condemned to the Index, 22 Sept., 1693.

<sup>14</sup> Paris, 1690; condemned by the Holy Office, 22 Sept., 1693.

<sup>15</sup> Paris, 1693.

<sup>16</sup> Paris, 1695.

<sup>17</sup> New York: Be ziger, 1901.

<sup>18</sup> Op. cit., p. 16.

<sup>19</sup> Ibid., p. 31.

<sup>20</sup> Ibid., pp. 97, 235, 347, and 355.

Vulgate and Peshitta; and published a critical edition of the Greek New Testament, in A. D. 1707, the *Prolegomena* to which are still admired by Biblical scholars. Mill estimated the variant readings in New Testament Mss. at 30,000; they are now estimated at about five times that number.

3. *Hug*. We omit more than mention of the *Prolegomena* of Wetstein,<sup>21</sup> the editions of the Lutheran Abbot Bengel,<sup>22</sup> Griesbach,<sup>23</sup> and Lachmann,<sup>24</sup> whose work is excellently summed up by Dr. Kirsopp Lake, of Harvard, in the *Encyclopædia Britannica*;<sup>25</sup> and call attention to the pioneer textual criticism of J. L. Hug,<sup>26</sup> Catholic Professor of Theology, University of Freiburg. In his *Einleitung in die Schriften des N. T.*,<sup>27</sup> he was the first to proclaim the Alexandrian text as the work of Hesychius; the Constantinopolitan, as that of Lucian; and the Western as the *κατὰ Ἰκδοῦς*. His pupil, J. M. A. Scholz, collated nearly a thousand N. T. Mss.; and gave to them the numbers now commonly accepted.

IV. *Maturity of Textual Criticism of the Greek New Testament.* The mature and hardy results of textual criticism of the New Testament have been accomplished by Tischendorf, Westcott and Hort, Gregory and Von Soden. These results we have already given<sup>28</sup> in this department. Critics of to-day are divided upon many textual issues. As to the provenance of the text called Aleph-B, they are pretty much at one in casting aside the opinion that the text of these two important Mss. is that of Eusebius of Cæsarea. In this matter, a recent study by Dr. Lake is worthy of note.

#### The Provenance of Aleph-B.

So long as Dr. Lake keeps to the safe and sane course of textual criticism, he sails free and reaches port with a cargo

<sup>21</sup> Amsterdam, 1751-1752.

<sup>22</sup> Tübingen, 1734.

<sup>23</sup> 1st ed., 1774-1775; 2d ed., 1796-1806.

<sup>24</sup> 1842-1850.

<sup>25</sup> 11th ed., s. v. *Bible: N. T. Textual Criticism*.

<sup>26</sup> Cf. *Catholic Encyclopedia*, s. v. "Hug," article by present writer.

<sup>27</sup> 1808; Eng. trans. from 3d German ed., by David Fosdick, with notes by M. Stuart, Professor of Scripture in Andover Theological Seminary, Andover, 1836.

<sup>28</sup> ECCLESIASTICAL REVIEW, November, 1913.

that is worth our while to inspect. This usual accuracy of the Harvard Professor of Early Christian Literature, in interpreting a text by direct textual evidence, we have several times applauded.<sup>29</sup> His reputation for scholarship would have been resplendent, had he not gone off the course of *lower* criticism, stood out with full sail into the typhoon of *higher* criticism, and foundered upon the shallows that have been the ruin of the whole eschatological school of Reimarus, Johannes Weiss, Loisy, Schweitzer & Co. Limited.<sup>30</sup>

Of the safe course of Dr. Lake in lower criticism, we have a good instance in his recent contribution to the subject of the provenance of the Sinaitic and Vatican Mss. of the Hellenistic Bible.<sup>31</sup> These two Mss. of the early fourth century are often said to be of the fifty that Constantine asked Eusebius to have done at Cæsarea.

**I. Witness of Eusebius.** A springtide of converts flowed into the Church shortly after the victory over Maxentius at the Milvian Bridge, the Edict of Milan (A. D. 313), and the inauguration of Roman imperial favor of Christianity. Constantine himself was not baptized, and seems not even to have been formally received into the Church as a catechumen, until shortly before his death, A. D. 337.<sup>32</sup> And yet, had he been a Christian emperor, Constantine could scarcely have more effectively helped the spread of the Gospel than he did. To meet the need of the converts of Constantinople, he wrote to Eusebius of Cæsarea, who died before A. D. 341, an order for fifty copies of the Sacred Scriptures, stipulating that these "be made by artistic copyists well versed in the art of transcribing".<sup>33</sup>

What ground is there upon which to base the theory that the Mss. Aleph and B.—that is, the Sinaitic and Vatican—are

<sup>29</sup> Cf. ECCLESIASTICAL REVIEW, November, 1914, p. 624; March, 1916, pp. 349 ff.

<sup>30</sup> Cf. *A Harvard Christology*, ECCLESIASTICAL REVIEW, March, 1916, pp. 348 ff.; *Dr. Lake's Eschatology*, *ibid.*, June, 1916, pp. 728 ff.; *Dr. Lake's Vagaries*, *ibid.*, October, 1916, pp. 447 ff.

<sup>31</sup> "The Sinaitic and Vatican Manuscripts and the Copies sent by Eusebius to Constantine". *Harvard Theological Review*, January, 1918, vol. 11, pp. 32 ff.

<sup>32</sup> Cf. Eusebius, *Life of Constantine*, Bk. iv, chapters 41-43, especially the footnote in Migne, P. G. 20, 1213.

<sup>33</sup> Cf. *Life of the Emperor Constantine*, Book iv, ch. 36, *Griechische Christlichen Schriftsteller*, Berlin Patrology, Eusebius, I, ed. Heikel (Leipzig: Hinrichs, 1902) p. 131.

two of the fifty prepared by Eusebius at Cæsarea? The question is of importance in view of the fact that these are our oldest complete Mss. of the Hellenistic Bible, and because of the great esteem in which the followers of Westcott-Hort hold the text Aleph-B. Is the text Aleph-B of Syrian provenance? Does it preserve to us the readings current in Cæsarea of Palestine during the early part of the fourth century?

The only witness cited in favor of this theory is the account that Eusebius gives of the fulfilment of Constantine's orders. To this witness Dr. Lake rather carelessly refers:

Eusebius in his *Life of Constantine*, chapters xxxvi f., gives an account of the MSS. of the Scriptures prepared in Cæsarea at the command of the Emperor. . . . His account ends with a sentence which according to Schwartz, whose opinion seems obviously correct, is unfortunately incomplete. ταῦτα μὲν οὖν βασιλεὺς διεκελεύετο αὐτίκα δ' ἔργον ἐπηκολούθει τῷ λόγῳ, ἐν πολυτελῶς ἡσκημένοις τεύχεσιν τρισσὰ καὶ τετρασσὰ διαπεμφάντων ἡμῶν. . . .<sup>24</sup>

We say that Dr. Lake is careless in this reference. It contains five blunders,—two typographical and three worse. The two typographical errors are οὖν for οὐν, and the omission of a period or colon after διεκελεύετο.<sup>25</sup> Such blunders may be laid up against the proof reader, not so the three following inaccuracies. The reference to "chapters xxxvi f." mentions not the number of the book; it should be *Book iv, chapter 37*. "According to Schwartz" should be *according to Heikel*. Schwartz has no edition of *The Life of Constantine*; he edited *Historia Ecclesiastica* for the *Berlin Patrology*. Finally, the words "His account *ends* with a sentence", etc. are strangely slipshod. For Eusebius *begins* his account with that sentence!

We translate this witness of Eusebius. After quoting Constantine's letter about the Mss. to be copied, Bk. iv, ch. 36, he goes on:

So the emperor ordered. Forthwith followed the work close upon his bidding; since we sent, in elaborately prepared volumes (the copies written) in three and four columns.

<sup>24</sup> *Harvard Theological Review*, Jan., 1918, p. 32.

<sup>25</sup> Migne, P. G., 20, 1185 has a colon; the *Berlin Patrology*, Eusebius, I, p. 132, has a period.

II. Interpretation of Eusebius. The doubtful phrase is *τρισὰ καὶ τετρασά*. Three meanings have been proposed. Of the first meaning, Dr. Lake writes that the phrase "has usually been taken, following Valesius, to mean 'in gatherings of three and four sheets'".

In the Migne edition,<sup>36</sup> Valesius<sup>37</sup> translates: "cum nos in voluminibus magnifice exornatis *terniones et quaterniones* ad eum misissemus"; and the footnote explains that *quaternio* is a signature of four sheets of vellum sewed together—that is, of sixteen pages—whereas the *ternio* is a signature of three sheets or twelve pages. Valesius, then, interpreted Eusebius to mean that the volumes sent to Constantine were made up of signatures either of sixteen or of twelve pages. These *signatures*, we take it, are what Dr. Lake intends by his not illuminating "gatherings of three and four sheets". Tischendorf accepted the interpretation of Valois.<sup>38</sup>

In favor of this interpretation that the fifty volumes sent to Constantine were made up of signatures of either three or four sheets of vellum, the same Migne footnote suggests that Eusebius here employs the common Greek figure of enallage,—that is, the use of one construction for another. He says *ἐν τεύχεσιν τετρασά* for *τεύχη ἐν τετρασσοῖς*. This plausible explanation should not have been omitted by Dr. Lake.

A second interpretation is that the Mss. were sent to Constantine "by threes and fours". But had Eusebius wished to say that he sent these fifty volumes "three and four at a time", he would normally have written *τρία<sup>39</sup> καὶ τέσσαρα ἐκάστοτε διαπεμφάντων*. *τρισά* does not mean "three at a time". Nestle takes it that each Bible contained "three or four parts".<sup>40</sup>

The third meaning is that of our translation: "we sent, in elaborately prepared volumes, (the copies written) in three and and four columns". Dr. Lake deems that *τρισά* and *τετρασά*

<sup>36</sup> P. G. 20, 1186.

<sup>37</sup> Henri Valois, who translated the historical writings of Eusebius (Paris, 1659). His translation together with variorum notes are included in the Migne edition of this Greek Father.

<sup>38</sup> Cf. Nestle, *Introduction to the Textual Criticism of the Greek New Testament*, Eng. trans. New York: G. P. Putnam; 1901, p. 54.

<sup>39</sup> Dr. Lake has *τρία*.

<sup>40</sup> Cf. *Introduction to the Textual Criticism of the Greek New Testament*, p. 55.

imply ἀντίγραφα (*copies*). It may be, since this sentence is likely incomplete,<sup>41</sup> that we should rather supply than imply ἀντίγραφα. At any rate, the likeliest meaning of the witness of Eusebius is that he sent to Constantine τρισσὰ καὶ τετρασσὰ ἀντίγραφα, "copies written in three and four columns", and bound in beautifully tooled volumes, τέχῃσιν.

New light is thrown upon this use of τετρασσά, "copies written in four columns", by the *Berlin Patrology* edition of Eusebius, *Historia Ecclesiastica*. The editor, Dr. Eduard Schwartz, after a careful collation of the extant Mss. evidence, gives us a new reading of the well known passage on the Hexapla and Tetrapla of Origen. Eusebius describes how Origen compiled the Hexapla, and adds: "Apart from this, he made ready, in copies written in four columns (ἐν τοῖς τετρασσοῖς), an edition of Aquila, Symmachus, Theodotion, and the Septuagint".<sup>42</sup>

The old reading is: "Apart from this, he made ready in the Tetrapla (ἐν τοῖς Τετραπλοῖς) an edition of Aquila, etc."<sup>43</sup> This reading must now be rejected. For it is supported by only Suidas and one extant Ms., *Cod. Parisiensis* 1430, 11th cent.

The new reading has the better witness of the following codices: *Parisiensis* 1431, 11th or 12th cent.; *Parisiensis* 1433, 11th or 12th cent.; *Mosquensis* 50, 12th cent.; *Laurentianus* 70, 7, 10th or 11th cent.; *Laurentianus* 70, 20, 10th cent.; *Marcianus* 338, 12th cent. All of these Mss. witness to τετρασσοῖς, although the last has τρασσοῖς.

How account for the older and now rejected reading? Probably the mention of the Hexapla, τῶν Ἑξαπλῶν, by Eusebius in the preceding clause, occasioned the scribal error of τετραπλοῖς instead of τετρασσοῖς.

What, then, does ἐν τοῖς τετρασσοῖς mean? Supply ἀντιγράφοις, and the meaning is clear: "in copies written in four columns". The four columns were for the four versions of the Tetrapla of Origen.

<sup>41</sup> So thinks Heikel, the *Berlin Patrology* editor, called Schwartz by Dr. Lake; older editions, as that of Henri Valois in Migne, take the sentence to be complete.

<sup>42</sup> Cf. *Berlin Patrology*, Eusebius, II<sup>2</sup>, *Historia Ecclesiastica* Books vi-x, ed. Schwartz, Leipzig: Hinrichs, 1908, Book vi, ch. 16, p. 554.

<sup>43</sup> Cf. Migne, P. G., 20, 557.

Such a meaning does not seem to have occurred to Dr. Schwartz. He prints *Τετρασσοῖς* with a capital, as if it signified nothing more than does the rejected *Τετραπλοῖς*. However, a good epigraphist may be a poor exegete, as Mr. E. S. Buchanan has egregiously demonstrated. We shall later on take up the ravings and railings against the Vulgate which this editor of the *Oxford Old Latin Biblical Texts*,<sup>44</sup> and of the *Sacred Latin Texts*<sup>45</sup> has given vent to in *Bibliotheca Sacra*.<sup>46</sup>

Thus far, according to Dr. Lake, it seems clear that the fifty copies of the Hellenistic Bible, which Eusebius sent to Constantine, were written stichometrically in three and four columns to the page. Now the great Mss., Aleph and B, show exactly such stichometry. Does it then follow that either the Sinaitic or the Vatican Ms. of the Hellenistic Bible is one of those fifty? Tischendorf favored the Eusebian origin of Sinaiticus.<sup>47</sup> What is the verdict of more modern scholarship?

Alf. Rahlfs<sup>48</sup> showed that the number and order of the books of the Old and New Testament is the same in B as in the 39th Festal Letter of Athanasius, A. D. 367. On this account and for other reasons, mainly paleographical, Dr. Lake holds to an Egyptian provenance of the Mss. Aleph and B. They represent the Hesychian or Alexandrian text. The witness of Eusebius proves no more than a common stichometric calligraphy at the time of Eusebius in both Alexandria and Cæsarea; and favors the view of those who assign the Mss. Aleph and B to the early part of the fourth century.

WALTER DRUM, S.J.

*Woodstock College, Maryland.*

<sup>44</sup> No. V, *The Four Gospels from the Codex Corbeiensis, together with fragments of the Catholic Epistles, of the Acts and of the Apocalypse from the Fleury Palimpsest*, Oxford: Clarendon Press, 1917; No. VI, *The Four Gospels from the Codex Veronensis*, Clarendon Press, 1911.

<sup>45</sup> No. I, *The Epistles and Apocalypse from the Codex Harleianus*, London: David Nutt, 1912; No. II, *The Epistles of S. Paul from the Codex Laudianus*, London, Heath, Cranton & Ouseley, 1914.

<sup>46</sup> Cf. the present writer's contributions on this subject in *Bibliotheca Sacra*, April, 1917, and April, 1918.

<sup>47</sup> Cf. Nestle, *Introduction*, p. 55.

<sup>48</sup> *Alter und Heimat der vatikanischen Bibelhandschrift. Nachrichten der Gesell. der Wiss. zu Göttingen, Philologisch-historische Klasse*, 1889, Heft I, pp. 72-79.



## Criticisms and Notes.

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**THE LIFE OF JOHN CARDINAL McCLOSKEY.** First Prince of the Church in America. 1810-1885. By His Eminence John Cardinal Farley. Longmans, Green & Co., New York. 1918. Pp. 423.

The author of this biography will earn the deep gratitude of the reader that he has resisted the temptation to expand the life of his subject into two volumes and to spread it over a thousand closely printed pages. With wise restraint he has kept it within reasonable limits. As it is, he has given us a very readable book which affords a faithful and rounded picture of the subject, without trying unduly the patience of the reader. One must not think that the moderate proportions of the book are in any way due to a lack of material or that they result in a sketchy, unsatisfactory treatment. On the contrary, we have here a very severe sifting of a wealth of documentary evidence with a view to select only that which is truly illustrative and typical. No one could have engaged in the work of writing the life of America's first Cardinal more competent than his trusted secretary, a position which the eminent author held for more than ten years. In consequence the biography exhales an air of intimacy and warmth and betrays an authoritativeness and surety of touch which can come only from close acquaintanceship and personal friendship. That the author wrote the life of his great predecessor with a reverent and loving pen requires no special mention.

Cardinal McCloskey was not a national figure as some of his brothers in the American hierarchy have been; yet the prominence of the episcopal see which he occupied and the rare talents with which he was endowed, give him a significance that outreaches the narrow confines of local history. His life and activity constitute an integral, and most fascinating, part of the history of the Church in America. His age witnessed a well-nigh marvelous growth and expansion of the Church in our country, not surpassed, if ever equaled, at any other period of ecclesiastical history. And the rapid progress of Catholicity in the province of New York is not excelled even in the American Church.

The efforts of the Cardinal were mainly devoted to the upbuilding of religious life and its external organization in the field that had been assigned to him by the Apostolic See and Divine Providence. He sought not larger responsibilities; but, when they came, he met them cheerfully and generously and proved equal to the most exacting demands. Honors came unbidden to him, and he wore them with sweet humility, but exquisite grace. This is particularly true of the

exalted dignity of the Cardinalate which the Pope conferred on him in recognition of his merits. In fact, the attitude of his time toward such dignities was different from that of our own days, as would appear from a letter which he wrote to Archbishop Spalding, when rumors of the intended elevation began to be heard. Chagrined at the tactless rumors and deprecating the proposed honor, he writes: "Is it not provoking to have to endure such ridiculous reports as the one you extracted from the Express and sent to me. I hope we shall have no Cardinal's hat in this country. We are better without one." When, finally, the uncoveted distinction was bestowed, he accepted it, not as a personal tribute, but as an acknowledgment of the growing importance of the American Church.

In the material upbuilding of the Church, both as Bishop of Albany and as Archbishop of New York, he was substantially assisted by European contributions; entries in his diary testify to generous gifts from France and Austria. For education Cardinal McCloskey did much, being himself given to literary pursuits and classical studies, of which his polished discourses afford ample proof. That he did not become identified with wider movements of national scope is owing to no want of ability, but rather to an innate modesty which made him shrink from publicity. Besides, his own diocese needed his fullest attention and whole devotion. Withal he played an important part in the Second Plenary Council of Baltimore and in the Vatican Council. Among the difficulties with which the Cardinal dealt very tactfully were the Fenian movement and the Trustee system. Typical of his insight into human nature and his gentle, conciliatory spirit is his prudent treatment of Father Hecker and Orestes Brownson. Of details revealing vivid glimpses of the Cardinal's engaging character there are many; the extracts from the letters and notebooks are particularly happy and full of charm. We gain from the pages of the biography a lifelike picture of a singularly winning personality, of whom American Catholics have every reason to feel proud. The author has erected to the memory of Cardinal McCloskey a worthy monument and made a valuable contribution to the literature of American Church history.

C. B.

**A MANUAL OF MODERN SCHOLASTIC PHILOSOPHY.** By Cardinal Mercier and Professors of the Higher Institute of Philosophy, Louvain. Authorised translation, and eighth edition, by T. L. Parker, M.A., and S. A. Parker, O.S.B., M.A. Vol. II. Kegan Paul, Trench, Trubner & Co., London; B. Herder, St. Louis. 1918.

The present volume completes the translation of the *Traité Élémentaire de Philosophie*, the French manual composed by professors

at the Higher Institute of Philosophy of the Louvain University. It may be recalled that the preceding volume comprised, besides a general introduction to philosophy by Cardinal Mercier, sections on Cosmology, Psychology, Criteriology, and Ontology. The second, the present volume, opens with Theodicy, and, passing thence to Logic and Ethics, closes with the History of Philosophy. To students addicted solely to the traditional arrangement of the philosophical disciplines, the order here marked out may seem literally "preposterous", accustomed as they are to finding Logic confronting them at the start and Ontology looming immediately beyond. Obviously, however, there is, from the standpoint of scientific method as well as that of facility, ample justification for starting philosophy with the more tangible subject of Cosmology and working upward (downward?) through Psychology to the loftier ranges of pure Metaphysics. On the other hand, teachers who may use the present work as a text-book, and who prefer the more usual way of beginning the course with Logic, can, now that the whole series of parts is before them, elect to arrange the order to suit themselves.

Some criticism was made respecting the first volume that Professor Nys's treatment of Cosmology was not quite up to date—it had not taken account of the recent physical and chemical theories concerning the electronic constitution of matter. The suggestion was made by the critics that the publication of the second volume would offer an opportunity for supplying the omission. The suggestion has been followed, and accordingly in an appendix to the present volume a discriminating exposition is given of the newest corpuscular theories. Besides this, the volume at hand contains, in addition to a good index, an elenchus of theses which are at the same time a synopsis of the entire work. There is also a glossary wherein the more or less technical terminology employed throughout is explained. What, therefore, with the copious analyses, summaries, glossary, and index, no didactic element has been left unsupplied whereby a somewhat abstruse subject may be made less difficult to study and master.

Regarding the merits of the work as a whole nothing need be added beyond what was said in these pages concerning the former volume. The work embodies the wisdom of expert teachers; and, though a reviewer might hold here and there an opinion at variance with what he finds in the text, to ventilate such here could only seem pedantic and would prove all around unprofitable. If fault were to be found it would touch in the first place the brevity and as a consequence the occasional unclarity of the exposition; and in the second place the too rigid literalness of the translation. On the other hand, the brevity belongs to the original and was probably inevitable in view of the purpose of the manual; while the literalness no doubt

seemed to be demanded by the fidelity which translators are supposed to owe to their text.

The History of Philosophy comprised in the concluding portion of the present volume, although very much condensed, will prove serviceable in orienting the references to theories that occur in the other portions; as well as in supplying a framework for the teacher's lectures.

The translators have made some bibliographical additions in this portion and the author of it, Professor de Wulf, has supervised the proofs of the translation. Perhaps in a new edition, which it is to be hoped may soon be demanded, occasion might be taken to emend an occasional statement. As for instance: "Bergson has the great merit of combating Kantianism in France by giving to external reality its true value" (p. 485). Probably this means that Bergson gave external reality some kind of *validity* (objectivity). He hardly gave it its true value. On the following page we read, "Modern Scholastic Philosophy began to accommodate itself to the thought of our day". The statement, one must hope, is not to be taken literally. Closer rereading, such as the list of *corrigenda* shows to have been devoted to the former volume, may result in bringing to light other slight inaccuracies, the elimination of which will bring this valuable addition to our philosophical literature up to the degree of perfection which both its subject matter and even its exterior excellence render fitting.

**THE FUTURE LIFE.** According to the Authority of Divine Revelation, the Dictates of Sound Reason, the General Consent of Mankind. By the Rev. Joseph O. Sasia, S.J. New York: Benziger Brothers. 1918. Pp. 562.

The timeliness of this work is beyond question, as our generation sorely needs to be reminded of the tremendous issues of the next world, which is well-nigh forgotten amidst the material comforts of the present day and the absorbing demands of the competitive struggle. Here the belief in immortality and personal survival is based on a sound and impregnable foundation. Arguments are drawn from reason, the traditions of mankind and revelation. The author's logic is irresistible, and there is no weak link in the mighty chain of his proofs.

One of the stock objections against survival after death is the shadowy character of the future life and the inconceivability of the conditions of eternal existence. Reason, in this matter, does not lead us very far; we must look to Revelation to fill in the lacking details. Accordingly, the author discusses very fully the teaching of faith on

this subject. The result is that the life to come assumes a startling vividness and stands out with striking and convincing reality. There are few books in which this pertinent question is treated with equal fulness and lucidity.

Every page bears the earmarks of vast and reliable erudition. In fact, the volume resembles an arsenal or a storehouse into which everything has been gathered that may bear on the discussion. Indeed there is so much good in the work that one cannot but regret that a little more pains were not taken to lighten the style and to ease up somewhat the heavier pressure of the method. Had it been cast in a mold somewhat more suited to our modern tastes and intellectual requirements, it would make a wider appeal and carry the glad message of immortality to those who are groping in the dark and whose hearts are chilled by the shadows of death. After all, we want to give our good food not only to the children of the household, but to those also who are outside the door. Nor is it the crumbs we would offer them, but the most wholesome and savory of our viands. But to this end we must have regard to what may seem to us, perhaps wrongly, the fastidiousness of their taste. However, *non possunt omnes omnia*.

C. B.

**SACERDOTAL SAFEGUARDS: Casual Readings for Rectors and Curates.**

By Arthur Barry O'Neill, O.S.O., LL.D. University Press: Notre Dame, Indiana, U. S. A. Pp. 304.

*Sacerdotal Safeguards* is the third of a series of suggestive reflexions on the pastoral life, the two first of which, under the title of *Priestly Practice and Clerical Colloquies*, proved by their popularity that they appealed successfully to the English-speaking clergy. Many readers will deem it a distinct merit of the series that it avoids the systematic treatment of pastoral topics in logical order. One may take up any of these three handy volumes and promptly find there some topic that suits his mood, with the immediate promise of some wholesome instruction that is apt to prompt motives for self-improvement or for enlarging the sphere of one's practical usefulness in the work that falls to the shepherd of souls. Father O'Neill combines the reflective habit of the teacher with the missionary experience of the American pastor, and he knows how to brighten his exposition of priestly duties with the light of poetic imagery and pleasant humor. The themes dealt with in the present volume give a fair survey of the advantages and pleasure the average priest will derive from the reading of the same. The Priest's Table, The Priest's Mortification, The Priest's Housekeeper, The Priest as Traveler, The Priest and Non-Catholics, The Priest and the School, Queries

at a Conference, The Rubrics in English, The Priest and Social Problems, A Clerical Clubnight, The Fraternal Charity of Priests—these and kindred subjects are sufficiently attractive by their mere titles to interest the cleric even when he has to some extent lost the habit of serious reading because he is so much engaged in serious and more pressing activities of the pastoral life. We trust Father O'Neill will find further matter for the composition of similar useful books for the clergy.

**A POLITICAL AND SOCIAL HISTORY OF MODERN EUROPE.** By Carlton J. H. Hayes, Associate Professor of History in Columbia University. In two volumes with maps. The Macmillan Co., New York. Pp. xxvi—507 and vii—767.

**THE PASSING OF THE GREAT RACE, or The Racial Basis of European History.** By Madison Grant, Chairman, New York Zoological Society; Trustee, American Museum of Natural History; Councillor, American Geographical Society. New edition, revised and amplified. With a new Preface by Henry Fairfield Osborn, Research Professor of Zoology, Columbia University. Charles Scribner's Sons, New York. 1918. Pp. xxv—296.

**MANKIND.** Racial Values and the Racial Prospects. By Seth K. Humphrey. Charles Scribner's Sons, New York. 1917. Pp. xvi—223.

The grouping here of these three books is not meant to imply any intended comparison between them. In more than one sense they are incomparables. The purpose of aligning them is to set them forth as examples of certain more or less recent historical methods.

The first of the group is an instance of a history built upon a sane philosophy; the second and the third are examples of what may be called historical anthropology built upon an insane biology.

We have called the methods pursued by the respective authors (relatively) recent; for it is not so long ago as to be beyond the memory of most readers of these lines that history was largely the story of the doings of kings—naughty kings very generally—and the intriguing and interplay of diplomats and politicians. History was then chiefly "past politics". More recently historians have come to look deeper into the deeds of men and to discern the currents of human motives that shape the course of events and determine the policies of states and governments. History has become socialized and furnishes the data for sociology. Economic forces have partic-

ularly been fastened on as the all potent historical agencies; and socialism, dwelling exclusively upon their omnipotence, has hit upon economic or materialistic determinism as the sole interpretation of the historical evolution of humanity.

As the title of the leading work above suggests, the author recognizes the social and the political forces and has endeavored to present them in combination. Political activities he rightly regards as "the most perfect expression of men's social instincts and as touching mankind most universally". Monarchs and parliaments, as well as democracy and nationalism, stand well to the front in his narrative. At the same time he "has cordially accepted the opinion that political activities are determined largely by economic and social needs and ambitions;" and accordingly he has undertaken not only "to incorporate at fairly regular intervals chapters on the Commercial Revolution, the Industrial Revolution", and so on, but also to indicate throughout his work the economic aspects of the leading political events. It is the working out of these underlying and determining forces of history that in part justifies the above characterizing of the author's method as sanely philosophical. We say *in part*, since there is something more required to justify the latter epithet. For man is not only a political and a social animal. He lives not by bread alone, nor even by the sufferance of monarchs, nor the *vox populi*, that is so often not the *vox Dei*. Man is essentially a religious, because he is a rational, animal. Due recognition of these, the religious and the specifically intellectual, constituents of human essence likewise enters into the author's study of history, and consequently fully vindicates the claim of his method to be designated as *philosophical*. *Sanely* philosophical, however, it should be emphasized as being, because the aim has not been to write a philosophy of history, not to marshal historical events in the interests of any theory whether true or false, but to portray the progression, and the retrogression, of human events in Europe, during the past four centuries. Only that, beneath and pervading those events are seen, but often more felt than seen, the fundamental forces which, because they largely constitute human personality, must of necessity determine human history. Accordingly at the very opening of the work where the foundations of modern Europe are laid bare, we are given, together with an account of the Commercial Revolution which so profoundly altered first the industrial and then the political activities of the leading European countries and their colonies, an insight into the religious revolution which, growing largely indeed out of economic conditions and causes, shattered the spiritual unity of the modern world into a bewildering chaos of beliefs and unbeliefs. Nor is the intellectual and cultured life of modern Europe preter-

mitted. The invention of printing, humanism, the development of arts and letters, and the rise of the natural sciences—these agencies, too, are shown at work in the shaping of the modern world throughout; though, their fundamental character having been laid down at the start, their permanent perdurance is felt more than asserted in the development of the narrative; the explicit influence of this or that factor being here or there emphasized according as the particular events demand, as is the case for instance in the treatment of the French Revolution.

Briefly, the ground plan of the work is as follows: The first volume comprises, besides the opening part, wherein, as has been just suggested, the foundations of modern Europe are made manifest, a section in which the dynastic and colonial rivalries of the Great Powers that so largely entangled the events of the seventeenth and eighteenth centuries are depicted; and another section, about a third of the book, devoted to the French Revolution and the Napoleonic era. The latter section runs into the second volume, which begins with the era of Metternich (1815-1830) and contains two other sections dealing respectively with Democracy and Nationalism and with National Imperialism. The former of these two sections is particularly interesting, bringing as it does to the front the rise and the early stages in the development of the Industrial Revolution; with its economic and political consequences running into the nineteenth century; the social forces at work in the last few decades; the recent political policies of the various nations; the dismemberment of the Ottoman Empire and the revolutions in Russia. The history is thus brought abreast with the events of the War up to 1915.

The work, it will thus be noticed, is, within its limits, fairly comprehensive and, we may add, relatively thorough. What is more, it deals justly with all sides of the opposing forces and parties that come within its field. The difficult and delicate problems entering into and growing out of the Revolution of the sixteenth century are especially treated with well-balanced equity. Here as elsewhere throughout the work due mention is made of the best Catholic contributions to the pertinent bibliography. Seldom if ever does one meet with a text-book emanating from a secular university and designed for use in secular institutions in which the Catholic cause gets anything like justice. In this respect the work stands almost alone.

While the work just described follows the historical lines of nationality, the one next in order above embodies an effort to get deeper into the roots of human evolution, that is into the physical and psychical differentiations of race. Racial qualities, Mr. Grant rightly insists, must be carefully distinguished from national and



linguistic. The latter determinations lie on the surface and are subject to frequent fluctuations. The former are fixed, permanent, and, according to the school of anthropologists and biologists to which Mr. Madison Grant adheres, radically unchangeable. The characteristics of a race are rooted in the physical organism and reveal themselves with a relative immutability in the psychic life of its members. Three markedly distinct races have entered into the history of Europe and consequently of the colonies which in various parts of the globe have sprung from European ancestry—the Nordic, the Alpine, and the Mediterranean. The Nordic type is characterized by a longish skull (index 79), and has a high, narrow, longish face; it is tall in stature and has lightish hair and eyes. This race is represented in modern times by the Norse, Swedes, Danes, many Russians, and Poles, North Germans, many French, Dutch, English, Scotch, most Irish, native Americans, and others. The Alpine type has a round skull (index 80 and more), a broad face; is of medium, stocky build, with dark hair and eyes. Amongst the modern representatives of this race are the Bretons, Walloons, central French, some Basques, Swiss, most South Germans, North Italians, German-Austrians, Magyars, many Poles, most Russians, Serbs, Bulgars, most Rumanians and Greeks, Turks, Armenians, most Persians and Afghans, and others. The Mediterranean has a longish head (index 79 and less); high and longish face; is of short and slender build, with dark eyes and hair. Amongst their descendants are many English, Spaniards, Portuguese, some Basques, South Italians, Sicilians, many Greeks and Rumanians, Moors, Berbers, Egyptians, Kurds, Hindus, and others. While many of these physical characteristics approach each other or rather coincide in the various types, they are sufficiently marked in the average to constitute distinct races or quasi-subspecies.

Correlated with the physical go certain more or less definite mental and moral aptitudes. The Nordics are everywhere a race of soldiers, sailors, explorers, rulers, aristocrats. They are domineering, individualistic, self-reliant, "jealous of their personal freedom both in political and religious systems, and as a result they are usually Protestant" (p. 228). The Alpines are a race of peasants, agriculturists, and never a maritime race. Their tendency is toward democracy, "although they are submissive to authority, both political and religious, being usually Roman Catholics in Western Europe" (p. 227).

The Mediterranean race is intellectually superior to the Alpine and probably to the Nordic. This is manifest in the field of art. Mr. Grant is of the opinion, however, that in "literature and in scientific research the Nordics" go over the top. He omits to indicate any religious propensities of the Mediterraneans. Having determined the physical and mental characteristics—the moral are pre-

termitted — of the three typical races, the author focuses attention upon the Nordics and proceeds to sketch their migrations out from the prehistoric twilights along the more or less clearly illuminated tracts of history down to our own times. There is, of course, on so vast a canvas which depicts such tremendous reaches of time and space, no room for anything like detailed events. Only the broad outlines can be accommodated, and even these on the whole can be merely suggested to the historical imagination, which must supply the lacunæ. By the aid of several colored maps the reader is enabled to follow the lines of racial movements from the Bronze Age down to the present day. Coming to our own times, we are told that the Nordic element forms practically all the population of Scandinavia, as also a majority of the population of the British Isles, and are almost pure in type in Scotland and eastern and northern England. The Nordic realm includes nearly all the northern third of France, with extensions into the fertile southwest; all the rich lowlands of Flanders; all Holland; the northern half of Germany, with extensions up the Rhine and down the Danube; and the north of Poland and Russia. Recent calculations indicate that there are about 90,000,000 of purely Nordic type in Europe out of a total population of 400,000,000 (p. 188). In view of this disproportion it can only be a question of time when the Nordic, the highest type of humanity, the pure blue-blooded white man, according to our author, must disappear from off the face of Europe.

Nor can America save him from perishing. This country, at least New England, Pennsylvania, and the Southern States in part, were settled by Nordics. "The Nordic blood was kept pure in the Colonies because at that time among Protestant peoples there was a strong feeling as a result of which half-breeds between the white man and any native type were regarded as natives and not as white men" (p. 85). It was otherwise, however, "in the Catholic colonies of New France and New Spain; if the half-breed were a good Catholic, he was regarded as a Frenchman or a Spaniard, as the case might be. This fact alone [?] gives the clew to many of our Colonial Wars where the Indians, other than the Iroquois, were persuaded to join the French against the Americans by half-breeds who considered themselves Frenchmen. The Church of Rome has everywhere used its influence to break down racial distinctions. [In the sense that in God's Kingdom there were to be neither Greek nor Barbarian, Jew nor Gentile, bond nor free, but all were to be one in Christ.] It disregards origins and only requires obedience to the mandates of the universal church. In that lies the secret of the opposition of Rome to all national movements. It maintains the imperial [international] as contrasted with the nationalistic ideal and in that respect its inheritance is direct from the Empire" (ib.).

In America, no less than in Europe, the Nordic is destined to disappear. And this, as Mr. Grant makes out, not because of any weakness inherent in the stock, but by reason of its very nobility. "The Nordic will not intermarry with inferior races and he cannot compete in the sweat shop and in the street trench with the newcomers" (p. 92).

Cannot something be done, then, to save for still great efficiency the Nordic race, which has accomplished so much for humanity in the past? Mr. Grant is not sanguine on this point. Of positive measures he has none to recommend. Negatively, he thinks, eugenics and birth control by the State would be a preservative. "The unfit should not be permitted to multiply. Mistaken regard for what are believed [not by Mr. Grant] to be divine laws, and a sentimental belief in the sanctity of human life tend to prevent both the elimination of defective infants and the sterilization of such adults as are themselves of no value to the community. The laws of nature require the obliteration of the unfit and human life is valuable only when it is of use to the community or race" (p. 49). Consistently with this social utilitarianism the author naturally blames the Church as well as social organizations generally for "the great injury they inflict on the community by the perpetuation of worthless types" — "defective strains", "moral perverts", "mental defectives". Evidently the publicans and sinners would have a poor chance were Mr. Grant the supreme manager of the race. Fortunately for the Alpines, the Mediterraneans, and even some of us noble Nordics, he is not, nor is he likely to be, elected to the office.

One could hardly expect the Catholic Church to escape our author's censure for her malign influence on the evolution of the "desirable classes" by imposing upon them the obligation of celibacy (p. 52). But what was worse, "in the Middle Ages, through persecution resulting in actual death, life imprisonment, and banishment, the free-thinking, progressive and intellectual elements were persistently eliminated over large areas, leaving the perpetuation of the race to be carried on by the brutal, the servile, the stupid. It is now impossible to say to what extent the Roman Church by these methods has impaired the brain capacity of Europe, but in Spain alone, for a period of over three centuries from the years 1471 to 1781 the Inquisition condemned to the stake or imprisonment an average of one thousand persons annually. During these three centuries no less than 32,000 were burned alive and 291,000 were condemned to various terms of imprisonment and other penalties and 7,000 persons were burned in effigy, representing men who had died in prison or had fled the country" (p. 53).

Aside from the calumnious brief for which these arithmetical calculations are adduced as evidence, the figures, it need hardly be said, are exaggerated beyond all measure. Even Lea, whom no one will accuse of partiality toward Catholicism, admits that, "The stake consumed comparatively few victims".<sup>1</sup> But Mr. Grant is naively fond of big figures, as is evident from his computations relating to the antiquity of man, though it must be admitted he owes the grossly exaggerated figures in this case to Professor Osborn, who in turn bases them upon exceedingly weak foundations.

Little space is left for the third member of the group of books above. Although Mr. Grant and Mr. Humphrey deal with the same fundamental subject, racial values and racial prospects, the former writer considers his theme more from an historical point of view, his method being therefore mainly descriptive and discursive; while the latter author discusses his subject more in the light of what may be called in a broad sense anthropological science (or at least speculation); his method being therefore more analytical and incisive. Both writers accept the following "points as fairly established", namely, "that man is evolved through countless ages from a species akin to the anthropoid apes; and, as a being not so very far removed from the human type, as we have known it for less than ten thousand years, man has lived, according to the best geological guesses [applaudable honesty!], somewhere between five hundred thousand and one million years" (p. 2). Mr. Grant's and Mr. Osborn's computations, being more conservative, are supposed to have passed out of the shadows of guessing closer into the penumbra of science.

Both writers, moreover, reach a like conclusion, namely, that the physically and intellectually best types of mankind are steadily disappearing (the war is, of course, accelerating the process) and that unless something be done to arrest the decline of greatness, humanity will in a relatively short time be devoid of its guides and leaders. Both writers finally insist on substantially the same checks and remedies. Each advocates eugenics, birth control, *et omne id genus turpe*. The main difference between the two authors in this respect is that Mr. Seth K. Humphrey's method, though covered by a thin veneer of pseudo-science, is more frankly brutish, more redolent of the barnyard and the truck patch. He has worked out the logical conclusions of his materialistic biology, or rather philosophy.

<sup>1</sup> *History of the Inquisition*, Vol. I, p. 480.

## Literary Chat.

Father J. T. Durward of Baraboo, Wisconsin, is making excellent use of his opportunities to popularize Truth Society work by the publication of leaflets and booklets in which he arouses the religious conscience. One of his methods is to scatter broadcast *Leading Questions*, answered in a direct and summary form, for those who may read while they run. The example deserves to be imitated everywhere.

At the instance of Father John T. McNicholas, socius of the Superior General of the Order of Friar Preachers and American representative at the Dominican mother house in Rome, the admirable results of the establishment of the Society of the Holy Name are being made known and understood in Italy and other parts of Europe. In a preface to a brief account of the origin and methods of the association, under the title "De Societate SS. Nominis Jesu ejusque regimine in Statibus Foederatis Americae Septentrionalis," the Society is recommended to the Catholics of Europe under the protection of Cardinal Thomas Boggiani. If the suggestions and principles of the Society, which in the United States counts nearly a million and half of members, who frequent the Sacraments monthly or oftener, we may look for a revival of that piety which was once the heirloom of Catholic Italy and France, but which has sadly lost its recognition and use in these latter times.

Some people keep a list of the books which their own reading or the word of others has taught them to be suitable as gifts to friends or to the seekers after truth whom they may meet by the way. Other people have a shelf or a corner of their library for books of the kind whence they draw as occasion calls for the giving or the lending. Both plans are good, but for obvious reasons the second is the better. Whichever be the present reader's way, he will do well to place on his list or his shelf, or better still

on his library table, alongside, let us say, of *My Unknown Chum*, these two recent treasures: Humphrey Desmond's *Why God loves the Irish* and Shane Leslie's *The Story of St. Patrick's Purgatory*. Of the former booklet Maurice Francis Egan tells its author that the problem of selecting Christmas presents is forever solved in his case by his coming to know *Why God loves the Irish*. With it and the *Story of St. Patrick's Purgatory* at hand, there need be no selective problem, we might add, whether for Christmas or Easter or any other season of gifts. Having once read either or both of these little books, the fortunate discoverer will not rest until he share his joy with his neighbor who knows a good thing when he sees it and loves it the more that it comes from the heart of a friend.

Mr. Desmond, it is superfluous to say, is an expert at making bright little books. He has written more than a few and there is not one that does not carry a message of truth and strength and cheer. Perhaps he has given us none quite so clever, quite so winning, quite so lightful as *Why God loves the Irish*. Never before have the children of the Gael been painted more truly or more sympathetically. The booklet is surely a casket of gems. The casket has been made to beset the gems and the gems have been chiseled to scintillate right into mind and heart; into the spot where smiles and loves are lurking—smiles for the happy stories and loves for the goodness that reveals the secret of God's love for the Irish. (New York: The Devin-Adair Co.).

Shane Leslie has woven a septette of stories out of the legends that cluster around the Derg, the holy lough of Ireland with its storm-beaten island in whose cave Patrick, "the love-friend of Jesus," fasted forty days and nights, and whither saint and sinner ever since have come to imitate in the measure of their strength and love the penance of their Apostle. From out those twilight times when

the shadows of Druidic paganism were slowly yielding to the rising sun of Christian faith, have floated countless holy folk-stories to mingle with the later traditions of monastic Ireland. Mr. Leslie has happily gathered up some of these relics of saintly and knightly idealism and has woven them into seven beautiful stories each of which is redolent both in style and incident of a venerable past. Mr. Desmond would doubtless find that Shane Leslie owes to the Irish blood that is in him the happy gift of exquisite story-telling. The book is tastefully issued by the Herder Co., St. Louis.

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Mentioning the author's name naturally brings to mind another green-robed publication, the *Dublin Review*, the policy of which is largely at present in Mr. Leslie's hands. The *Dublin* has always of course reflected the mind of its editor-in-chief. The distinctively theological scholarliness of Wiseman gave the weight of matured Catholic thought and learning to its earliest period. The temper of acute philosophical criticism and alertness for the then actual modes of thought, characterized its spirit in the days of William George Ward and later of Bishop Hedley. The philosophico-literary atmosphere and the note of modernity pervaded its pages when the late Wilfrid Ward guided the helm. A certain cosmopolitan and therefore literally Catholic spirit informs the initial number of the present year. *The Tendencies of Anglicanism*, by Ronald Knox; *The Latin Church in Russia*, by Dr. Adrian Fortescue; *Zionism*, by Lieutenant-Colonel Sir Mark Sykes, M.P., and *The Legend of the American Presidents*, by Shane Leslie—these papers both in their matter, their authorship, and consequently their workmanship point to a very wide field of interest and appeal. Then there is an equally suggestive trio of papers for purely literary discussion, while the place of honor in the number is justly given to *Lord Acton: a Study*, by Canon Barry, D.D.

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It requires a mind equipped alike with knowledge and just discernment to solve the enigma of Lord Acton's

Catholicity. Fortunately, therefore, the riddle has been given to Canon Barry to unravel. We give in part his answer. "Lord Acton's name is a flag, as George Eliot would say, over disputed territory. In a style more historical, it belongs to the Debatable Land. He that bore it is the glory of Catholics, for they trained and taught him to become the 'most erudite man of Europe' in his own generation. But he is our burden also and our embarrassment; since we must allow that hardly any writer, not professedly the foe of Catholic dogma, has left such violent pages to be quoted by a censorious world, in condemnation of Popes and their policy, during seven hundred years. He is of us, yet in effect against us. Did he die in communion with Rome? He certainly did." The evidence for this verdict Dr. Barry has elaborated through twenty-four pages; then he reaches the conclusion that, "as Cardinal Vaughan wrote to him in the 'kindest and most touching letter' that Acton ever received, he was 'loyal to God and His Church', though by his great learning tried beyond other men. His views in history were but opinions subject to criticism and change. But the Catholic Church, beheld by him and me in St. Peter's on the Feast of the Epiphany, 1870, when the whole Hierarchy made its profession of faith in the hands of St. Peter's successor, Pius IX, was a fact and the supreme of facts, in that visible Christian Communion which justifies itself by its mere existence." This assurance from so competent a judge as Canon Barry may go far in helping to assure those readers of Acton's correspondence who may have doubted his orthodoxy.

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The pedagogue of yore scorned the idea of making his instructions interesting; he had recourse to other means for stimulating the flagging attention of his pupils. Modern pedagogy has abandoned this attitude; it requires that the subjects taught be made attractive and that all difficulties that might deter or discourage the beginner be removed. This is the golden age of the child and the school-boy. Never have the rights of the child been so emphatically asserted.

Naturally enough, this tendency is reflected in modern school books. They appeal to the eye; they are artistically illustrated; they offer every possible help to easy comprehension and ready memorizing. The American Book Company makes every effort to embody these features in its textbooks. *Le Premier Livre* (by A. A. Méras, Ph.D., and B. Méras, A.M.; with illustrations by Kerr Eby) is a beautiful sample of the latest development of school-book making. A charming story is chosen as the vehicle to teach the elements of French grammar. The narrative is connected, and thus the curiosity aroused at the outset will lead the child to assume willingly the slight task imposed in each successive lesson. The contents can well be mastered in the course of a year.

The more recent Greek Grammars have discarded as superfluous ballast much of the matter to be found in the older ones. Some, as that of Dr. Koegi, have gone so far in this process of elimination as to leave only the bare essentials. Dr. H. Weir Smyth in his new *Greek Grammar*, published by the American Book Company, tries to strike a balance between these two extremes. In bold print he gives the essentials and common forms; smaller type denotes the topics for the advanced student, and the notes contain unusual forms and rare constructions. The book meets all the requirements of the high school and the college.

The grim tragedy of war comes home to us with a crushing vividness, as we read the diaries of war nurses and prisoners. *Journal d'une Infirmière d'Arras* describes in a simple, colloquial style the experiences of Mme. E. Colombel among the wounded. It is an unvarnished, unadorned tale, but eloquent in its very simplicity. It surrounds the reader with an atmosphere, vibrating with agony and vocal with groans. Only a stout heart could bear the sight of such suffering. The nurses that descend into that inferno possess the heroism of pity. There is a heart throb in every line of this diary.

*Blessé, Captif, Délivré* (Mémoires de Guerre par Hubert de Larmandie)

relates the fortunes of a soldier, who was wounded in action, made prisoner, and finally allowed to return to France. Everything in these pages is of intense dramatic interest, relieved by rare glimpses of subdued humor. War, seen at such close range, loses the glamor with which militarists invest it. That men can pass through such experiences with unbroken spirit is a most astonishing thing, and proves the resiliency of the human soul and its wonderful powers of resistance and recuperation. Both of these books are published by Bloud & Gay, Paris.

Not everything in war is hideous and repulsive; it abounds in elevating and edifying incidents. If it calls forth the baser instincts of the human heart, it also stirs up the nobler emotions and demands the exercise of the highest virtues. Evidence of both we find in *La Vie Agonisante des Pays Occupés* (Lille et la Belgique. Notes d'un Témoin. Par Madeleine Havard de la Montagne. Paris: Perrin & Cie.). The lot of the conquered is terrible. Agony is the only word that describes adequately the state of a people on whose soil a ruthless conqueror has planted his foot. But under such trying conditions human nature shows itself at its very best. Sweet blossoms bloom amid the horrors of the war, and their fragrance fills these pages, into which a noble woman has poured the tenderest sentiments of her bleeding heart, but also the fierce indignation of her outraged soul.

A brief summary and explanation of the new laws respecting the celebration of marriage will be serviceable to those who lack the time or opportunity to consult the sources. *Les Fiançailles et le Mariage* (Par J. Duvic, O.M.I. Ottawa: Scolasticat St. Joseph) contains all that is necessary to know for practical purposes. The treatment of the matter is very succinct and clear, and the style, as the French authorship leads us to anticipate, limpid and engaging.

It is a pedagogical truism to say that the most direct and surest way into the child's mind lies through the medium of story. Perhaps priests,

like some teachers, do not sufficiently realize this fact, though surely the Master who knew what was in the child, as He knew what was in man, taught by his own constant example the value of story as a medium of instruction. Father Reuter was moved by that example when he bound together the sheaf of stories under the title *Anecdote-Sermonettes for Children's Masses* (Baltimore, Murphy Co.). There are nine of them in the little volume of ninety-seven pages—one for each of the nine principal feasts of the year. The stories are simply told and the moral flows easily and naturally from them. Priests will find the book suggestive for their talks to the little ones; though it must be remembered of course that story-telling is a gift and story-using something of an art, and in both processes it is the personal equation that counts for most.

Among the many war publications emanating from the government none will prove so serviceable and interesting as *The War Encyclopedia* issued by the Committee of Public Information, and edited by three professors representing the Universities of Princeton, Indiana, and Wisconsin, who in turn have had the coöperation of expert authorities throughout the country. Nothing therefore from the standpoint of editorship and authorship has been lacking to give to the publication a thoroughly American tone and color.

Within the compass of some three hundred pages a very great amount of useful information touching almost every conceivable aspect of the war has been condensed, conveniently classified, and equipped with complete cross references, so that busy men can find at once what they want to know concerning the antecedent events, localities, personages, instruments, mode of procedure; in a word, anything and everything pertinent to the war. The book bound in paper can be had (for twenty-five cents) by applying to the Committee on Public Information, 10 Jackson Place, Washington, D. C.

John Ayscough's recent work *Tide-way* (Benziger Bros.) is not, as the

title might lead one to suppose, a single novel. It is a collection of short stories, fifteen in all. Why the group should be given the title just mentioned is not at first thought obvious. Second thought, however, may beget a progeny of reasons. The initial story is, from a dramatic point of view, probably the best. Indeed the characters and the incidents in it are so strong, vibrant, Sicilian, that one wishes the curtain had not dropped so abruptly; that there were several more acts to carry onward the fates of such types as Tito, and Longo, and Pippa. In truth the story itself impresses one as just a sketch of a larger work in which the author, who is always at his best when dealing with Italian character, had intended to portray the fuller lives and fates of the *dramatis personae*.

In its fragmentary state the tale makes one feel bad that Santa Venera had not a more pious sacristan than Maso and the Pieta a less villainous custodian than Tito—even though it should turn out that both are drawn from life.

The other stories in the volume, while less dramatic than the first, bear, each according to its respective *genre*, an atmosphere and a color which, while singularly Ayscoughian, haunt one with a sense of the mingling wit and geniality of Thackeray. Witness in this respect *The Awakening of Miss Girvan*.

It is a far cry from the scenes, events, and characters that make up the peaceful life of *Tideway*, to the horrors, the slaughtering, and the fighters that constitute the life in the trenches. And yet a man who was part of that life has given us *Trench Pictures from France* which, though touched here and there with the red of flame and blood, like John Ayscough's *French Windows*, reflect for the most part the lights that come from God and from the soul of man—from love and joy and generousness and fortitude and all the virtues and the ideals that lift men beyond the pits, and the muds, the welterings, and the carnage.



*Trench Pictures* contains the papers the late Major William Redmond, M.P., who was killed in action, June 1917, had contributed to the *Daily Chronicle* under a pseudonym. The collection is edited by Miss Smith-Dampin, who also contributes the introduction, giving a character sketch of Major Redmond. Father Edmund Kelly, Chaplain to the Forces, in a letter to a friend says of William Redmond: "No purer-hearted man, no braver soldier, ever died on the battlefield. . . . In my humble opinion Willie Redmond deserves the admiration of every man capable of admiring sanctity in a Catholic, valor in a soldier, and the most unselfish love of country in a patriot" (p. 31). Both the thought and the style of these *Trench Pictures* confirm the chaplain's appreciation of their author. (New York: George H. Doran Co.).

*The Man from Nowhere* by Anna T. Sadlier (New York: Benziger) is a new book for boys. The "man" is saved from drowning off the coast of a seaside village near New York. Nursed back to life at the home of one of the boy characters, he occasions something of a tragico-comic episode by evoking the lad's suspicion that he is going to run off with the silver. But he leaves respectably and afterward proves his gratitude to his rescuers by various opportune deeds of generous beneficence. Prior to his rescue from death he had been an unbeliever. Through the influence of the priest of the village he receives the gift of faith. The story is interesting and healthy. There is considerable, though not too much, boyish adventure. The *morale* is sound and not unduly obtruded.

## Books Received.

### THEOLOGICAL AND DEVOTIONAL.

DE REVELATIONE PER ECCLESIAM CATHOLICAM PROPOSITA. Theologia Fundamentalis secundum S. Thomae Doctrinam. Pars Apologetica. Volumen I. Auctore P. Fr. Reg. Garrigou-Lagrange, O.P., Professore S. Theologiae in Collegio Angelico de Urbe et Socio Academiae Romanae S. Thomae Aq. Romae: P. Ferrari; Parisiis: J. Gabalda. 1918. Pp. xii—564.

ANECDOTE-SERMONETTES FOR CHILDREN'S MASS. By the Rev. Frederick A. Reuter, author of *Sermons for Children's Mass, Reading and Reflections for the Holy Hour*. John Murphy Co., Baltimore. 1918. Pp. 97. Price \$0.75 net.

THE CATHOLIC'S POCKET PRAYER BOOK. Compiled from Approved Sources. Peter Reilly, Philadelphia. Pp. 192. Price, \$0.25.

PASSIO CHRISTI. Meditations for Lent. By Mother St. Paul, House of Retreats, Birmingham, author of *Sponsa Christi, His Visitors, His Passion*, etc. Preface by the Rev. Joseph Rickaby, S.J. Longmans, Green & Co., New York. 1918. Pp. viii—183. Price, \$1.40 net.

THE FUTURE LIFE. According to the Authority of Divine Revelation, the Dictates of Sound Reason, the General Consent of Mankind. By the Rev. Joseph C. Sasia, S.J. Benziger Bros., New York, Cincinnati, Chicago. 1918. Pp. 562. Price, \$2.50.

DICTIONNAIRE APOLOGETIQUE DE LA FOI CATHOLIQUE. Contenant les Preuves de la Verite de la Religion et les Réponses aux Objections tirées des Sciences humaines. Quatrième édition, entièrement refondue sous la direction de A. d'Alès, Professeur à l'Institut Catholique de Paris. Avec la collaboration d'un grand nombre de Savants Catholiques. Fascicule XIV: Mariolatric—Modernisme. Gabriel Beauchesne, Paris. 1918. Pp. 160.

**GOD AND MAN.** Lectures on Dogmatic Theology. From the French of the Rev. L. Labauche, S.S. Authorized translation. Vol. I: God. P. J. Kenedy & Sons, New York. 1917. Pp. xvi—376. Price, \$1.75 *net* (postage extra).

**REQUIEM MASS AND BURIAL SERVICE.** From the Missal and Ritual. By John J. Wynne, S.J. The Home Press, 23 E. 41st St., New York. 1915. Pp. 38. Price: cloth, \$0.50; leather, \$1.00.

**THE ABIDING PRESENCE OF THE HOLY GHOST IN THE SOUL.** By the Very Rev. Bede Jarrett, O.P. Cathedral Library Association, New York. 1918. Pp. vii—118. Price, \$0.70.

**THE STRAIGHT RELIGION.** By Father Benedict, O.S.S.S. With a Foreword by the Rev. Father Bernard Vaughan, S.J. Benziger Bros., New York. 1917. Pp. x—228. Price, \$1.50 *net*.

**PRAYERS FOR OUR DEAD.** By the Rev. Thomas S. McGrath, author of *Little Manual of St. Rita, Catholic Soldiers' and Sailors' Companion*, etc. Benziger Bros., New York, Cincinnati, Chicago. 1918. Pp. 123.

**POUR LES MORTS DE LA GRANDE GUERRE.** Un Mois d'Indulgences et de Supplications, ou Choix de Prières indulgenciées proposées pour trente jours, d'après un plan nouveau. Par Chanoine Rothe, du Diocèse de Coutances et Avranches, auteur de *Calendrier des indulgences plénières*. Ouvrage honoré d'une lettre de S. G. Mgr. Guérard, Evêque de Coutances et Avranches. Paris: Pierre Téqui. Boston: Librairie S. Michel. 1918. Pp. xxxvi—344. Prix, 1 fr. 50; 1 fr. 65 *franco*.

**RELIGION.** Religion—Famille—Patrie. Par Mgr. Gibier, Evêque de Versailles. Paris: Pierre Téqui. Boston: Librairie S. Michel. 1918. Pp. vii—381. Prix, 3 fr. 50.

**SCHOOL CHILDREN'S PRAYERBOOK.** By the Rev. Lawrence Hoyt, O.S.B. Second edition, considerably revised by *Our Sunday Visitor*. Our Sunday Visitor Press, Huntington, Indiana. Pp. 95. Prices: cloth, \$0.15; \$12.00 a hundred; paper, \$0.12; \$7.00 a hundred.

**SACERDOTAL SAFEGUARDS.** Casual Readings for Rectors and Curates. By Author Barry O'Neill, C.S.C., LL.D. University Press, Notre Dame, Ind. Pp. 304. Price, \$1.25.

**COURS SUPÉRIEUR DE RELIGION. II: L'Église.** Par Louis Prunel, Vice-Recteur de l'Institut Catholique de Paris. Deuxième édition. Gabriel Beauchesne, Paris. 1918. Pp. vi—348. Prix, 4 fr. 20 (Majoration de 20% comprise); 4 fr. 45 *franco*.

#### PHILOSOPHICAL.

**THE RELIGIONS OF THE WORLD.** By George A. Barton, Professor of Biblical Literature and Semitic Languages in Bryn Mawr College. University of Chicago Press, Chicago. 1917. Pp. xi—349. Price, \$1.50 *net*.

**THE PASSING OF THE GREAT RACE, or The Racial Basis of European History.** By Madison Grant, Chairman, New York Zoological Society; Trustee, American Museum of Natural History; Councillor, American Geographical Society. New edition, revised and amplified. With a new Preface by Henry Fairfield Osborn, Research Professor of Zoology, Columbia University. Chas. Scribner's Sons, New York. 1918. Pp. xxv—296. Price, \$2.00 *net*.

**THEORIES OF SOCIAL PROGRESS.** A Critical Study of the Attempts to Formulate the Conditions of Human Advance. By Author James Todd, Ph.D., Professor of Sociology, University of Minnesota. The Macmillan Co., New York. 1918. Pp. xii—579. \$2.25.

**AMERICAN WORLD POLICIES.** By Walter E. Weyl, author of *The New Democracy*, etc. The Macmillan Co., New York. 1917. Pp. 307. Price, \$2.25.

THE IMPROVEMENT OF THE GREGORIAN CALENDAR. By Alexander Philip, LL.B., F.R.S. (Edin.) George Routledge & Sons, Ltd., London; E. P. Dutton & Co., New York. 1918. Pp. 30. Price, 1/6 *net*.

LE PROBLÈME DE LA NATALITÉ ET LA MORALE CHRÉTIENNE. Par J. Verdier, Supérieur du Séminaire de l'Institut Catholique de Paris. Gabriel Beauchesne. Paris. 1917. Pp. 65. Prix, 0 fr. 95 (Majoration temporaire de 20% comprise); 1 fr. 15 *franco*.

THE ORIGINS OF CONTEMPORARY PSYCHOLOGY. By Cardinal Mercier, Archbishop of Malines. Translated by W. H. Mitchell, M.A. P. J. Kenedy & Sons, New York. 1918. Pp. xii—351. Price, \$2.25 *net*.

LAST LECTURES BY WILFRID WARD. Being the Lowell Lectures, 1914, and Three Lectures delivered at the Royal Institution, 1915. With an Introductory Study by Mrs. Wilfrid Ward. With a portrait. London and New York: Longmans, Green & Co. 1918. Pp. lxxiv—295. Price, \$4.00 *net*.

MANKIND. Racial Values and the Racial Prospects. By Seth K. Humphreys. Chas. Scribner's Sons, New York. 1917. Pp. xvi—223.

### HISTORICAL.

THE LIFE OF JOHN CARDINAL MCCLOSKEY. First Prince of the Church in America. By His Eminence John Cardinal Farley. Longmans, Green & Co., New York and London. 1918. Pp. xiii—401. Price, \$3.50 *net*.

MARTYRED ARMENIA. By Fa'iz el-Ghusein, Bedouin Notable of Damascus. Translated from the original Arabic. All rights of translation reserved. George H. Doran Co., New York. 1918. Pp. vii—52. Price, \$0.25.

THE WAYS OF WAR. By Professor T. M. Kettle, Lieut. 9th Dublin Fusiliers. With a Memoir by His Wife, Mary S. Kettle. Chas. Scribner's Sons, New York. 1917. Pp. ix—246.

THE GOLDEN YEAR OF THE GOOD SHEPHERD IN BOSTON. Compiled from the Annals of the Convent. By Katherine E. Conway, author of *In the Footsteps of the Good Shepherd*. Thomas J. Flynn & Co., Boston. 1918. Pp. xi—268.

IN THE FOOTPRINTS OF THE GOOD SHEPHERD. New York, 1857—1907. By Katherine E. Conway, from the Convent Annals and from personal study of the work. Second edition. Convent of the Good Shepherd, E. 19th St., New York. 1907. Pp. xiii—266.

THE GREAT CRIME AND ITS MORAL. By J. Selden Willmore. George H. Doran Co., New York. Price, \$2.00 *net*.

BLESSÉ, CAPTIF, DELIVRÉ! Mémoires de Guerre. Par Hubert de Larmandie. Préface du Général Malleterre. Bloud & Gay, Paris ou Barcelone. 1916. Pp. 228.

SOUVENIRS D'UN OTAGE. De Hirson à Rastatt. Par G. Desson. Préface de Serge Basset. 6 photographies et 12 dessins de l'auteur. Bloud & Gay, Paris. 1916. Pp. 192. Prix, 2 fr. 50.

JOURNAL D'UNE INFIRMIÈRE D'ARRAS. Août—Septembre—October, 1914. Par Mme. Emmanuel Colombel, née Tailliandier. Préface de Mgr. Lobbedey. Evêque d'Arras. Bloud & Gay, Paris. 1916. Pp. 165.

HENRY DU ROURE. Par Léonard Constant. Bloud & Gay, Paris ou Barcelone. 1917. Pp. 239. Prix, 3 fr. 50.

"PAGES ACTUELLES", 1914—1918: No. 87, *Lettres d'un Soldat*. Par Leo Latil (1890—1915). Pp. 48. No. 112, *Le Carnet intime de Guerre d'Amédée Guiard*. Préface de Maurice Barrès, de l'Académie Française. Pp. 71. No. 114, *André et Pierre de Gailhard Bancel*. Deux Frères. Par Pierre de la Gorce, de l'Académie Française. Pp. 46. Bloud & Gay, Paris ou Barcelone. Prix, 0 fr. 60 par volume.

LA VIE AGONISANTE DES PAYS OCCUPÉS. Lille et le Belgique. Notes q'un Témoïn, Octobre, 1914—Juillet 1916. Par Madeleine Harvard de la Montagne. Préface de Maurice Barrès, de l'Académie française. Deuxième édition. Perrin & Cie., Paris. 1918. Pp. x—260. Prix, 4 fr. (majoration temporaire comprise).

LUTHER ON THE EVE OF HIS REVOLT. A Criticism of Luther's Lectures on the Epistle to the Romans given at Wittenberg in 1515-1516. By the Very Rev. M. J. Lagrange, O.P., Editor of the *Revue Biblique*, Director of the Ecole Pratique d'Etudes Bibliques, Jerusalem. Translated by the Rev. W. S. Reilly, S.S. Cathedral Library Association, New York. 1918. Pp. 135. Price, \$0.60.

THE DELIVERANCE OF JERUSALEM. By E. W. G. Masterman, M.D., F.R.C.S., author of *Studies in Galilee*, and Hon. Gen. Sec. of the Palestine Exploration Fund in Palestine. George H. Doran Co., New York. 1918. Pp. ix—53.

LA FAYETTE AUX ETATS-UNIS. Par Louis Pons. Préface de M. de Las Cases, Sénateur. Paris: Pierre Téqui. Boston: Librairie S. Michel. 1918. Pp. xx—199. Prix, 2 fr. 50.

## MISCELLANEOUS.

IRISH LYRICS AND BALLADS. By the Rev. James B. Dollard, Litt.D. P. J. Kenedy & Sons, New York. 1917. Pp. viii—131. Price, \$1.35; postage extra.

HEARTS OF CONTROVERSY. By Alice Meynell. Chas. Scribner's Sons, New York. Pp. 115.

HOSSFELD'S NEW PRACTICAL METHOD FOR LEARNING THE ITALIAN LANGUAGE. By A. Rota. New edition. Peter Reilly, Philadelphia. 1918. Pp. xvi—416. Price, \$1.25 net.

CONJUGATION OF ITALIAN VERBS, REGULAR AND IRREGULAR. By A. Rota. (*Hossfeld's Educational Series*.) New edition. Peter Reilly, Philadelphia. Pp. 32. Price, \$0.15 net.

FRENCH WINDOWS. By John Ayscough. New Edition. Longmans, Green, & Company, New York. 1918. Pp. viii—296. Price, \$1.50 net.

LABORATORY MANUAL FOR INTRODUCTION TO SCIENCE. By Bertha M. Clark, Ph.D., Head of Science Department, William Penn High School for Girls, Philadelphia; author of *General Science* and *Introduction to Science*. American Book Co., New York, Cincinnati, Chicago. 1917. Pp. 208.

AN INTRODUCTION TO SCIENCE. By Bertha M. Clark, Ph.D., Head of Science Department, William Penn High School for girls, Philadelphia; author of *General Science*. American Book Co., New York, Cincinnati, Chicago. 1915. Pp. 494.

THE MAN FROM NOWHERE. By Anna T. Sadlier. Benziger Bros., New York, Cincinnati, Chicago. 1918. Pp. 187. Price, \$1.00.

YEAR BOOK OF THE DIOCESE OF INDIANAPOLIS. 1918. Issued from the Chancery with the approval of the Right Rev. Joseph Chartrand, D.D., Bishop Coadjutor. Pp. 58.

WHY GOD LOVES THE IRISH. By Humphrey J. Desmond, LL.D. Devin-Adair Co., New York. 1918. Pp. xix—108. Price, \$1.25 net.

LE PREMIER LIVRE. By Albert A. Meras, Ph.D., Assistant Professor of French, Teachers' College, Columbia University, and B. Meras, A.M., Director of Stern's School of Languages, New York. Illustrations by Kerr Eby. American Book Co., New York, Cincinnati, Chicago. 1915. Pp. 200.

**A COMMUNITY ARITHMETIC.** By Brenelle Hunt, Principal of the Training School Department, State Normal School, Bridgewater, Mass. American Book Co., New York, Cincinnati, Chicago. 1916. Pp. viii—277.

**A GREEK GRAMMAR.** For Schools and Colleges. By Herbert Weir Smyth, Ph.D., University of Göttingen, Eliot Professor of Greek Literature in Harvard University. American Book Co., New York, Cincinnati, Chicago. 1916. Pp. xiv—492.

**THE 1917 YEAR BOOK OF THE UNITED STATES BREWERS' ASSOCIATION.** Containing the True Temperance Issue, The States and National Prohibition. Opinions of the Press on the Pending Amendment, Britain and the War Liquor Problem, Industrial Unrest in Great Britain, Drinking in France, The Beer of Canada, The Canteen in the Army—the Alcoholic Ration, Medical Views as to Alcohol, The Use of Grain in Brewing, Convention Reports and Statistics. U. S. Brewers' Association, New York. 1918. Pp. xii—228.

**L'ABBÉ CONSTANTIN.** Par Ludovic Halévy, de l'Académie Française. Edited with Notes, Exercises and Vocabulary, by Victor E. François, Ph.D., Officier d'Académie, Associate Professor of French in the College of the City of New York. Illustrations by O. F. Howard. American Book Co., New York, Cincinnati, Chicago. 1917. Pp. 285.

**NEW FIRST SPANISH BOOK.** After the National or Direct Method. For Schools and Self Instruction. By James H. Worman, A.M., Ph.D., LL.D., formerly Professor in Vanderbilt University. American Book Co., New York. Cincinnati, Chicago. 1916. Pp. v—127.

**CHEMISTRY IN THE HOME.** By Henry T. Weed, B.S., Head of Science Department, Manual Training High School, Brooklyn, N. Y. American Book Co., New York, Cincinnati, Chicago. 1915. Pp. 385.

**PRACTICAL ENGLISH FOR HIGH SCHOOLS.** By William D. Lewis, A. M., Principal of William Penn High School, Philadelphia; and James Fleming Hoscic, Ph.M., Head of the Department of English, Chicago Normal School, Chicago, Managing Editor of *The English Journal*. American Book Co., New York, Cincinnati, Chicago. 1916. Pp. 415.

**ELEMENTARY SPANISH GRAMMAR.** With Practical Exercises for Reading, Conversation and Composition. By Aurelio M. Espinosa, Ph.D. and Clifford G. Allen, Docteur de l'Université de Paris, of the Department of Romanic Languages, Leland Stanford Junior University. American Book Co., New York, Cincinnati, Chicago. 1915. Pp. 367.

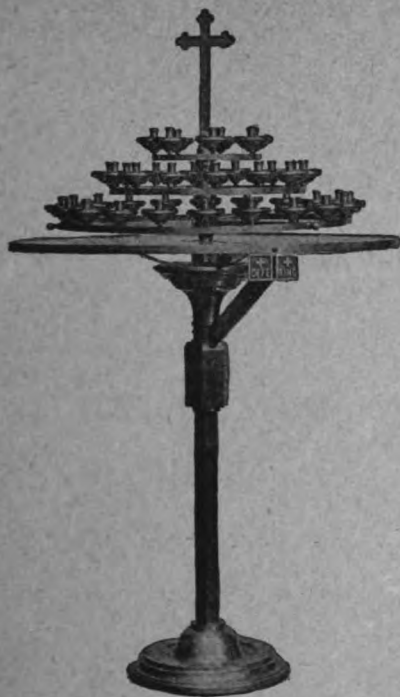
**LABORATORY MANUAL OF CHEMISTRY IN THE HOME.** By Henry T. Weed, B.S., Head of Science Department, Manual Training High School, Brooklyn, N. Y.; author of *Chemistry in the Home*. American Book Co., New York, Cincinnati, Chicago. 1916. Pp. 210.

**SHEPHERD MY THOUGHTS.** The Verses of Francis P. Donnelly. P. J. Kenedy & Sons, New York. 1918. Pp. x—148. Price, \$0.75 net (postage extra).

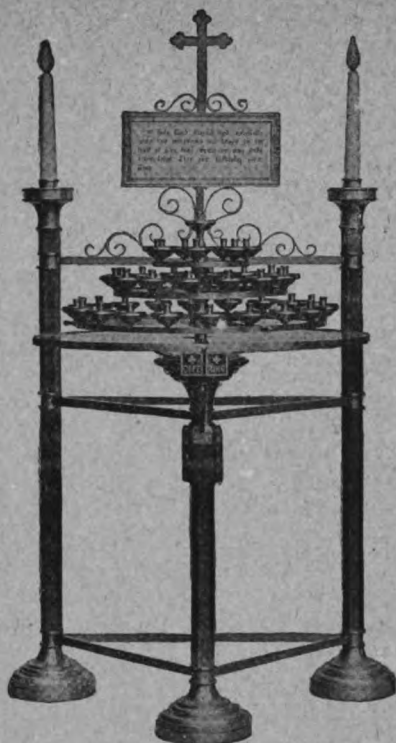
**THE BOOK OF THE HIGH ROMANCE.** A Spiritual Autobiography. By Michael Williams. The Macmillan Co., New York. 1918. Pp. 350. Price, \$1.60.

**THE NOTE BOOK OF AN AMERICAN PARSON IN ENGLAND.** By G. Monroe Royce, Rector of St. Thomas's Church, New Windsor, New York, author of *The Little Bugler*, *The Son of Amram*, *The Passing of the American*, etc. New York and London: G. P. Putnam's Sons. 1918. Pp. viii—339. Price, \$2.00 net.

**THE TIDEWAY.** By John Ayscough, author of *Faustula*, *Saints and Places*, *French Windows*, etc. Benziger Bros., New York, Cincinnati, Chicago. 1918. Pp. 401. Price, \$1.50 net.



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# The Ecclesiastical Review

A Monthly Publication for the Clergy

Cum Approbatione Superiorum

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## AMERICAN ECCLESIASTICAL REVIEW

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# THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. VIII.—(LVIII).—JUNE, 1918.—No. 6.

## THE QUALITY OF PRIESTLY ZEAL.

THE zeal of a priest is that of one whose calling is to save souls. He gives the saving doctrine; he administers sacramental grace; he closes hell, opens heaven. He snatches souls from Satan and gives them into the arms of Christ. Zeal, then, is his characteristic virtue. He may have contemplation; to him it is the handmaid of zeal, for he is of the apostolic order. He may have obedience; he may have poverty; but zeal is the master virtue of his life. This means he has a holy eagerness for snatching souls from eternal danger, an aggressive courage, a restless and ingenious activity. Such is the "model priest", such is the "thorough ecclesiastic". He feels that the most welcome gift he can offer Jesus Christ is an immortal soul which he has saved by his love, by his prayers, by his labors: this is his whole meaning of the priestly vocation.

Whilst St. Alphonsus Liguori was yet a young man living in the world, eldest son and heir of a wealthy nobleman, and debating what state of life he should choose, he visited a hospital to care for the patients. Suddenly he found himself surrounded by a mysterious light, and at the same time the building seemed to rock as if by an earthquake; and then a powerful voice called out in his soul, "Leave the world and give thyself to Me." As he passed out into the street exactly the same light burst forth and enveloped him in its splendor, and the same message sounded, penetrating his soul's depths.<sup>1</sup> This was his vocation to the priesthood.

<sup>1</sup> Berthe's *Life of St. Alphonsus Liguori*, Book I, Ch. iv.

The lowest kind of priestly zeal, not without its own nobility, is to build churches, schools, convents, pay debts. The higher kind, to which all other kinds pay tribute, is the reformation of sinners and the conversion of unbelievers. A sincere, direct, forceful character, a priest privately saves men one by one; publicly he brings them to salvation in groups, perhaps in multitudes. His prayer is the Water of Life flowing through the channels of zeal. His love of virtue is the love of implanting it in souls, in which trait he patterns on the Good Shepherd. His hatred of vice is that of the physician for the fatal malady of his patient. His zeal ministers even to his bodily health. He is always so tired at night that he sleeps soundly; he earns appetite by apostolic fatigue. He easily prays well, for his failures in saving souls cause him deep self-searching; his success gives him a share of the triumph of Christ. He who is really occupied with souls has no time to waste on newspapers. He is no authority on politics, horses, athletics, or ecclesiastical gossip. He is studious of holy learning, but his favorite book is that written by God in the heart of man. He stands up among men and angels proclaiming "I will teach the unjust Thy ways, and the wicked shall be converted unto Thee" (Ps. 50: 15). St. Teresa says that a whole-hearted priest never wishes to go to Heaven alone. He must take many with him, and God gives him, as to a good captain, a large company.<sup>2</sup> Sometimes at a mission to non-Catholics we put up a sign: *No Catholics admitted, except accompanied by non-Catholics*. So, at Heaven's gate—dare we say it?—there is this sign: No priest admitted except with souls he has saved.

A tree is good if its fruit is nourishing; another tree is useful if its bark is medicinal; some trees are valuable on account of their roots. Now a priest is a tree whose fruit is the bread of life; whose leaves are for "the healing of the nations" (Apoc. 22: 2); from whose bark is distilled a bitter but saving medicine; and whose root is sincerest love of the Good Shepherd and His sheep. This is a maxim of the saints: Love cannot remain idle. God, who is infinite love, is given in our schools the title of *Actus Purissimus*. Hence a true priest's

<sup>2</sup> *Life*, Ch. xi, p. 6.

activity is the blending of his heavenward aspiration of prayer for souls and his outward energy for their salvation. We may ask: What has zeal for souls to do with God? Everything. For God gave everything that is His when He gave His only-begotten Son for the salvation of souls. Next to owning His own infinite nature, God owns men's souls, and by the truest title. When one undertakes to save souls, he is in the most immediate union with the Living God. Do I not work for God when I work for His living image? Nay, I work closely with God the Son, who said, "My Father worketh and I work" (John 5: 17). St. Paul taught the ancients of the Church of Ephesus: "Remember the word of the Lord Jesus, how He said: It is a more blessed thing to give rather than to receive" (Acts 20: 35). In God's eyes giving is the whole blessedness of the Creation and the Incarnation. On the part of man the supreme blessedness is to be called by God to share in the divine giving of eternal life. As God is greater than man, so is the giving of salvation an act superior to receiving it: a privilege most amply enjoyed by the priesthood.

Now St. Francis de Sales says that zeal for souls may be practised in three ways. First, in great actions to resist evil; and this belongs only to those who hold the public authority of ruling, correcting, censuring, reprehending, such as prelates, confessors, and preachers. Secondly, one may use zeal by actions of great virtue in order to give good example, or by suggesting remedies for evils and exhorting men to employ them, or by doing the good which is the opposite to the evil that we desire to abolish. This last named zeal belongs to everyone. Thirdly, the most excellent of all exercises of zeal lies in suffering and enduring much to hinder or turn aside evil. A priest is plainly called to the practice of every one of these functions of zeal.

When St. Martin of Tours was about departing to Heaven, he was told of some work for souls yet undone; then he postponed his heavenward journey, saying, "I will not refuse to labor." When a priest is about taking his vacation, he may readily say: "I will postpone my trip, for I have heard of souls that need me." Against the Precious Blood sometimes one's precious perquisites raise protest. We hear such ex-

pressions as, "What number of paying families are in that parish?" But alas, it is God's family that is spoken of; quite unwittingly, to be sure. Or again, in reconciling a soul with its offended God personal sensitiveness intrudes. When offended let me remember that I am called "to seek and to save that which was lost" (Luke 19: 10). My power is the power of salvation, and it is given me to serve my love of immortal souls. Angels may well say to me: "Thy chariots are salvation" (Heb. 3: 8). I once met a priest who seemed to work miracles in renewing the life of a totally broken-down parish. He said, "It must be my children's prayers, and those of my sick people, that give me success, for I am a poor preacher and an awkward administrator." But in reality he had won God's favor and men's hearts by being just the priest that he should be, loving souls and proving it by steadfastly seeking them and saving them. God has given every priest, together with the sacerdotal character, a charm to attract men's souls. In a zealous priest there is a fresh and vigorous tone whilst occupied about his people's souls, and a listless air when concerned with his own secular matters. He comes from his altar breathing the breath of disinterested love for men's spiritual welfare. This divine word is true of him: "For every high priest taken from among men is appointed for men in the things that appertain to God" (Heb. 5: 6). So we hear of a good priest's "unwearied zeal", and of his "incessant activity".

A priest may have a zeal to talk politics, or to discourse about art; or he may be a clerical man about town and popular in parlors and clubs. His priestly gifts are bestowed on his people mechanically, as by a sacramental official (may we be allowed the expression?); he is a machine and his ministry is *ex opere operato* in the merest automatic sense. After a while God handles him roughly and restores him "so as by fire" to his original priestly type. In making the priesthood God gave men the noblest form of human friendship, that of the Man Christ for His brethren. We read of times and places in which this high sacerdotal standard was scantily represented in the clergy. Holy Church might in such case be compared to the Greek philosopher Socrates, who had a house built in Athens. A certain friend of his complained to him

that it was too small: "It will not nearly hold all your friends," he said. But Socrates, admittedly the wisest of the Greeks, answered: "The house is indeed small, but it will easily hold all of my friends who are true-hearted friends." Sometimes we come across a big church and a small-hearted priest.

God the Son was granted a human life for no other purpose than to sacrifice all that heart holds dear to save mankind. The priest is what he is in order to imitate Him so exactly that he is called "Another Christ". The truest inspiration leading a young man to enter the priesthood is gained by close association with a typical priest. St. Anthony of Padua received his vocation from the sight of the dead bodies of five Franciscan priests who had suffered martyrdom in Africa.

I have heard it asked: "Can a priest get a living in such or such a place?" The right answer is, he can if he is willing to live as St. Paul says: "Now I live, yet not I, but Christ liveth in me" (Gal. 2: 20). The apostle offers strange credentials of his apostolic rights. Speaking of those who had been deceiving his converts, he says: "They are the ministers of Christ (I speak as one less wise), I am more. In many more labors, in prisons more frequently," etc. (II Cor. 11: 23); and then follows a long list of sufferings for Christ and His gospel. These are what the apostle offers to authenticate his vocation: labors, prisons, stripes, deaths, rods, whips, stones, shipwrecks.

Among the sorrows of Christ the preference of Barabbas to Him by His fellow countrymen is marked as a keen and terrible affliction. But Father Thomas of Jesus<sup>a</sup> says that if one enters the deeper feelings of our Lord, he will expunge the preference of the Jews for Barabbas from the long list of our Saviour's pains and give it a high place in the short list of the joys of His passion. They preferred a murderer to the author of life, who in turn was glad thus to save him at the expense of His own life: death for Himself and life for others was the whole joy of Jesus. May we not trust that the soul of Barabbas was also saved? How touching an example is this literal self-sacrifice.

<sup>a</sup> *Sufferings of Christ*, XXXVII.

Two men sit in the theatre; one enjoys the play for its own sake; it is amusing or it is wonderful. The other enjoys it because the principal actor is a friend of his and he is glad of his triumph; it will help him to support his family. So does the priest look upon secular life as a play, the reward of success being eternal life to those who follow the maxims of the Gospel. And he as it were coaches the actors in their preparation for life's stage.

About a priest's manners: How does it happen that some cannot be energetic without being frantic? Such a one's whole sermon is all a peroration; his lightest praise is a coronation; his gentlest rebuke is a condemnation to death; and all this extravagance he would have pass for zeal. "The heart of the wise man shall instruct his mouth and shall add grace to his lips" (Prov. 16: 23). It is the unwise priest who is frantic and headlong, and, by turns, languid and spiritless. Every question to a penitent is an ultimatum. Alas, energy and prudence are not always yoke-fellows. On the other hand prudence is sometimes the refuge of a coward, and patience an excuse for supineness. One should learn a lesson from business life, and deal with souls as a storekeeper deals with customers—with such fairness and accommodation as win the return of the customer: an affable priest, thoughtful of others' feelings, and yet firm in holding to a sound judgment.

Is it ever lawful to feel angry in dealing with souls? I answer: To feel anger is seldom wrong; to express it is rarely right. St. Patianus said to a heretic who chided him for showing anger in resenting an insult to the Catholic Faith: "The bee sometimes defends its honey by its sting." But on the other hand Lalemant says this: "You will have done more toward saving the souls of your hearers in a quarter of an hour after you have won their hearts, than in half a day if you have failed to do so." There is an immense attraction in a gentle, charitable, kindly mannered priest. Anyone who feeds daily upon the Sacrament of Love should grow stalwart in suppressing the uprisings of hatred even in its mildest form of aversion. There are persons who think one cannot be very zealous unless one is very angry, whereas on the contrary, says a saintly writer, true zeal most rarely makes use of anger; for, he adds, as we never apply the lancet to the sick, save as a

last resort and when it cannot possibly be helped, so holy zeal does not employ anger save in extreme necessity. A real Christian is gentle and cheerful; he is courteous and easy; candid and unassuming. He has no pretensions, no rights, no grievances, no ambition, no affectation. True of a Christian, most true of a priest. And this is due to the fact that he has neither hope nor fear about this world. He fears none but God who dwells in Heaven, and he loves men on earth because he anxiously realizes that their destiny is in another world—for that reason and for no other. He reserves his anger for himself; just as he measures his kindness by his vocation as an *Alter Christus*.

Alban Butler in his *Life of St. Gregory the Great* says that "anger and impatience are often canonized under the name of zeal". He adds: "Persons who are not masters of themselves or their own passions are very ill qualified for governing others." Surely this is true of those who govern men's souls. It is sometimes hard to realize that leadership among Christians is fitly exercised only by those whose standard of ruling is that of Christ crucified, which is love, tempered but not transformed by justice.

A zealous priest is, however, sometimes found fault with on the score of prudence, a virtue too often set up as a screen for cowardice. One is accused of fanaticism whilst he is only energetic for right. Some young priests are petrified for life because they are chided for fanaticism by their elders: they must not pretend to be great men, but creep humbly in the rear, as camp-followers, whilst their critical elders undertake the battle, which, by the way, they seldom do and more seldom win. Such a young man had better say: "I am not a great man but I am a priest, appointed to save souls. I will follow a great man, but I will not admit that I am a totally insignificant one."

Consider the resources of a priest's zeal. His life, to use a homely comparison, is like a good leg of mutton in the hands of a skilful cook. What can't be roasted can be stewed; soup may be made from the leavings and the bones; and something will be left over for the cat and the dog. Each priest may say with St. Ignatius, Martyr: "I am the wheat of God; I long to be ground into the flour of Christ"—namely by my



Mass and my prayers; by my absolutions, my preaching and my talking; and by my example as well as all strong soul-saving influences. For him God's mills are the confessionals, the sick-rooms, the instruction classes, and his desk-work of praying to God and preparing sermons for the people.

When a saint answers a request, saying "I have no time", he means: "There is a prior claimant for my zeal; I have no time for you because I have given it to another." Or he would say: "I have no time for a grippe sick-call, because I am going to a small-pox sick-call." Such a man is methodical in his arrangements, but only in order that he may better meet the necessities of shiftless and indolent parishioners. So he says secretly to himself: "My orderliness shall remedy their confusion." With him old age is no excuse. A heathen emperor said that his duties were so great that he ought to die standing. What then of a priest whose every tone and look is in old age doubly beneficial from the benignity of his grey hairs and his stores of experience? Youthfulness is no excuse; sometimes a young priest's indolence masquerades in the robes of humility.

It is an unknown thing that a priest of real love shall not aim at winning the love of his people. He is the one that is best loved who is most accessible, has fewest sensibilities, and is instinctively generous of time. Dare one excuse himself by saying his people are bad? Could a priest affirm that he should not go to a sick-call because he has not been treated civilly? Our Lord ate and drank with those who hated him. The good father is the best father to his least deserving child. A priest of that sort wins all hearts, and he soon enlists his nobler parishioners in his crusade against vice and his apostleship for virtue. The right man for God's work is one who is willing to undertake it as if there was no other one in the whole world who was available for doing it. Sometimes nationality stands athwart the zeal of a priest. The most universal class of human beings, the priesthood, are occasionally affected with the disease of nationalism, forgetting that their office, like Jesus Christ's, is divinely international. Take the example of the Blessed Virgin: she proclaims that all nations shall call Her blessed (Luke 1:48). Every priest might justly pray: Holy Mary, obtain me the grace of thy own universal zeal for souls.

A saintly priest lives destitute of ordinary comforts that he may help the poor. One less holy lives rather frugally so that he may help the poor with his left-hand, whilst he ministers to his own comfort with his right-hand. But after a while the spirit of sacrifice flows through that left-hand into his heart, and, taking possession of his right-hand, it makes him a two-handed priest for all the spiritual and bodily necessities of his people. Whatsoever any other man's love may be, a priest's love for God's people gives him a refinement of spirituality peculiar to his state of life—and that quality is a form of zeal.

St. Bernard's definition of perfection in a priest is that he loves to sacrifice himself for the souls of others. Zeal for souls, though it is externally a most active virtue, is none the less exceedingly interior; it ministers to the building-up of the interior man, making the soul a reservoir for the distribution of divine grace. So St. Bernard admonishes us: "If then you are wise, you will show yourself rather as a reservoir than as a conduit, for a conduit spreads abroad water the moment it receives it, but a reservoir waits until it is filled unto overflowing, and thus it communicates, without loss to itself, its superabundant water, knowing that there is blame to one who deteriorates that which he receives. And that you may not despise my counsel, hear a wiser than I: 'A fool uttereth all his mind, but a wise man keepeth it within till afterward.'"<sup>4</sup> The holy doctor adds that the ones he reproves are "more ready to speak than to hear, quick to teach what they have not learned, and they long to preside over others, while they do not as yet know how to govern themselves."

The sources of zeal are the deep springs of priestly grace in our sanctified humanity. The end of zeal is the spanning of time and eternity, raising the ladder of salvation from earth to Heaven. Note in a zealous priest's sermon his appreciation of the dignity of man as a child of God, mark his worship of Christian kindness, and especially his immense reverence for all Divine things. A chief interior annoyance of such a one is that he may have unconsciously seemed unkind. Zeal for souls thus incessantly reacts upon the one who possesses it, elevating his motives, deepening his spiritual in-

<sup>4</sup> (Proverbs 29:11). Sermon xviii, on the Cantic of Canticles.

sight. How God works in the interior life while we are serving Him in saving souls, is shown by St. Francis Xavier. Here is a quotation from a letter of his to St. Ignatius: "No words can express all that I owe to the Japanese. It is by their means alone that our Lord by an interior illumination has penetrated me with a knowledge of my countless sins. Up to this time, wandering outside of myself, I was ignorant of the abyss of miseries which were concealed in my conscience, until, in the labors and trials of that country, the eyes of my soul have been at last opened, and the Divine goodness has allowed me to see myself clearly, and to know myself by touch and as it were by living contact, being taught thus how much I require other persons to be given to me in order to try me and manifest myself to my own consciousness."<sup>5</sup>

Compare the zealous priest's life to a lamp, brightly burning, whose oil is the grace of holy zeal, and whose wick is the resolute purpose to save immortal souls. Of such priests does our Lord say: "Ye are the light of the world" (Matt. 5: 14). St. Bernard says of St. Malachy: "If you saw him amongst the cares and functions of his pastoral charge, you would say he was born for others, not for himself. Yet if you considered him in his retirement, or observed his constant recollection, you would think he lived only to God and himself."

Even men of the world and unbelievers vote a good priest the foremost place in the conservation of public morality—a public leader ever busy with well doing. Yet his prime business is hidden; it is between himself and God alone. Hence St. Paul: "I am straitened between two: to be dissolved and to be with Christ, which is by far the better, but to abide with you is needful" (Phil. 1: 23, 24). In his heart of hearts he preferred staying with men to save them, rather than entering into the joy of Christ in eternity. The alternative between the company of God amid angels, and that of sinners and their blasphemies, was settled by his choosing the accursed earth rather than the blissful Paradise. But what about the alternative of a pleasant chat with a friend amid the soothing fumes of a cigar on the one hand, and an extra visit to the sick, or a patient hour instructing a convert?

<sup>5</sup> Coleridge's *Life of St. Francis Xavier*, Vol. II, p. 366.

The two constituents of a priest's life are interior guidance of the Holy Spirit and external zeal for sanctifying himself and others. Which of these elements of sanctified force is the most essential? I answer by a comparison: Which room in a great factory contains the essential force? The stillest place in the big mill is the engine-room. The engine-room of a priest's active life is his daily prayers. In the wide world of sinners there is a silent force operating every engine of salvation. Do you see it? It is the priest bending over his spiritual reading in the stillness of early morning. He is thinking sadly of his little faults of self-indulgence. He is yearning valiantly for the noblest achievements of salvation of souls. Occasionally there is a conflict between prayer and work in such a man's breast. But it always ends in victory for prayer, except in rare emergencies. Petty material interests, nay great material interests, are always outclassed by the interests of immortality. Ringing in his ears, sometimes in threatening tones and with flashes of lightning, is this word: "You have not chosen Me, but I have chosen you; that you should go forth and bring forth fruit, and that your fruit should remain" (John 15: 16).

He seems a quiet-mannered man, of simple and familiar ways, with an air of yielding and deference. But never was a man more stalwart, positive, aggressive, than such a one when engaged in his vocation of saving souls. And especially does he rule hearts by good example. No precept is nearer the rule of pure love than good example, as St. Peter says: "Being made a pattern of the flock from the heart" (I Peter 5: 3). And again St. Paul: "Be ye imitators of me, as I also am of Christ" (I Cor. 4: 16). Is not he a stalwart who gauges his life by *that* standard, and who can exclaim, pattern on me as I pattern on Christ? "You are the salt of the earth. . . . You are the light of the world . . . Let your light so shine before men that they may see your good works and glorify your Father who is in Heaven" (Matt. 5: 14-16).

What think you, honest priest, of social dignity, family antecedents, grades of scholastic ability, and even of holiness, as you behold Jesus Christ in the supper chamber, passing from one pair of soiled and dusty feet to another, till He has washed the whole of His Apostolate? And then rising up and saying:

"I have given you an example that as I have done to you, so do you also" (John 13: 15). How easy to be kind when our kindness is a reflexion of Jesus Christ's own love of souls. I cannot recall who is the author of this sentiment, which I have always admired: "By kindness lewd persons are moved and converted; by harshness even the devout are led with difficulty." A priest in Richmond, Virginia, who said Mass for the Catholic prisoners at the penitentiary, told me that he felt sadly strange at the presence of two guards armed with muskets; they were detailed to be there to help the prisoners to be well-behaved. But do not some pastors collect their pew rent as it were with a shotgun? Consider St. Philip Neri. Holy Church salutes him as the Apostle of Rome, Peter and Paul being his predecessors in that title. He reformed the most glaring abuses, converted multitudes of the most obstinate sinners, mainly by private conversation, including a street-corner apostolate, just talking about God to little groups of men or single individuals; and he earned the reputation of being always accessible as a father confessor. What a striking example!

I was once present at a large diocesan synod, and after it was over a brother-priest asked me: "What expression of face predominates among our priests?" I did not venture a reply. "Half of them," he said, answering his own question, "have the look of authority that we notice in railroad conductors; the other half have the expression of anxious parents." And I prayed: "O my God! write on my heart and imprint on my face and diffuse through my manners 'the charity of God and the patience of Christ'" (II Thess. 3: 5). St. John says of the blessed in heaven that when they look upon God face to face His name shall be written in their foreheads (Apoc. 7: 3), that name whose sweetness is as "oil poured out" (Cant. 1: 2).

A man whose food and drink is God's Eucharistic Banquet of Love, should grow very sensitive to temptations to unkindness. St. Paul said, "I also please all men in all things; not seeking that which is profitable to myself, but to many that they may be saved" (I Cor. 1: 33). Saving many—how noble an ambition! How lofty a life purpose! A sinner bows his knee as if to Christ in the person of an affectionate and disinterested priest, who, to please him and attract him, has no

leisure of his own, no money of his own, no relatives of his own, but in all things seeketh what is profitable in time and eternity, what is happy in earth and Heaven, for the units and the multitudes among whom his pastorate is cast.

The pastoral spirit is forcibly inculcated by the miracle of the multiplication of the loaves and fishes: "And Jesus called together His disciples and said: I have compassion on the multitudes, because they continue with me now three days, and have not what to eat, and I will not send them away fasting, lest they faint by the way" (Matt. 15: 32-39). Blessed is that parish whose priest has assimilated the compassion of Jesus for the multitude. *The loaves and fishes*—how different the meaning of that phrase to differently minded priests! Why do we waste our ambition on any striving other than to multiply the bread of life to the masses? We admire the power of Jesus in this miracle—let us adore its motive: "*misereor super turbas*." Even the material interests of religion bank their treasures in a priest's pitiful heart. No twins ever were more alike than these two traits in a priest, namely, skill in raising money and power to "heal the contrite of heart" (Luke 4: 18). St. Vincent de Paul was distinguished above all the men of his age for two things—saving men's souls and collecting money for charity and religion. When, as a little boy of twelve, he started from home to begin his preparatory studies, his peasant father said: "Vincent will make a good priest because he has a tender heart."

WALTER ELLIOTT, C.S.P.

*Brookland, D. C.*

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#### CLERICAL AND CATHOLIC TYPES IN CARLETON.

**W**ILLIAM CARLETON, the youngest of fourteen children, was born on 20 February, 1794, at Prillisk, in the parish of Clogher, County Tyrone, Ireland. He died on 30 January, 1869. His span of life thus included four Irish rebellions—those of 1798, 1803, 1848, and 1867; the agitations for Catholic Emancipation and Repeal of the Union; the Tithe War of the 'thirties; and the great famine of 1846-1848. He did not quite live to see the disestablishment of that Church which, although he embraced it, he lashes so frequently and so

unsparingly for its abuses and corruptions. He grew up to manhood when Orange ascendancy was at its height, and in his native county of Tyrone he had ample opportunities of observing its ramifications and its workings. Not without excellent reason did he regard the system as a curse to the country. With deft and able pen he has shown how, while professing to be vastly concerned for the preservation and extension of the Protestant religion, Orangeism was, in many of its manifestations, really divorced from all true religious sentiment, and was used as an instrument of terrorism against Catholics, and as a means of promoting jobs of all sorts for its own adherents. Anything more vividly illustrating this twofold object than the account of the shameless and hardened corruption of the proceedings in the Grand Jury room, as depicted in *Valentine McClutchy*, it would be impossible to find. The Grand Jury room was, in fact, little less than an Orange lodge, and, as Carleton elsewhere puts it, there was no law *against* an Orangeman and no law *for* a papist.

That such descriptions emanated from the pen of a man who was himself an apostate from the Catholic Church, who from early manhood lived as a Protestant, who married a Protestant wife, who brought up his numerous children as Protestants, and who, when he found his end approaching, chose, deliberately, to die in the profession of the Protestant faith, may perhaps be considered strange; but they are really a proof, in the first place, of the force and effect of early impressions, and, in the second place, of the enlightened vision of one who was always a keen observer of the conditions of his native country, and who, witnessing in his own day the nefarious operations of secret societies, and the manner in which they were frequently employed for the gratification of personal and private spite, exposed their machinations, and condemned just as unequivocally the outrageous proceedings of the Protestant Orangemen as he did those of the Catholic Ribbonmen, Whiteboys, and Threshers.

What is strange is that a man, bred and reared like Carleton, and holding the views which he has set forth in his works, especially in some of his later ones, should have lived and died a Protestant. His peasant parents were pious Catholics. His father, in particular, seems to have been essentially spiritual-

minded. His life was stainless and inoffensive; his rosary beads were scarcely ever out of his hands; he prayed fervently not only at Mass on Sunday but all the way to it and all the way from it; he prayed going to and returning from fair and market; and it was his invariable practice to retire to an inner room every evening after supper and spend two hours in prayer, all the while kneeling on a round wooden rod as a mortification to the flesh. Carleton himself, when a child, was taught to say his prayers, and was made to say them every night. He was also made to attend Mass on Sundays; but in his "Autobiography", in which he goes into much minute detail concerning his earlier years, he makes no mention of learning his Catechism, of making his first confession or first Communion, or of receiving the Sacrament of Confirmation. In fact, he tells us, in *The Lough Derg Pilgrim*, that he was completely ignorant of religion; and it is quite evident that, whatever his practice was, he was very badly grounded in doctrine, for the principal reason which he gives for leaving the Catholic Church is, as we shall presently see, based on an entirely erroneous assumption.

The family had some relatives among the Catholic clergy, and it appears that Carleton's father, like so many other humble Irish Catholic parents, had an ambition to see one of his boys become a priest. The first of them selected for this honor was his son John, but, as John displayed an unconquerable aversion to the classics, William was in turn, as he phrases it, "pitched upon for the priesthood", when he was at the mature age of nine! His efforts to secure a knowledge of Latin, under the conditions as to education which during his youth prevailed in the north of Ireland, are described by himself sometimes humorously, sometimes pathetically, but always with great vividness. In time, he overcame all difficulties, and managed to acquire a little Greek and a good deal of Latin. He is fond of quoting Latin in his novels and sketches, and he generally does so appositely and accurately. Having mastered the mysteries of the Latin tongue, he dressed in black, and was universally regarded throughout the countryside as a "young priest", that is, an aspirant for the priesthood, and he was looked up to and respected as such.



His thoughts, however, were on far different things. He became renowned as an athlete, was a constant attendant at wakes, with their various boisterous jollifications, and developed into a dancer of local fame. To add to the complications, one Easter Sunday, when he was fifteen years old, as he knelt at Mass at one of those Three Altars which he has so graphically described, he fell in love with a rustic beauty, Anne Duffy, daughter of George Duffy, the miller of Augher Mill. His worship of this goddess increased with his age, to the manifest detriment of his devotions; for, as he specifically tells us, for upward of four years his eyes were never off her when the congregation had assembled, and for the whole of that period he never once, while at Mass, offered up a single prayer to heaven. Yet, extraordinary to relate, although the language of Anne's eyes could not be misunderstood, these two young people never addressed a word to each other during all that time of sly and amorous glances. In due course, Anne married a man from Ballyscally; but she never went quite out of Carleton's life, and in the earlier period of his Dublin career the memory of her was a strong stimulus to his pursuit of fame, for he wanted her to know of the distinction and the honorable position in literature which it was his ambition to attain.

Still with the idea of the priesthood in his mind, Carleton left home for Munster as a "poor scholar", when he was about eighteen years of age, intending to prosecute his studies there and to come back "with the robes on him"; but his heart was not wholly in the project, nor was his courage very high, for he had got only as far as Granard on his journey when a peculiarly realistic dream decided him to retrace his steps. He returned accordingly to his mother's house—for his father had been for some time dead—and was received with open arms and every manifestation of affection.

His next exploit was to undertake a pilgrimage to St. Patrick's Purgatory at Lough Derg, in the County Donegal. This celebrated place of devotion, which has inspired a quite remarkable revival of interest within the last few years, and within the last few months has been the subject of very practical litigation, forms the groundwork of Calderon's Spanish drama, *El Purgatorio de San Patricio*, and was known all over Europe in medieval times. It was well fitted to strike the imag-

ination of a young man like Carleton, who had frequently heard his pious father speak of it and of its miraculous traditions. It was not, however, from any deep religious feeling that he decided to undertake the pilgrimage. He looked upon it as a kind of adventure, a break in the monotony of country life, and he was stimulated to it by a strong poetical sense of novelty. From a pilgrimage entered into with such dispositions much good fruit could not be expected. As a matter of fact, the experience, which he has detailed for us in *The Lough Derg Pilgrim* — a sketch which he modestly characterizes as “probably one of the most extraordinary productions that ever appeared in any literature” — proved disastrous. In his own words:

It was that pilgrimage and the reflections occasioned by it, added to a riper knowledge and a maturer judgment, that detached me from the Roman Catholic Church, many of whose doctrines, when I became a thinking man, I could not force my judgment to believe.

The only so-called Catholic doctrine which he anywhere in his works specifies as repugnant is that of exclusive salvation; but, as everyone now knows, or ought to know, exclusive salvation, as Carleton understood the term, is not a Catholic doctrine at all. Undoubtedly, however, there was on this point among the Catholic Irish peasantry in the time of Carleton's youth, and for many years afterward, a singular misconception, amounting to a widespread belief that all non-Catholics, especially perhaps all Protestants, were doomed to eternal damnation. Of the tenacity of this belief I had numberless illustrations in my own boyhood, even in a part of Ireland which was then fairly enlightened. A very striking instance of it is found at the beginning of *The Poor Scholar*. In the conversation between Jemmy McEvoy and his father, Yellow Sam, Jack Taylor, and other “black mouths” and heretics are incontinently relegated to the bottomless pit, which St. Peter is to keep locked and double-bolted on them; but then a feeling of pity for Jack Stuart creeps in, for he is kind, neighborly, and friendly; and yet, so certain is Dominick McEvoy of Jack's ultimate destination, just because he is a Protestant, that the best prayer he can find it in his conscience to offer up for him is that he may “get a cool corner in hell”. I fear that the confusion was

caused by an unfortunately-worded answer in the Catechism formerly in vogue, and by the incapacity of hedge-schoolmasters, and later of the teachers of national schools and of the local young men and women appointed to give instruction to the children in the church on Sundays, to interpret that answer and expound the correct doctrine. That Carleton did not escape the general belief and its errors is obvious. He was, of course, not justified in allowing himself to be adversely influenced, in a matter so momentous, by some few of the accidental incidents of the pilgrimage, especially as all the essentials of it were, even on his own showing, highly edifying and by no means of a character to sap the integrity of a properly based faith. He erred still more grievously in not seeking full and correct instruction from those qualified to give it regarding his stumbling-block of exclusive salvation. He must, therefore, be adjudged to have changed his religion on slight and trivial grounds in the one case, and in the other from an ignorant assumption, the truth or falsity of which he did not take the necessary means thoroughly to investigate.

Having said so much, I think it only right, however, that I should add that Carleton himself claims that, not only did he leave the Church on conscientious grounds, but also that his change of faith did not in his case mean a change of heart. On this point his statement is emphatic:

Still, although I conscientiously left the church, neither my heart nor my affections were ever estranged from the Catholic people, or even from their priesthood. One of the warmest friends and most enthusiastic admirers I ever had was the late Dr. McNally, the Catholic bishop of my native diocese of Clogher. So is the present Catholic bishop of Kerry, a man for whom I entertain the most sincere and affectionate esteem. Dr. Murray, professor of divinity in Maynooth College—probably the first theologian of his day and in his church, and author of the far-famed standard work *De Ecclesia Christi*—I have the honor also to number among my Catholic friends and admirers. With these I could mention many others, all of whom, like those already named, know that I was educated for the Catholic priesthood.

Having, like Goldsmith, loitered at home and in the houses of relatives and friends for some time without engaging in any settled occupation or doing anything to earn his own livelihood,

Carleton, stung by the taunts of his brother and of his brother-in-law, at last decided to leave his native place and go seek his fortune. He set out on foot without one penny in his pocket, and, to adopt his own expressive phraseology, he was truly "on the world". He had many adventures, many dramatic experiences, some of them humorous, others heart-breaking, and unconsciously he stored them all up in his retentive memory for future use in those great works by which he was to enrich Anglo-Irish literature. He managed to keep body and soul together by hook or by crook, now acting as tutor in a farmer's family, again becoming in sober reality a hedge-schoolmaster, once or twice using the Ribbonman's signs and grip as a means of raising the wind, and reduced occasionally to the necessity of pledging his solitary shirt that he might have bed and board. In this happy-go-lucky way he roamed through the counties of Tyrone, Monaghan, Louth, Meath, Kildare, and Dublin, visiting among other places the colleges of Clongowes Wood and Maynooth.

Finally, he found himself in the city of Dublin, the Mecca of his wanderings, and there for long enough he had to face a strenuous struggle with the most sordid and the direst poverty. At length he obtained a fairly good position as a tutor, and next reached what appeared to be a final haven of rest when he landed in a clerkship in the Sunday School Society, to which was attached the then by no means despicable salary of sixty pounds a year. Upon the strength of this engagement he ventured to marry; but alas! before his first child was born he was ousted from his clerkship, and was once more stranded. Temporary relief was afforded by a period of schoolmastering, first at Mullingar and afterward at Carlow; but the conditions in each case were, or grew, distasteful, and to Dublin he once more gravitated.

At this time the United Kingdom was in a ferment over the agitation for Catholic Emancipation, and in Ireland, in particular, where the echoes of the Clare election were still reverberating through the land, the frenzy was at its highest. In Dublin a group of aggressive and fiercely militant clergymen, known as the "Evangelicals", had not only thrown the ægis of their special protection over the Established Church, but also made it their principal object to extend its influence, to spread

the "new reformation" spirit, and to rescue Ireland from the thralldom of Popery. Into connexion with this school of turbulent theologians Carleton was almost inevitably drawn. Their leader was the Rev. Cæsar Otway, who a few years earlier had, in collaboration with the Rev. Dr. Singer, established a monthly magazine, *The Christian Examiner*, as an organ for the expression of their views and tenets. Here was a field in which the most could be made of the undoubted talents, the renegade bitterness, the apostate zeal, and the impecunious condition of the quondam Catholic. Accordingly, Carleton was invited to write for the *Examiner*, and he made his literary début in its pages in most approved evangelical style, for his first contribution, which appeared in April and May, 1828, was *The Lough Derg Pilgrim*, or, as it was then entitled, *A Pilgrimage to Patrick's Purgatory*. Then came *The Broken Oath* in June and July, and *Father Butler*, which began in August and ended in December. All three are disfigured by religious bigotry; and when a separate volume, containing the first and third, appeared in 1829, it highly incensed the Catholic reading public, most of whom had not previously seen those effusions. In a later recension of *The Lough Derg Pilgrim* Carleton informed his readers that he had expunged some offensive passages; but, even as it now stands, it contains expressions and descriptions that are decidedly unedifying, and cannot fail to raise the gorge of every Catholic who peruses it. For example, see how cavalierly he treats two of the most solemn sacraments:

On the following day [he says] I confessed; and never was an unfortunate soul so grievously afflicted with a bad memory as I was on that occasion—the whole thing altogether, but particularly the prison scene, had knocked me up. I could not therefore remember a tithe of my sins; and the priest, poor man, had really so much to do, and was in such a hurry, that he had me clean absolved before I had got half through the preface, or knew what I was about. I then went with a fresh batch to receive the Sacrament, which I did from the hands of the good-humored gentleman who enjoyed so richly the praying talents of the hare-lipped devotee in the prison.

In *The Station*, there is another attack on confession, which, we are told, from its inquisitorial character, and through its revelations, places the penitent completely at the mercy of the priest.

Carleton continued to write for the *Examiner* during 1829, 1830, and 1831. His connexion with it then ceased, for his last contribution, *Denis O'Shaughnessy going to Maynooth*, showed some slight tendency to drop that assertive Protestantism, and that ridicule of persons, practices, and observances held dear and sacred by the majority of his fellow-countrymen, which had characterized his former stories and sketches; and while the bribableness of Father Finnerty was a *bonne bouche* for Otway and his subscribers, there can be no doubt that the earnest piety and genuine Catholicity of the elder O'Shaughnessy and his altogether admirable wife, as well as the unbending integrity of the Catholic bishop, must have been difficult for them to stomach. It was a further sore disappointment to them that the candidate for orders did not develop into the pedantic prig and hypocritical scoundrel that his first appearance warranted them in expecting.

In the meantime Carleton had brought out, in 1830, the first series of his *Traits and Stories of the Irish Peasantry*; and he followed this up, in 1833, with the second series. In both collections there is much ridicule of Catholic priests; but it is noticeable that there is less in the second than in the first, and often it is leavened with so much humor as partly to deaden the sting. At this stage of his development, Carleton delights to picture the priest as a gross eater and a heavy drinker, and, in consequence, a regular sycophant to those of his parishioners who can give him a good dinner, with its then usual concomitants of plenty of wine and poteen punch. Father Corrigan and Friar Rooney are notable illustrations in *Shane Fadh's Wedding*, Father McGuirk in *The Station*, and Father Mulcahy in *The Geography of an Irish Oath*. The following passage from the last-mentioned work, with its pungent sarcasm relieved to some extent by its humorous setting, may be taken as typical, and is therefore worth transcribing:

From the moment they [that is, Peter and Ellish Connell] were able to furnish solid proofs of their ability to give a comfortable dinner occasionally, the priest of the parish began to notice them; and this new intimacy, warmed by the honor conferred on one side, and by the good dinners on the other, ripened into a strong friendship. For many a long year, neither Peter nor Ellish, God forgive them, ever troubled themselves about going to their duty. They

soon became, however, persons of too much importance to be damned without an effort made for their salvation. The worthy gentleman accordingly addressed them on the subject, and as the matter was one of perfect indifference to both, they had not the slightest hesitation to go to confession—in compliment to the priest. We do not blame the priest for this; God forbid that we should quarrel with a man for loving a good dinner! If we ourselves were a priest, it is very probable—nay, from the zest with which we approach a good dinner, it is quite certain—that we would have cultivated honest Peter's acquaintance and drawn him out to the practice of that most social of virtues—hospitality. The salvation of such a man's soul was worth looking after; and, indeed, we find a much warmer interest felt, in all churches, for those who are able to *give* good dinners, than for those poor miserable sinners who can scarcely *get* even a bad one.

Yet, side by side with such passages, we have others that show us priests of the finest type. For example, in *The Party Fight and Funeral*, Father Molloy is represented as hospitable, firmly attached to his own religion, but no bigot—an excellent, liberal, and kindhearted man. In *The Poor Scholar*, Father Kavanagh, though but a “hedge-priest”, is truly benevolent, not over-burdened with learning, it is true, but brimful of kindness and hospitality mixed up with drollery and simple cunning, and endowed with a natural eloquence that brings results. Father O'Brien, the curate of that parish in “the South” to which Jemmy McEvoy repaired in order to acquire a classical education, is a tall, well-made, ruddy-faced young man, gifted with a clear head and a generous heart, and a genuine friend to the people, even though he does not believe in the priest in politics. The Catholic bishop is described as an excellent man, possessing much discrimination and benevolence. He goes among the people during the heavy visitation of famine and disease, administering advice and assistance, and exceeding his means in relieving the wants of the poor. The Poor Scholar himself, Jemmy McEvoy, is one of the finest of Carleton's creations. His character is drawn with special sympathy and zest. He is handsome in appearance, and possesses a mind far above the common order. He is the soul of candor and truth. In all his trials—and they are many and grievous—he never fails to rely on God. Eventually he becomes a priest, and is an honor to his profession. He dies young, but not before he has

given a shining example of many virtues. In *Squire Warnock*, again, how truly does Carleton catch, and, it would even seem, share, the peasant's triumphant belief, when Father Lavrock has to be summoned to "lay" the obstreperous ghost, after the parson, the Presbyterian minister, and the Methodist preacher have, each in turn, failed to accomplish that difficult spiritual task!

When he gets down to the laity, Carleton is in his element and fully at home. No one ever understood or revealed the Irish peasant of one hundred years ago as he did. The faction fight; the party fight; the courtship; the wedding; the birth and christening; the wake and funeral; the hedge-school; the superstition; the secret society; the workings of landlordism; the practices of the unjust and rapacious agent; the eviction; the revenge; the habits, customs, peculiar expressions and modes of thought of the people—they all stand out before us, clearly, vividly, unmistakably. There is one characteristic of the Catholic Irish peasantry to which he does ample justice, and that is their piety. He writes of it with unction and as to the manner born; he enters into it in a way that would have been impossible if he had not been reared by pious Catholic parents and lived in early life among genuinely Catholic surroundings. In *Tubber Derg*, for instance, Owen McCarthy and his wife are splendid types of Catholics, charitable and humble in prosperity, resigned to the mysterious ways of Providence in poverty and adversity, accepting all things as coming from the hand of God. In *The Poor Scholar* we have a noteworthy example of what a practical Catholic ought to be, in the person of Lanigan, the prosperous farmer; and surely no deathbed scene was ever more touchingly described than that of this kind-hearted, charitable, and God-fearing man. The yearning desire for the ministrations of the Church, the blank despair of the members of the family on learning that a priest cannot be found, and the calm confidence in the mercy of Christ displayed by the dying man himself, are so presented that the reader finds himself gradually moved to tears. Then comes the ending of the awful tension and a feeling of wonderful relief, when the newly-ordained Poor Scholar makes his appearance in the nick of time, and pays his debt of gratitude to Lanigan by discharging the duties of his sacred office, and enabling the



happy soul to go forth to judgment, comforted, consoled, and strengthened by the rites of the Church. It is a deathbed scene that, alike in dramatic intensity and in depth of religious feeling, deservedly takes the very highest rank.

For several years Carleton contented himself with short stories and sketches, until his friends professed to believe that a long novel with a suitable plot was beyond his range. To prove that this was a complete misconception, he wrote *Jane Sinclair, or the Fawn of Springvale*, which appeared serially in the *Dublin University Magazine* during 1836; but because this story, which is remarkable for its pathos, deals with middle-class life, of which Carleton really knew but little, it is not entirely convincing; and it was not until he produced *Fardorougha the Miser, or the Convicts of Lisnamona*, in 1837-1838, that it became evident that a new star of the first magnitude had risen above the literary horizon. This powerful and pathetic novel excels in the portraiture of the vice of avarice: Fardorougha has been compared, and not unfavorably, with Balzac's Père Grandet in *Eugénie Grandet* and with Molière's Harpagon in *L'Avare*. In addition, this story presents to us the most wonderful examples of Christian patience and resignation and of Catholic piety and forgiveness of enemies, in the persons of Honor O'Donovan, her son Connor, and Connor's fiancée, Una Bourke. Carleton admittedly shines in depicting pure, noble-minded women; but even he has never outrivaled his conception of Honor O'Donovan. Her lamentations, as has been well said by "Speranza", are like those of a Hebrew mother; her prayers to God and His saints are incessant; and her advice to Connor, on the eve of his departure from Ireland under sentence of transportation for a crime of which she knows him to be innocent, might have emanated from a Doctor of the Church—only, in the latter case, it probably would not have been so humanly touching.

The founding of the *Nation* newspaper by Duffy, Davis, and Dillon in 1842 marks a real epoch in the literary as well as in the political history of Ireland. To estimate its effects, which were great, numerous, and lasting, would be far beyond the scope of this paper; but one of its most notable immediate results was to open Carleton's eyes to the desirability of writing for the people and in the national interest, if he hoped to gain

that success which the securing of a multitude of readers confers. He accordingly let it be known that he was engaged on a novel meant to illustrate the evils of absentee landlordism, the tyrannous exactions of rapacious land-agents, the intolerance, bigotry, and violence of the Orangemen, and the shameless workings of the Grand Jury system. The *Nation* announced, with great satisfaction, the "conversion" of the eminent writer to saner views regarding Catholicity and Nationality, and predicted that the forthcoming work would excel all his previous efforts, and would establish its author forever in the hearts of the great mass of the Irish people as an exponent of true national principles.

When *Valentine McClutchy, the Irish Agent, or Chronicles of the Castle Cumber Property* made its appearance, in January, 1845, in three volumes, with plates by "Phiz", it seemed fully to verify those sanguine anticipations. It was received with shouts of applause by the nationalists and Catholics, and, as the *Nation* phrased it, "with a groan by the few whom it has smitten till the blood seems to spurt at his lash". In the preface, Carleton endeavors, but not very convincingly, to prove that the story is really not the right-about-face which it seemed to be. At the same time he cries *peccavi* for the past. He says that he has overcome many absurd prejudices with which he had been imbued, and admits that he had in earlier works published passages which were not calculated to do any earthly good, but, on the contrary, to give unnecessary offence to a great number of his fellow-countrymen. In the book itself, which, though loosely constructed, is still really powerful, he lets himself go, almost without restraint, in attacking Orangemen, Grand Juries, the Charter Schools, absentee landlords and their conscienceless agents, the methods by which the Union was carried, the manifold corruptions of Irish Protestantism, and, wonderful to relate, the practices and pursuits of the Evangelical party. On the other hand, he goes out of his way to extol Catholics and their piety. No one has ever drawn a more sympathetic picture of a saintly and devoted priest than Carleton here presents to us in the person of Father Roche. This excellent pastor is to be found on all occasions attending strictly to the duties of his sacred calling: comforting the poor and afflicted, consoling the last moments of the dying sinner, allay-

ing passions, and preventing crime. One deathbed scene, in which Father Roche figures and takes a characteristic part, is a *tour de force* of description. The only thing in English literature comparable with the account of the fight in the mountain hut over the dead body of Hugh O'Regan, who has expired just in time to escape arrest by McClutchy's "bloodhounds", is the description by Scott, in the third canto of *The Lord of the Isles*, of Bruce and Ronald's hand-to-hand combat with the retainers of Lorn in the dreary cabin in the isle of Skye. Of the two, Carleton's is by far the more tragic in conception and the more forcibly visualized.

In the first of his *Tales for the People*, namely, "Art Maguire, or the Broken Pledge", published also in 1845, a great tribute is paid to Father Mathew, the apostle of Temperance, to whom the book was dedicated. This story, which is throughout Catholic in tone and sympathy, gives one of the most striking pictures ever drawn of the hold which the drink demon may acquire on a man. It shows us also another of Carleton's typical Irish heroines, Margaret Maguire. Her patience under trial and adversity, her genuine and unaffected piety, her submission to the will of God, win our hearts and gain for her a strong hold on our affections. The earnest desire of the author is to help the temperance movement, without, as he puts it in the preface, injuring "the doctrinal convictions of the Catholic people". The second of the series, "Rody the Rover, or The Ribbonman", has also its moral, namely, to warn the people against Ribbonism and secret societies in general. In *Valentine McClutchy* Carleton had commenced an attack on what he subsequently termed the odious and unconstitutional spy system of Dublin Castle, and in "Rody the Rover" he renewed and continued it in vigorous fashion; so that a great outcry was raised in the government organs against the author, whom they described as a disturber of the peace and a fomenter of discontent and disloyalty. Of course, those papers "had it in" for Carleton for *Valentine McClutchy*, and were glad of a chance to vent their spleen on the Evangelical turned Nationalist. Carleton retorted by declaring that his exposures and warnings in "Rody the Rover" had broken up six hundred Ribbon lodges.

On the death of Davis in September, 1845, a gap was left in James Duffy's "Library of Ireland" monthly series, a volume by Davis on Wolfe Tone having been announced for publication on 1 November. Carleton was appealed to to fill the breach, and in less than nine days he wrote and handed in *Parra Sastha, or The History of Paddy Go-Easy and his Wife, Nancy*. The object of this work is to expose and correct indolence, carelessness, and neglect in the ordinary affairs of life, by contrasting the results of those undesirable qualities with the benefits to be derived from industry, neatness, and orderly methods. It is really a highly educational book; but it stirred up angry resentment because of the mistaken notion that the "horrid examples" were to be taken as typical of the whole Irish race.

*The Black Prophet, a Tale of Irish Famine* was published in 1846-1847. It deals with the famine of 1817, not that of 1846-1847, but it is so realistic in its details of the misery endured by the peasantry that many of its readers thought that the author was picturing the scenes as they existed at the moment. The patience, the resignation, the piety, and the innate virtue of the Irish people are here wonderfully recorded. In Mave Sullivan he has added to his gallery of Irish heroines another whose beauty of person is only surpassed by her admirable disposition, her maidenly modesty, and her devotion to duty. The book was largely read in England, and helped to give the people of that country a better understanding of the Irish character. In his later years, Carleton considered *The Black Prophet* his best work; but in point of interest and character sketching it is at least equaled by *The Emigrants of Ahadarra*, published in "The Parlor Library" series by Simms and McIntyre of Belfast in 1847. *The Emigrants* is extremely pathetic, and, in addition, is free to a large extent from the coarseness and polemical rancor which disfigure so many of his works. It does ample justice to the Catholic religion and to the faith and devotion of the Irish people. Its calmly reasoned analysis of the relations between landlord and tenant and of the causes of emigration is admirably set forth. The author, indeed, has one or two characteristic flings at his pet bugbear, the priest in politics, but he is careful to disassociate those priests whom he calls "low and bigoted firebrands who are alike remarkable for vulgarity and

ignorance" from the general body of the Catholic clergy; and the pictures he presents of Father McGowan and the bishop are in every way to be commended.

Carleton's next work, *The Tithe-Proctor* (1849), is the one which his national and Catholic fellow-countrymen find it hardest to forgive. He knew that he was tackling a thorny and difficult subject, for he says in the preface that the period he chose was calculated to bring into light and action the worst feelings and the darkest criminals of his country, and that he was certain to incur animosity in *some* quarters. He might truly have said in *all* quarters: for, while he holds up to reprobation the extreme lengths of violence to which, in an attempt to abolish what they felt and knew to be a most iniquitous tax, the people went in the Anti-Tithe War, and while he denounces in every mood and tense the Whiteboy organization and other secret societies, he does not allow the established Irish Protestant Church to escape scot free. He speaks freely of her "carnal and debasing wealth"; he has no hesitation in laying bare what he characterizes as her "shocking and monstrous corruptions"; in his concept, she is "a cold, corrupt, and negligent church", "a mere secular establishment", "a system of corrupt rewards for political prostitution". His sentiments on national politics are revealed in his denunciation of the agitation for repeal of the Union and of the principles and practices of Conciliation Hall. He makes an exception of the Young Irelanders, but he does so only to damn them with faint praise. As a matter of fact, in writing this book, Carleton tried to sit on two stools at the same time, with the inevitable result. The principal odium, however, is laid on the Catholics and Nationalists. It is not to be expected that the great mass of the Irish people would take warmly to their hearts the man who could deliberately write, as Carleton does in his preface, the following passage:

The Irishman of the present day—the creature of agitation—is neither honest, nor candid, nor manly, nor generous, but a poor, skulking dupe, at once slavish and insolent, offensive and cowardly—who carries, as a necessary consequence, the principles of political dishonesty into the practices of private life, and is consequently disingenuous and fraudulent.

*The Squanders of Castle Squander* (1852) is another book which Carleton's admirers could well wish he had never written, and which few Irishmen can read without resentment, because a great part of it is taken up with rancorous and bitter political and religious controversy and is full of vituperation and invective. But he is seen in one of his better moods in *The Black Baronet, or Chronicles of Ballytrain*, which, first produced in London, in 1852, as *Red Hall, or The Baronet's Daughter*, was republished in Dublin by James Duffy in 1857, in a somewhat altered form, under its present title. It depicts love, ambition, and revenge, and its moral is to show the pernicious effects of infidelity and scepticism. It is a story of great interest, with an intricate plot, which is so admirably handled that it cannot be guessed at until the very close, and there is a mystery maintained almost to the last line. One of the great characters in the book is Father MacMahon, the parish priest of Ballytrain, who is surely the prototype, if not the actual begetter, of some of those clerical oddities who have contributed so much to the gaiety of nations in the pages of the late Canon Sheehan. It is difficult to imagine a more humorous situation than that in which the presence of the genial pastor in the stage-coach saves the passengers from being robbed, because the would-be depredators are convinced that in him they are confronted by no less formidable a personage than Finnerty, the notorious highwayman, himself. The laughable eccentricities displayed by Father MacMahon, such as his diatribes against the enormous appetite of his servant-man, Mat Ruly, his pride in the accomplishments of his pony, Freeney the Robber, and his idiosyncrasies on the question of shaving, are merely the foil to his real goodness of heart, which shines conspicuous whenever he appears. The perfectly sound theological and common-sense defence of the Sacrament of Penance which is put into his mouth, proves how far Carleton had advanced since the days of *The Lough Derg Pilgrim*; and the determined stand he makes for the preservation of the inviolability of the secrecy of the confessional shows author and character alike in a decidedly favorable light.

The popularity which Carleton won with *Valentine McClutchy*, and lost with *The Tithe-Proctor*, he regained in full measure with *Willy Reilly and his dear Colleen Bawn* (1855).

This story, based on an old tradition which was crystallized in a rude ballad of immense vogue, is lacking in artistic completeness, probably because it was very hastily written, but was yet just the thing to stir the imagination and appeal to the hearts of the majority of the Irish people. The scene is laid in the days of the Penal Laws, and the obvious sympathy shown with the oppressed Catholics, the fortitude displayed by the bishop in the presence of Captain Smellpriest and his armed gang, and the brave and loyal stand made by the young Catholic gentleman, the hero of the novel, for his religious tenets, the persecution which on that account he endured, his triumph over his enemies, and his marriage in the end to the great Protestant heiress, the beautiful and far-famed "Lily of the Plains of Boyle", were enough to endear the author to his forgiving and warm-hearted countrymen. We need not therefore be surprised to learn that when he entered a Dublin theatre shortly after the publication of the book, the whole audience greeted him with loud applause and with repeated cries of "Willy Reilly! Willy Reilly!" In dramatized form the story became popular on the stage. The novel itself has gone through numerous editions, and is to-day the best known and most widely read of all its author's productions. It is invaluable to the historian for the sidelights which it lets in on the practical working of the Penal Laws shortly before and shortly after 1745.

Carleton continued to write, almost to the end; but *The Evil Eye, or The Black Spectre* (1860); *The Double Prophecy, or Trials of the Heart* (1861); *Redmond Count O'Hanlon, The Irish Rapparee* (1862); and other stories, represent him in his decline, and for present purposes they may with safety be passed over.

Among the many friends whom Carleton made in Dublin was the Rev. Richard Carbery, S.J. In the grounds of the Jesuit novitiate at Milltown Park they had many walks and talks, and Father Carbery, grieved at the novelist's abandonment of the faith of his fathers, was naturally anxious to bring him back to the true fold. Nothing, however, resulted; and from his deathbed Carleton, writing to his friend to thank him for his interest in his eternal welfare, expressed his determination to die in the profession of the Protestant faith, and the hope that they would meet "in the presence of Him who created

us, and who is the Father of us all". He was attended in his last illness by the Rev. William Pakenham Walsh, rector of the parish of Sandford and afterward Protestant bishop of Ossory, and by the Rev. Ambrose Leet, assistant in the same parish. His remains were laid in Mount Jerome cemetery, with the simple but solemn ritual of the Established Church of Ireland, and it was the future bishop who pronounced the oration over the great novelist's grave.

In some of his works, Carleton sinned grievously against his Catholic fellow-countrymen and their priests; in others, he has made ample amends. On which side the balance lies can only be judged by a careful and critical perusal of all he has written, and that is by no means a light or easy task, as I can with certainty testify. For my part, I am inclined to render a favorable judgment. There is another test, and that is the estimation in which Carleton is held by Irishmen in general. Here again the verdict is for him. There is a final touchstone, which may perhaps be appropriately applied. The journals of the ascendancy party in Ireland never forgave Carleton for *Valentine McClutchy*, and accordingly were always glad of an opportunity to empty upon him the vials of their wrath, and their attacks were neither few nor lacking in virulence. On the other hand, the Catholic and national papers, like the *Nation* and the *Freeman's Journal*, gave him just and discriminating praise. While his grave was still open, or had barely closed upon him, envy and hostility were hushed, and all the Irish papers were eulogistic. There was, however, one discordant note, and that came from the London *Daily Telegraph*, in those days the organ par excellence of ultra-Conservatism and of anti-Irish ideas. In a long article it attacked Carleton the writer, Carleton the man, and the Irish character at large. It denied that his stories were works of art. It belittled, in particular, the purity of the Irish heroines that crowd his pages, and spoke of their virtue in terms of the merest utilitarianism. "Chastity in a housemaid," said the enlightened scribe, "scarcely compensates for breakages and dirt." It may be taken as axiomatic that, when the *Daily Telegraph* was on one side of a question, Irish Catholics must, almost of necessity, be on the other.

The *Nation*, answering those charges, declared of Carleton that



He has sent the light and purity of Irish life into the homesteads of his race all over the earth, and made the typical Irish maiden the model by which to mould Irish purity and goodness in the forests and prairies of the West and on the vast plains that stretch beneath the light of the Southern Cross.

Another critic, of our own day, in styling Carleton "one of the Titans of literature", pays tribute both to his pathos and humor, and asserts that he has given us the true key to the heart of Ireland. In this he but echoes the sentiment of "Speranza", with which, penned as it was a few days after Carleton's death and while the feeling caused by that event was still acute, this paper may appropriately close :

He,  
 Sprung from amongst the people, bathed his soul  
 In their strong passions, stormy as the sea,  
 And wild as skies before the thunder-roll ;  
 Yet was he gentle ; with divinest art  
 And tears that shook his nature over-much,  
 He struck the keynote of a people's heart,  
 And all the nation answered to his touch.

P. J. LENNOX.

*Catholic University of America.*

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#### JOHN DUNS SCOTUS.

CANON 1366, paragraph 2, of the new Code of Canon Law reads: "The professors (of seminaries) shall by all means conduct the studies of rational philosophy and of theology and the instruction of the students in these branches after the method, doctrine, and principles of the Angelic Doctor, and they shall hold these sacred." In Canon 589, paragraph 1, the observance of Canon 1366 is especially inculcated on the religious.

Since the time of the Council of Trent, at which, as is related, the *Summa* of St. Thomas was placed on the altar side by side with the Bible, no greater honor has been conferred upon the Angel of the Schools than is contained in the short paragraph of Canon 1366. Frequently, from the time of his death unto our day, St. Thomas and his incomparable doctrine

have been the favorite object of great encomiums and high recommendations on the part of the Sovereign Pontiffs: but none of these appears to bestow so emphatic an endorsement and, consequently, so distinct an appreciation as is conveyed by the little paragraph of the new Code. What much enhances its significance is the universal sentiment among Catholics the world over, that the endorsement is as fully deserved as it is fully given.

Evidently, however, it would be a misconstruction of its sense and drift, were one to interpret Canon 1366 so as to insist that henceforth of all the Scholastics St. Thomas must be the only leader and the exclusive guide of Catholic professors and students in the field of philosophy and theology. As little as the Church would ever propose St. Augustine, for instance, as the only one among the Fathers to serve as the leader and guide of the Catholic schools of philosophy and theology, so little is she minded to confer upon St. Thomas a *monopoly* of leadership among all the great lights of the Scholastic age. Whilst he is never to be neglected and his principles, method and doctrine must not be swerved from, the honor due to him as the main leader will not be infringed upon when others besides him are followed as accessory leaders in the vast compass of Catholic doctrine. The Church is known to favor monopoly in no department of merely human activity. Monopoly means the end of honorable rivalry, soon followed by stagnation and the death of healthy enthusiasm, initiative, and energy. It is doubtful, perhaps, whether St. Thomas would be surrounded with so much glory to-day, had he not had such noble rivals, who for a time seemed to dispute the place of honor with him. Moreover, variety is the spice of life, even in philosophical and theological studies, within the sphere of that reasonable liberty which experience and history tell us they allow. In a well constituted army we find not only a chief leader, a generalissimo, but also a goodly number of subordinate leaders of army corps, divisions, regiments, etc. These inferior generals contribute much to victory by their opinions, counsels, and plans, by which they support, supplement and at times even correct the strategy of the generalissimo. Or, to use another figure, in order to reach safely the harbor of Catholic truth in philosophy and theology, we can

be guided not only by the beacon light of the clear and majestic doctrine of Aquinas but also by the numerous buoys of other Scholastic teachers, which point out a particular passage or tell us to beware of certain shoals of error.

The greatest rival for Scholastic honors St. Thomas has had in the course of centuries is undoubtedly John Duns Scotus. For a long time the rivalry was, or at least appeared to be, very close. Both of these teachers lived in the golden age of Scholasticism. Both were unconsciously the founders of large and famous schools. Both had a countless array of enthusiastic and ardent followers who proclaimed their respective leader as the paragon in the realm of human knowledge and speculation. The schools of both flourished uninterruptedly, with more or less splendor, until the French Revolution, when Scholasticism in general passed through a period of almost universal neglect, to the great detriment of Catholic philosophy and theology. About the second half of the last century a healthy reaction set in, particularly in favor of the Thomistic school, which was powerfully supported by the three last Popes, one trying to surpass the other, as it were, in his championship of the greatest Scholastic and his teachings. The reawakening of the Thomistic school by and by gave a new impetus to the Scotistic school also, in consequence of which Scotus is gradually coming into his own again, thanks to a number of able and brilliant studies published by his followers in recent years. Even though it must be owned that he has issued but second best from the historic rivalry of centuries, Scotus loses none of his charm and attractiveness for the Catholic student, nor does the fact of his having a superior in his field of endeavor detract from his wonderful merits and his splendid contributions to Catholic truth. There is a strong tendency among men so to exalt the first in a given department as to belittle or ignore entirely the second in the same department, even though the difference between the two, all things considered, may not be large, and though the second possess advantages and excellences entirely his own. This tendency has been followed quite freely and, of course, disastrously for the fame of John Duns Scotus.

One of the most readable and informing studies on Scotus, his works, school, etc. has recently seen the light. It is from

the pen of P. Alexander Bertoni, O.F.M.<sup>1</sup> To this work the present writer wishes to express his indebtedness for most of the material of this essay, which, he hopes, will not prove uninteresting to the scholarly readers of the REVIEW, many of whom no doubt have a kindly feeling for the greatest philosophical and theological genius of the English-speaking race. And even those who for a known or an unknown reason have long conceived an antipathy toward the Subtle Doctor will be glad to get a view of the genial teacher from his own side, as every fair opponent is glad to be acquainted with what can be advanced in favor of his adversary or the object of his dislike. Whatever else may be denied Scotus, no one can gain-say that, humanly speaking, it was due more to him than to any other single teacher in the Church of God, that the prettiest gem was set in the crown of our Heavenly Queen by the declaration of the Immaculate Conception. If he had no other merit, this alone would suffice to assure him the perpetual respect and gratitude of Mary's clients. And since the United States are officially dedicated to the beautiful mystery of the Immaculate Conception, there is no reason why the doughty knight of Our Lady should not be gratefully remembered and lovingly cherished by the Catholics of our great republic. Space will not allow more than a cursory statement of the more salient facts regarding Scotus. Whoever wishes to go deeper into the subject or desires to know the sources of or the proofs for the facts presented, is kindly referred to Bertoni's book. The writer's aim in this sketch is not to provoke discussion but merely to impart information.

It seems that neither the place nor the exact date of the birth of Scotus will ever be definitely known. Ireland, England, and Scotland are contenders for the honor of having given Scotus to the world. If there is a preponderance of claim among them, it appears to be decidedly in favor of Ireland. The same preponderance favors England, it seems, when there is question of the Franciscan province to which Scotus later belonged. The doubt as to the date of his birth covers a period of about eight years (1266-1274). P. Bertoni

<sup>1</sup> *Le Bienheureux Jean Duns Scot*; Levanto (Genoa), Italy, Tipografia dell'Immacolata, 1917. The author gives Scotus the title of Blessed on the ground of immemorial cult, declaring, at the same time, his entire submission to the decrees of the Holy See in the matter.

inclines to accept the year 1274, which is commonly given by the Scotistic tradition. It will be remembered that both St. Thomas and St. Bonaventure died in that year. As Scotus died in 1308, this opinion would close his age at 34, a very brief span of life, to be sure, for an immortal career as a teacher of philosophy and theology. Various ancient epitaphs lay stress on his great youth: "In teneris annis fuit, ergo memento Joannis!" "Consummatus in brevi." "Scotia plange . . . sic lue Doctorem juvenili flore recisum." To-day it seems strange that neither the place nor the time of the birth of a man who was so famous during his life and immediately after his death was recorded to posterity. Fortunately his is not a solitary case of such or similar obscurity in the Middle Ages and even unto a later period (Shakespeare). In those days people were so much concerned about what a man did, that they paid little or no attention to those points of his life in which he personally had no part and from which he consequently derived no particular credit: or if they paid any attention to these points, they obviously did not consider them of sufficient importance to transmit them in formal record to posterity. If, however, they had taken this precaution in every instance, they would have saved their successors much energy as well as paper and ink.

It is uncertain, too, whether Scotus donned the garb of St. Francis at an early age, or after he had already made a mark as a teacher. Again, the story of his having at first been a great dunce, who was suddenly enlightened in an apparition of the Blessed Mother, also lacks confirmation. It is hardly in harmony with another story which says that Scotus's vocation was immediately due to two friars who when on a begging tour met the intelligent-looking boy. One of them recited the Our Father to him in Latin. Without having known it before, the lad repeated it at once word for word with faultless precision. This prodigious feat of memory induced the friars to ask him to go with them in order to prepare himself for reception into the Order. It is quite safe to say, at any rate, that Scotus pursued his studies in the famous university of Oxford. Because of his marvelous success he had no sooner completed his course than he was chosen to occupy the professorial chair of his own teacher, William of Ware.

For a period of nine years (1294-1303) the halls of the great English university were crowded with hearers from far and near listening to and being carried away by the brilliancy and eloquence of the young professor, whose logic was as keen as the razor's edge and as strong and tenacious as a vise of steel. No defective argument escaped his penetrating vision or resisted the merciless analysis of his masterly dialectics. Where others saw clearly and discovered no flaws, his eagle eye detected black spots on orbs of light, if there were any, and he laid them bare with uncompromising courage. His hearers were astounded by the daring and triumphant sagacity of the youthful teacher. They had never heard the like in the celebrated university.

Whether he explains the simple rules of grammar, or argues on the metaphysics of Aristotle, or exposes his theorems comprising the most difficult questions of philosophy—the Subtle Doctor is always the same and true to himself. The least defect in logical soundness or sequence rouses his critical spirit; the arguments of his rigid logic preclude further replies; as an eminent metaphysician he rises at times to speculative flights whither few are able to keep him company. Catholic theology saw, as it were, the genius of the Bishop of Hippo revive in Duns Scotus. There is evidently a strong affinity between the two giant minds, for the Subtle Doctor cites the Doctor of Grace over 800 times. The fame of the young professor spread abroad rapidly. Moehler, who cannot be accused of partiality for Scotus, says in his *Church History*: “By what art, then, did Scotus succeed in captivating his contemporaries to such a degree that the young men gathered from all parts to hear him? How did it come about that, as is reported, the number of the students at Oxford soon increased from three to thirty thousand? Scotus, it can not be denied, was gifted with great penetration (hence his name of Subtle Doctor) and he employed infinite distinctions . . . the numerous attacks of which St. Thomas was the object had stimulated the taste for disputes in the Middle Ages beyond all limits. Hence nothing was more apt to cause a vivid sensation and to waken afar a warm sympathy than the appearance of a man who entered the arena so well armed and who by his countless distinctions disconcerted his adversary. Never had the like been seen

before; his tactics were entirely new and his contemporaries marveled at the beauty and novelty of the spectacle."<sup>2</sup>

The acute and penetrating genius of Duns Scotus not only excelled in the reasonings on the logic of the Stagirite and in his metaphysical investigations, but it also shone splendidly in his explication of the text which was commonly explained in the schools in those days, viz. the Four Books of Sentences of Peter Lombard. Therein Scotus exhibits himself as profound a theologian as he was known to be a keen philosopher. Toward 1298 he began his commentary on Peter Lombard. In it he moves freely and with evident delight, even as on the high sea of truth. His method differs little from that of other Scholastics. If he discloses the weak points in the opinions of his predecessors, or gives a new interpretation of a sentence, he never lacks the support of Holy Scripture or the great authority of the Fathers, especially of St. Augustine, his favorite among the Fathers. His stupendous knowledge of philosophy stands him in good stead. With the help of it he throws not a little new light on the mysteries of our holy faith.

In the beginning of the fourteenth century the fame of the university of Oxford was very great. But it was eclipsed by far by the university of Paris, which was even then, as Bertoni says, the brains of the world. In fact, the Sorbonne had become the center of human and divine science, the rendezvous of all the famous savants of Europe. The teachers of Oxford especially had the custom of repairing to Paris to improve their knowledge as well as to enhance their credit. It is therefore not surprising that Scotus was soon ordered to Paris by his superiors. Where the greatest intellects congregated he seemed to be entitled to display the wonderful gifts of his mind. After submitting to the prescribed test for the title of *Baccalaureus* he occupies a chair in the Sorbonne.

Here, too, he comments on Peter Lombard. His Parisian commentary is for the most part a repetition of his Oxford work; there are some variances and it is considerably shorter, as Scotus omits many of the metaphysical questions abounding in his Oxford commentary. The development of his theses roused the same enthusiasm in Paris as in Oxford, and his

<sup>2</sup> Quoted by Bertoni.

dazzling dialectics and fiery eloquence attracted the same crowds of students. They admired his judicious and discriminating criticism, his scriptural and patristic erudition, his profound knowledge, and they welcomed gladly the new horizons which the professor from over the sea, as they said then, revealed to their minds. If his fame was great, they realized that the man himself was greater than his fame.

So splendid a teacher could not remain a mere Baccalaureus long. The laurels of the doctorate were soon to decorate his brow. He prepared himself for it by the composition of his *Quaestiones Quodlibetales*, which he was ready to defend publicly against any and all objectors, as was customary in the university. These questions cover the most various subjects. According to Luke Wadding, the Irish chronicler of the Franciscan Order, and one of the foremost advocates of Scotus, the Subtle Doctor in these treatises surpasses himself. Revealing none the less his fine and supple genius, he is more clear and methodical, and more forceful in argumentation in this work than in any other of his writings.

The debates occasioned by Scotus in the search of truth, whilst they won him a host of sincere admirers, also brought him a large number of adversaries. A very delicate and difficult theological question at that time agitated the university of Paris, namely the Immaculate Conception. The most celebrated doctors who had taught in the Sorbonne had been awed by the scriptural difficulty which seemed to envelop Mary in the general original stain of mankind. All these geniuses, notwithstanding their incontestable knowledge, did not succeed in solving the difficulty, which in fact was acknowledged as quite insurmountable. Duns Scotus destroyed the obstacle in the way of this cherished mystery of our holy faith. The proofs he brought were peremptory. An unprejudiced mind could not but yield to them. The opinion which declared Mary to have been stainless from the very beginning of her existence began to gain ground among the pupils and teachers of the university, and the ascendancy of the Subtle Doctor grew from day to day.

To be sure, it would be preposterous to maintain that Scotus invented the doctrine of the Immaculate Conception. It is implicitly contained in Holy Writ, and tradition has trans-



mitted it from generation to generation. Still in the university of Paris it suffered a temporary eclipse. For about 100 years one no longer dared to speak openly in favor of this grand privilege of the Virgin Mother. Her sanctification was extolled, but her entire immunity from the stain of original sin was rejected; and this over against the high authority of the Bishop of Hippo, who plainly says, when he is discussing sin, he wants Mary to be excluded. It is true, St. Augustine refers directly to actual sin, but indirectly his words, taken in connexion with other passages of his writings, furnish an argument for the Immaculate Conception. The great St. Bernard, than whom Mary had no more tender and enthusiastic advocate, had inaugurated the current against her brightest privilege. In his wake march the greatest giants of the schools. Peter Lombard, Alexander of Hales, St. Bonaventure, St. Thomas, and Albert the Great; the last named even condemns as a heretic him who should dare to hold that Mary was conceived without sin.

But this disturbing current had not yet crossed the Channel. In the university of Oxford the doctrine of Mary Immaculate continued to be taught. The teacher of Duns Scotus, William of Ware, upheld it. Robert Grossetête, Bishop of Lincoln, who from the very beginning took the Franciscans under his protection and who bequeathed his library of 2000 manuscripts to the convent of Oxford, was a defender of this distinguished privilege of Our Lady. Scotus, no doubt, had imbibed the doctrine with his mother's milk and was confirmed in it during his sojourn in Oxford.

Will he dare, however, to proclaim this doctrine in the university of Paris or will he, too, as it appears Alexander of Hales did, after his arrival from England, conform himself to the reigning atmosphere of the Sorbonne and beat a retreat before the prevailing opinion? Will he have the heart publicly to contradict the greatest lights of the university? Will the youthful debutant wage battle, alone and unassisted, against the towering giants of theology? He will, he shall, he must: the honor of his heavenly Queen is at stake. With exemplary modesty and respectful reserve he refutes the difficulties of the doctrine, and, having implicitly proved his opinion, which he rests on the authority of St. Augustine, he thus resumes his

position: "The Blessed Virgin could have been entirely free from original sin; she could have had original sin but for a moment; she could have had it for a longer time. Which of these possible theories was realized? God alone knows. But if the authority of the Church and Holy Scripture are not in opposition to it, it seems reasonable to attribute to Mary what is most excellent: *Videtur probabile quod excellentius est, attribuere Mariae.*" In another passage he states that Mary never was an enemy of God, either through actual or original sin: "*Est et ibi Virgo Beata, quae numquam fuit inimica actualiter respectu peccati actualis, et forte nec pro peccato originali, quia fuit praeservata.*"<sup>3</sup>

The calm but firm affirmation of the Subtle Doctor gave rise to much opposition in the university. Between his followers and those who still held the contrary opinion, controversy waxed frequent and heated. This controversy, started by Scotus, continued through centuries and did not definitely subside until Pius IX in 1854 placed the seal of his infallible verdict on the proposition advanced by the young champion of Mary 550 years before. If not shocked, the Sorbonne was stunned to hear this new proposition being taught within its walls. Several doctors protested solemnly and emphatically. Duns Scotus was called upon to defend his thesis publicly, for such seems to have been the custom in those days whenever a teacher by some new doctrine had started a commotion in the university.

The Subtle Doctor welcomed the challenge. Confiding in the help of his heavenly Mother, and sure of the strength and validity of his proofs, he enters the combat hopefully. On his way to the assembly hall he passes a statue of the holy Virgin. Instinctively he falls on his knees before it to implore her help in the defence of her most precious distinction, praying with all the glow of his soul: "*Dignare me laudare te, Virgo sacrata!*" Presently the statue blandly bows its head, saying, as it were: "*In hoc signo vinces!*" He advances toward the hall without fear. He is accompanied by a

<sup>3</sup> Apropos of this text, P. Bertonni might have observed in his book that in his Oxford commentary Scotus omits "*forte*" in the same text. In the face of the opposition to the doctrine in Paris he uses it by way of insinuation, in order not to state his proposition too bluntly.

number of his brethren, who are not without apprehension as to the issue of the intellectual battle that is about to take place. How is he, the young theologian, to hold his own against so many learned doctors, who have aged over their manuscripts and who are supported by the greatest leaders the university ever harbored? He ascends the rostrum burning with ardor for his Immaculate Mistress. He speaks with composure and gravity. He expounds his thesis and offers his arguments with clearness, force, and irresistible cogency. His opponents object fast and vigorously. It is said 200 different objections were directed against his doctrine. The Doctor of Mary listens to them in respectful silence. He resumes them one by one to refute and pulverize them, exhibiting a memory no less prodigious than his marvelous acumen. The vast assembly hearkens reverently. It is disarmed, overcome, and ravished by the geniality of the subtle and eloquent logician. His reasoning is final. There is a burst of universal acclamation: Mary conceived without sin has triumphed in Duns Scotus! As his temporal and immediate reward, Scotus received the title of "Doctor Subtilis," by which he was to be forever known; to which title his devoted followers have added another not less deserved, viz., "Doctor Mariae."

This is in brief the story handed down to posterity of this famous dispute. That the medieval love for legendary ornamentation had more or less influence on the historic substratum, is not impossible. But to deny offhand, not only the possible exaggeration but the very existence of the historic dispute, as was done for the first time in 1678, i. e. 370 years after the supposed date of the fact, and has been done in our own day, is perhaps yielding too much to the stream of criticism. For if the one argument on which the opponents chiefly base their denial—the absence of contemporary testimony—had the apodictic force they love to clothe it with, it is obvious that some of our most cherished traditions of the Middle Ages would have to be forsaken once for all. P. Bertonni defends the historicity of the dispute at length. Neither space nor personal taste for controversies of this kind will permit the writer to follow him in this article.

We beg, however, to add in this connexion the beautiful compliment Monsignor Touchet paid to Scotus at the Marian

Congress in Rome, 12 December, 1904: "When the oracle is silent, who then will dare to stand up and oppose the prince of monks and the king of Scholastics? Who will be the man of Providence and of Mary? Let us salute him, gentlemen, let us salute him after Jesus and Mary; he has a right to the third homage of this congress. He arrived in Paris from Oxford, unknown in his brown garb, quite young, 30 years old, a nice age for a ministering knight, ardent and reserved, mystical and learned, subtle and vigorous; when he will have spent himself in Cologne before his fortieth year, worn with work and austerity, he will have written 20 folios. Gentlemen, let us salute the great Duns Scotus. How much I love the story which represents him kneeling in 1307—kneeling in the amphitheatre where knights of theology met one another in battle, his eyes beaming with ecstasy, his arms extended in the form of a cross, his face illumined with the ardor of a soldier who is about to enter the fray for her whom he loves and reveres above all, his lips animated with the phrase of almost infantile sweetness: 'O Virgin, bless me who am about to praise thee!' How much I love the statue of stone which allowed itself to be moved and which, forgetting its natural rigidity, is said to have nodded smiling and blessing! How much I love especially to represent the Franciscan champion discussing before the Sorbonne, which at first is agitated, then attentive, then conquered!"

Not long after his signal triumph and whilst his popularity in Paris was increasing from day to day, Scotus was one afternoon taking a stroll in company with his pupils, who literally hung on his lips and could not separate themselves from their esteemed and beloved teacher. They were gathered at the usual rendezvous of the intellectual élite of the metropolis called, *Le Pré-aux-Clercs*. During the solution of some interesting question proposed to him by his hearers, a messenger arrives asking for the Subtle Doctor. He seems to be in a hurry. His manner betrays excitement. He offers Scotus a note which is instantly opened. What can it contain of such urgency? Is there some adversary to meet, another combat to enlist in? His superior general directs Scotus at once to repair to Cologne. The news throws his scholars into consternation. They realize they are about to be deprived of

their great and dear master. They press him to return to the convent in the hope of their being able in the meanwhile to change the order of the superior or, at least, to have its execution prorogued. But the true religious will not be caught in the trap. He is resolved to leave for his new destination forthwith. Obedience calls, and a genuine son of St. Francis knows neither hesitation nor delay. "The Minister General," he says, "bids me go to Cologne, and not to the convent to salute the brethren." He presently bids all an affectionate good-by and without further preparation starts on his march to Cologne, without scrip or staff, in the manner of St. Francis of Assisi, devoid of every earthly attachment. The voyage will be long and arduous; because of the inclement season he will have to suffer hunger and cold on the way; he will have to stop every now and then for the necessary refreshment and repose, and Heaven knows under what conditions. But his trust in Providence is absolute. A wonderful example of virtue, indeed, from the most learned and genial man of his day! At a moment's notice and without regret he quits the university and the famous city which was the scene of his greatest triumphs, where he was known, esteemed, and loved, and where his career had barely passed its aurora.

Here we shall not enter into the question of the motive which actuated the superiors to the transfer of Scotus from Paris, where he had arrived but three or four years previous. In those days such sudden transfers of famous doctors were by no means rare and consequently not so conspicuous as they appear to us to-day. Whether the presence of the Subtle Doctor in Cologne was demanded by reason of his successful championship of the Immaculate Conception or of the necessity of doing battle against insidious heretics: at any rate Scotus was soon on the spot to employ his wonderful talents in the defence of the faith, for the glory of Jesus Christ and His Blessed Mother, just as he had done in Oxford and Cologne.

Alas, his services in Cologne were to be of but short duration. It seems Mary, whose cause he had so chivalrously and successfully championed, could not or would not suffer him to wait long for his reward. About a year after his celebrated engagement in her defence, on the eighth of November, the octave of All Saints, a month before the feast of her grand

privilege, in the year 1308, she cited him to the heavenly court to her own presence to receive the nod of appreciative approval not merely from a lifeless statue, but from the Queen of Heaven and earth herself. And who can imagine the rapture and bliss of the cordial meeting between the peerless Queen and her peerless champion!

Although he was taken away in the flower of his age and before his mind attained the zenith of its power, John Duns Scotus to this day represents the brightest intellectual star in the firmament of the Seraphic Order. Its splendor not only dazzled his own generation, but it continues through the centuries to enlighten, enthuse, and guide all those who come under its wholesome influence. The enthusiasm Scotus engendered during his life rather increased than diminished at his death. At once he became the leader of a new school which is still alive with spirit, strength, and hope. Whilst the greater number of his followers were and are his brethren in religion, there is not wanting a good representation of others also.

His orthodoxy cannot be impugned. The Church has not condemned a single one of his propositions. A careful perusal of his works will disclose the fact that in his lucubrations he was guided chiefly by three principles, to wit: 1. "*In commendando enim Christum malo excedere quam deficere a laude sibi debita, si propter ignorantiam oporteat in alterum excidere;*" 2. "*Videtur probabile quod excellentius est tribuere Mariae;*" 3. "*Quidquid sit de eis, ex quo Ecclesia catholica declaravit hoc esse tenendum, sicut de substantia fidei.*"

He is justly given credit for having destroyed the "*Magister dicit*" in the schools, namely the custom much in vogue in his day of substituting originality and independence of mind by the mere authority of another. On the other hand he fully, in theory as well as in practice, allowed authority its legitimate weight. But he would not suffer it to be used as a mere badge for the mental inactivity or servitude of those who cited it.

The power of the Scotistic school is put in relief by Fr. Bertoni in the third part of his book in which he covers 130 pages with the names and short biographical and bibliographical notices of the adherents of Scotus. It is a splendid and inspiring array of learned and famous men. The author admits, however, that the medal of Scotus's popularity also has its

reverse side. In the last century, especially, he has been much neglected by most Catholic philosophers and theologians outside the Order of St. Francis, so much so that even when treating of the doctrine of which he is the undisputed champion, the Immaculate Conception, some theological books do not so much as mention his name. This can only be attributed either to culpable ignorance or to a bias of mind not becoming a theologian. At all events it bespeaks little gratitude to our predecessors in theology who blazed the way before us. Usually, when Scotus is still mentioned in philosophical or theological text-books, it is merely, as P. Bertonni pertinently remarks, to cast a stone at him; i. e. he is merely cited as an upholder of opinions which find no favor, whilst he is ignored on those points which he succeeded in expounding and defending masterfully; not infrequently he is misquoted and his words are misconstrued to give him a blame of which he is entirely innocent: an attitude which clearly proves that the respective authors did not read his works, let alone made no serious attempt to grasp the real sense and doctrine of the Subtle Doctor. One is as much surprised as he is little edified when reading on this head Fr. Bertonni's indictment (with proofs) of men whose names have a splendid ring in Catholic philosophy and theology, but who were in so far the children of their times that they considered Scotus might be dealt with quite indifferently and without regard. He has been treated like the grave of Absalom, to which passers-by attend merely in order to fling the stone of contempt at it. But authors might have a little more consideration for their own reputation. Justice compels me to add that there are some few notable exceptions; thus Pohle, for instance, in his treatise on the Immaculate Conception, on the "motivum finale Incarnationis," and otherwise, pays nice tributes to Scotus. Far from being an Absalom among them, the Subtle Doctor is rather a true Israel, a wringer with God, or a Judas Maccabaeus among the Scholastics.

Whilst the title of *Doctor Subtilis* was conferred upon him by universal acclaim as a great and distinct compliment, there can be no doubt that this very title also operated in course of time and still operates to his disfavor in certain spheres. The title is often taken to mean that Scotus is over-nice and ultra-

profound in his speculations and distinctions, too precise, excessively acute; hence obscure, unintelligible, perplexing, and wearisome. But the true meaning of the title in the intention of those who conferred it is given in the Book of Wisdom (7: 21, 22: "Omnium enim artifex docuit me Sapientia. Est enim in illa spiritus intelligentiae: sanctus, unicus, multiplex, *subtilis*." One of his followers, Felix Rotondi, renders the true meaning of the title in the following happy verses:

Frater Joannes cognomento Duns natione Scotus  
 Religione Minor, virtute major  
 Ingenio maximus  
 Vita innocens, vitiis nocens  
 Moribus clarus, doctrina clarissimus  
 Inter Doctores Subtilis, inter Subtiles Doctor  
 Subtilis a genere, subtilior a gloria  
 Subtilissimus a gestis  
 qui  
 Subtilitate et Sapientia  
 Urbem illustravit et Orbem.

P. Bertoni at length enumerates and answers the various objections urged against Scotus and his doctrine. He also puts in their true light the main features of Scotus's teaching in as far as it was original and path-finding. It is impossible to read this part of the book—the second part—without admiring the young hero for his astounding parts and achievements. Very reluctantly do I here pass over the passages quoted by Bertoni as specimens of the sublimest theology.

One objection can not be passed over here, as it touches not only the doctrine but also the character of Scotus. It is often urged against him that his main aim appeared to be to attack and contradict St. Thomas, and in consequence to belittle him and diminish his glory. No thorough reader of Scotus's works could conscientiously raise an objection of this kind. In all the twenty folios of his works not one expression can be pointed out which smacks of irreverence toward St. Thomas. And still, it must be borne in mind, St. Thomas was not yet canonized or beatified when Scotus wrote. Moreover, St. Thomas, during his life and immediately after his death, was assailed by many. Etienne Tempier, Bishop of Paris, on the third anniversary of St. Thomas's death, 7 March, 1277, condemned 219 propositions, 20 of which were taught by St. Thomas and his school. The Dominican Robert Kilwardby, Arch-



bishop of Canterbury, on 18 March of the same year condemned 30 propositions, nearly all of them pertaining to the teaching of St. Thomas; he even granted an indulgence of 40 days to everyone who would abstain from teaching them. He adds, too, that previously to the condemnation he had taken the counsel and had received the consent of all the masters of Oxford, regents and non-regents. Later on, explaining his condemnation, he says that he judged the condemned propositions to be either false, or contrary to sound philosophy, or very close to intolerable errors, or even manifestly impious. And he was a member of the same order as St. Thomas and primate of England in good standing, and he was supported by the decision of all the doctors of Oxford. To be sure, neither he nor his counsellors invited any glory for themselves from posterity through their ill-advised opposition to the greatest Scholastic; but their attitude gives us an idea of the prevailing current in Oxford shortly before Scotus was to begin his studies and eventually teach there.

In the light of this we can hardly expect him to have had that awe for the authority of St. Thomas which we justly have to-day, and we are not surprised that he should have taken the liberty to differ from him on those points which he considered were not quite tenable as exposed by the Angel of the Schools; yet, as has been said, he never treats him with anything like disrespect, but always reverently and fairly. Never does he take exception to a proposition or argument of the Angelic Doctor without giving solid reasons for doing so. He is always honorable and aboveboard. Indeed, if Scotus had been and were still treated by his adversaries as considerately and justly as he treated those with whom he disagreed, his prestige in the theological world to-day would loom up to better advantage. In all his works Scotus mentions the name of Aquinas but five or six times. In the search for truth his guiding principle was that Truth is queen and must reign supreme, and that in comparison to her the names of her servants, let them be howsoever eminent, are quite negligible. "*Amicus Plato, sed magis amica veritas!*" Scotus shows no favoritism. As openly and unsparingly as he attacks the opinions of St. Thomas when he judges them unsound, so he attacks, too, the opinions of his own brethren: Alexander of Hales, St. Bonaventure, Richard

of Middletown, and William of Ware, his own teacher. Truth is the only object of his quest. If he takes issue more frequently with St. Thomas than others, it is because of the prominence of the great master. A genius like Scotus naturally wanted a compeer worthy of his mettle. And it is after all the greatest compliment to St. Thomas, that his majestic doctrine successfully survived the trenchant and powerful criticism of the Herculean logic of the Subtle Doctor. Then, too, humanly speaking, had Scotus, through an exaggerated feeling of reverence, recoiled from expressing a view different from that held by St. Thomas, we might still be waiting for the final declaration of the Immaculate Conception. In the three first books of his commentary on Peter Lombard, St. Bonaventure has 110 opinions differing from those of St. Thomas, and yet no one has ever thought of upbraiding the Seraphic Doctor with irreverence toward the Angelic Doctor.

In my essay I have considered Scotus mainly, though briefly, from the viewpoint of his learning. Fr. Bertoni also devotes an interesting chapter to his sanctity, which was, if anything, not inferior to his learning. Here it will suffice to cite a part of the epitaph placed on his grave immediately after his death:

Doctor Subtilis, solvens sua lustra, Joannes  
 Scotus in objectis ultima verba dedit.  
 \* \* \* \* \*  
 Fervebat studio, nulli virtute secundus.  
 Quod didicit, totum mox alios docuit.

Had Scotus, as was mentioned above, contributed nothing more to the development of Catholic doctrine than his brilliant defence of the Immaculate Conception, he would have a strong and everlasting claim on the grateful, reverent, and tender remembrance of every true lover of our Immaculate Mother. As is known, in the development of the doctrine of the Immaculate Conception theologians distinguish three stages. At first the doctrine was believed implicitly by all in the general principles of the Divine motherhood and the fulness of grace; then came the period of partial obscurity and doubt, as explained in a previous part of this essay; finally, this obscurity was gradually dispelled and made room for perfect light through the infallible declaration of the dogma. No one did

so much, humanly speaking, to bring about this third stage as John Duns Scotus. With the necessary apology I shall apply this figure to the very case of the Subtle Doctor. At first, during his life and immediately after his death, he was instinctively and enthusiastically hailed as a great teacher of the Church. Then, in consequence of many and various unjust attacks, came a period in which he was and still is quite neglected, ignored, and forgotten. The third stage would be his solemn vindication by a decree of the Church, declaring him to be among the saints of heaven and the doctors of the Church. May our sweet Lady, whose cause the noble young knight championed so lovingly, fervently and successfully, also champion his cause and ere long bring it to the desired issue!

FULGENCE MEYER, O.F.M.

*St. Anthony's College, Rome, Italy.*



## Analecta.

ACTA BENEDIOTI PP. XV.

### I.

AD IOANNEM MARIAM CARDINALEM FARLEY, ARCHIEPISCOPUM NEO-EBORACENSIVM, DE BONIS OMNIBUS AC DE PETRIANA STIPE GRATIAS AGENS.

Dilecte Fili noster, salutem et apostolicam Benedictionem. Grato te animo multum, ut par est, amamus et de bonis omnibus, et de petriana stipe, et de studio quod Nobis in ea corroganda probasti. Rem tenes cum judicas, ad ceteras sollicitudinum causas eam quoque, ex hoc bello, accessisse quod facta Nobis est cum dandi et opitulandi necessitas major, tum minor accipiendi petendique facultas. Quae quidem quamquam verissima sunt, est tamen cur laetemur et gratias Deo agamus, qui vel in hisce rerum angustiis, satis Ecclesiae suae providet sive movendo episcopos ut studiosius apud fideles Apostolicae Sedis agant causam, sive excitando religiosas familias et viros e clero saeculari ut nunc maxime, sua largitate sint caeteris non solum exemplo sed etiam incitamento.

Grati benevolentisque animi Nostri testis apostolica sit benedictio, quam parem reddentes officiorum vicem, tibi, dilecte fili Noster, omnique tuo clero ac populo peramanter in Domino impertimus.

Datum Romae, apud S. Petrum, die XXXI Januarii MCMXVIII Pontificatus Nostri anno quarto.

BENEDICTVS PP. XV.

## II.

AD R. D. IOANNEM DUNN, CUJUS DILIGENTIAM IN MODERANDO  
PER DIOCESIM NEO-EBORACENSEM "OPERE PROPAGATIONIS  
FIDEI" DILAUDAT.

Dilecte fili, salutem et apostolicam benedictionem.

Benignitas Dei opportunam afferentis opem Ecclesiae suae vel ex eo perspicua est quod apud vos evenit in "Opere propagationis Fidei" sustentando. Etenim cum Europa catholica, ob diuturnum bellum, non ita largiter, ut consueverat, sacras missiones ad barbaras tueri possit, mirari licet quomodo, quantum deest, suppleat Americae liberalitas. Haec autem cum in caeteris civitatibus, tum maxime elucet in Neo-Eboracensi; quae quidem inter omnes orbis catholici dioeceses in hoc beneficentiae genere principem jam obtinet locum. Grates igitur persolvimus Deo, cujus certe impulsu afflatuque omne istud effectum est salutaris operis incrementum. Te vero, dilecte fili, studiosissimum rei moderatorem, et omnes qui tibi operam navant, dilaudamus; in quibus utriusque commentarii *The Good Work* and *The Catholic News* scriptores praestare intelligimus. Sed enim praecipua quaedam laus tribuenda est diligentissimo isti Cardinali Archiepiscopo, qui profecto omnium quaecumque in amplissima Archidioecesi sancte, pie utiliterque fiunt suasor ac fautor optimus jure habetur. Itaque vos, quotquot vel consilio vel opera vel re hoc ipsum promovetis institutum, pergite alacres ut faciatis Jesu Christi regnum dilatare; sempiternam enim salutem quaerentes miserrimorum fratrum, immensam vobis in coelo mercedem comparabitis. Atque auspicem divinorum munerum benevolentiae Nostrae singularis testem, tibi, dilecte fili, et omnibus quos memoravimus, sociis et adiutoribus tuis, apostolicam benedictionem amantissime impertimus.

Datum Romae apud S. Petrum, die V mensis Februarii  
MCMXVIII Pontificatus Nostri anno quarto.

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**SAORA CONGREGATIO CONSISTORIALIS.**

**NOTIFICATIO.**

Notum fit, praesertim Americae Ordinariis, sacerdotem Lauretum de Laureto e dioecesi Marsorum in Italia, iam inde

ab anno 1913 ex Sanctae Sedis Decreto suspensum esse a divinis.

Romae ex Secretaria S. Congregationis Consistorialis die 2 Februarii 1918.

### S. CONGREGATIO RITUUM.

#### DE COLLECTA "PRO RE GRAVI" IMPERATA.

Evulgato decreto Sacrorum Rituum Congregationis diei 23 decembris 1914, de collecta imperata ab Ordinario "pro re gravi" nuper in dioecesi Laudensi quaedam dubia exorta ab hodierno ipsius dioecesis caeremoniarum magistro, de mandato sui Rmi. Episcopi, eidem S. Congregationi, pro opportuna solutione, proposita sunt, nempe:

I. An in festis duplicibus I et II classis Collecta "pro re gravi" dicenda sint sub unica conclusione cum Missae oratione?

II. An in Missa concessa de Sacratissimo Corde Jesu, prima sexta feria cujusvis mensis, in qua Missa dicitur unica oratio, recitanda sit Collecta imperata "pro re gravi"? Et quatenus affirmative, an etiam sub una conclusione?

III. An quoties in Missa diei facienda sit aliqua commemoratio, Collecta "pro re gravi" adjungi debeat Orationi Missae sub unica conclusione; an potius dicenda sit post ultimam commemorationem?

Et S. eadem Congregatio, exquisito specialis Commissionis suffragio, propositis dubiis ita rescribendum censuit:

Ad I. *Negative*.

Ad II. *Affirmative* ad primam partem; *negative* ad secundam.

Ad III. Quoad primam partem *negative*, et provisum in praecedentibus; quoad secundam *affirmative*.

Atque ita rescripsit ac declaravit die 16 Febr. 1918.

A. CARD. VIGO, Episc. Portuen. et S. Rufinae,  
S. R. C. Pro-Praefectus.

### S. POENITENTIARIA APOSTOLICA.

INDULGENTIA CCC DIERUM RECITANTIBUS PRECEM IACULATORIAM AD SS. COR JESU.

SSmus. D. N. D. Benedictus div. Provid. Pp. XV, in audientia infrascripto Regenti S. Poenitentiariae Apostolicae im-

perpita, omnibus Christifidelibus, hanc jaculatoriam precem: *Cœur sacré de Jésus, soyez connu, soyez aimé, soyez imité*, corde saltem contrito ac devoto recitantibus indulgentiam trecentorum dierum, etiam animabus in gratia Dei vita functorum applicabilem, semel in die lucranda, benigne concedere dignatus est. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

BERNARDUS COLOMBO, S. P. Regens.

### SUPREMA SACRA CONGREGATIO S. OFFICII.

#### DECRETUM CIRCA CONSILIA A VIGILANTIA ET JURAMENTUM ANTIMODERNISTICUM.

Cum in Codice Juris Canonici, a proximo die Festo Pentecostes obligandi vim habituri, nulla fiat mentio Consiliorum a Vigilantia et Juramenti antimodernistici, de quibus respective agitur in Constitutione *Pascendi Dominici Gregis* et Motu Proprio *Sacrorum Antistitum* s. m. Pii PP. X, inspecto Codicis ipsius can. 6. n. 6, propositum est Dubium :

An praescriptiones ad duo supra memorata capita spectantes, post dictum diem festum Pentecostes, in vigore manere pergant an non?

Re, jussu Ssmi D. N. Benedicti Pp XV feliciter regnantis, ad Supremam hanc Sacram Congregationem Sancti Officii delata, Emi ac Rmi DD. Cardinales in rebus fidei et morum Inquisitores Generales, in plenario conventu habito feria IV diei 20 Martii 1918, expresse declarandum decreverunt: Praescriptiones praedictas, ob serpentes in praesenti modernisticos errores latas, natura quidem sua temporarias esse ac transitorias, ideoque in Codicem Juris Canonici referri non potuisse: aliunde tamen, cum virus Modernismi diffundi minime cessaverit, eas in pleno suo robore manere debere usque dum hac super re Apostolica Sedes aliter statuerit.

Et sequenti Feria V ejusdem mensis et anni idem SSmus D. N. in solita audientia R. P. D. Adessori impertita, relatum sibi Emorum Patrum resolutionem plane adprobare ac suprema sua auctoritate confirmare dignatus est. Contrariis quibuscumque non obstantibus.

Datum Romae, ex Aedibus S. Officii, die 22 martii 1918.

**PONTIFICIA COMMISSIO AD ODDIOIS CANONES AUTHENTICE  
INTERPRETANDOS.**

Utrum festa quae non enumerantur in can. 1247, n. 1, ipso facto ipsaque lege nullibi sint amplius de praecepto, etiamsi in aliqua natione, dioecesi aut loco antea fuerint de praecepto ex particulari lege vel consuetudine etiam centenaria loci, aut ex speciali concessione Sanctae Sedis.

*Resp.* Affirmative, ita ut in iis diebus non amplius fideles urgeat duplex obligatio audiendi Missam et abstinendi ab operibus servilibus.

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**ROMAN CURIA.**

**PONTIFICAL APPOINTMENTS.**

*11 August, 1917:* The Right Reverend John Francis Marshall and Michael Shanahan of the diocese of Ballarat, made Domestic Prelates.

*22 October:* Mgr. Ernest Zechenter of the Diocese of Kansas City, made Domestic Prelate.

*19 January, 1918:* Mgr. Edward William Fowler of the Diocese of Omaha, made Privy Chamberlain supernumerary of the Pope.

*8 February:* The Right Rev. John William Shaw, Bishop of San Antonio, made Archbishop of New Orleans.

*8 February:* The Right Rev. Daniel M. Gorman, Protonotary Apostolic, Rector of Dubuque College, made Bishop of Boise City, Idaho.

*20 February:* Mr. Victor Eastman Cox, Minister of Chili to the Republic of Ecuador, made Commander of the Order of St. Gregory the Great, civil class.

*13 March:* Mgr. Anthony F. Kaul, of the Diocese of Harrisburg, made Domestic Prelate.

*13 March:* Messrs. Richard Reilly and David E. Tracey, of the Diocese of Harrisburg, made Knights of the Order of St. Gregory the Great, civil class.

*15 March:* Mgrs. Edmond FitzMaurice, D.D., and Wenceslaus Walsh of the Archdiocese of Philadelphia, made Domestic Prelates.

*20 March:* Right Rev. Charles O'Reilly, Bishop of Baker City, made Bishop of Lincoln.



# Studies and Conferences.

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## OUR ANALECTA.

The Roman documents for the month are:

LETTERS OF POPE BENEDICT XV: 1. to His Eminence Cardinal Farley, expressive of the Sovereign Pontiff's gratitude for many good works undertaken in New York and for the Peter Pence offering; 2. to Monsignor John J. Dunn, in commendation of his successful promotion of the Society of the Propagation of the Faith in the Archdiocese of New York.

S. CONSISTORIAL CONGREGATION sends out a notice, addressed especially to the American hierarchy, to the effect that an Italian priest, L. de Laureto, has been suspended *a divinis* since 1913.

S. CONGREGATION OF RITES answers three questions concerning the Collect "Pro Re Gravi".

S. PENITENTIARY APOSTOLIC announces the concession of an indulgence of three hundred days to those who recite daily a given ejaculation to the Sacred Heart of Jesus.

SUPREME S. CONGREGATION OF THE HOLY OFFICE, replying to a question whether the prescriptions contained in the anti-Modernistic legislation of Pope Pius X are still effective, decrees that the said prescriptions should remain in force until the Holy See enacts further rules on the points under review.

PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF THE CODE OF CANON LAW decides a question about the cessation of the obligation to hear Mass and refrain from servile work on certain feast days not enumerated in Canon 1247, n. 1.

ROMAN CURIA gives official list of recent pontifical appointments.

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## A TIMELY SUGGESTION TOWARD DIOCESAN ORGANIZATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In these days when all America is learning new economies by force of circumstances and when old systems never used and new methods are being put in practice for the purpose of saving wasted effort and utilizing oft-duplicated movements, it has

again occurred to me that in our entire ecclesiastical organization we are wasting time, effort, and money that could well be saved bishops, clergy, and people by a little thought, the application of business methods, the courageous standardization of all that goes into the development of the diocese and its several parishes and institutional plants.

Traditions have had a great deal to do with the lack of initiative in these matters. Bishops hesitate to make what might appear radical changes; priests, after realizing their ambitions of a lifetime by becoming pastors, are reluctant to countenance what they might consider drastic measures infringing their rights; the people, some say, would lose all incentive and reason for particular parish pride, and this would work injury in many instances. These difficulties are much more apparent than real, and the tremendous and almost criminal losses incurred yearly all over the United States are far worthier of consideration than false fears and narrow conceptions of local and individual rights.

Year after year magnificent churches and parish plants are erected in plain view of other splendid edifices that have fallen to decay through lack of funds to keep them up. The same story is told as the cause; the locality has changed and deteriorated, or the pastor is old and the assistants, of course, have no authority to act.

Many of our bishops have not had any particular business training or experience; they do not realize all that a system of standardization will accomplish. It should be easy, however, for men of such intelligence and responsibility to adopt a simple rule for diocesan enforcement in the matter of construction and financing of parish or institutional plants. Of course, this pastor's long-cherished hope of a fine Gothic cathedral, and that pastor's determination to erect a splendid Roman basilica as a personal monument to his architectural dreams, will be sent aglimmering; but something will be done to provide within a reasonable length of time a suitable place of worship for his people without putting on them for generations quite unnecessary burdens, and the church will remain adequate indefinitely and give room in due course for new parishes, which will mean better service for the people as their requirements increase.

The bishop in a diocese can easily form a committee of five or six, made up of two or three builders and architects of repute and the rest selected from the best equipped of his pastors. Three, four, or five different plans of churches, rectories, schools, convents, and other buildings, could be drawn up for constant use. These plans would call for different designs and sizes of churches and other buildings, varying likewise in price. After studying the needs and possibilities and character of the district, where a new parish is to be erected, the size and type of church and the other parts of the parochial plant could be determined and the new pastor directed accordingly by the bishop to proceed, the pastor choosing his own builder to follow out the plans. This would secure a church and plant commensurate with the district's needs and capacity to carry on. It would allow for expansion and the establishment in due course of new parishes when and where needed, without the danger of undertaking an immense, costly, and obstructive parish plant that would almost bear comparison with the great cathedrals of France built by kings and emperors. It would give the younger priests an incentive early in their career, instead of getting into easy habits, only to lose their ardor and vigor.

Apropos of the young men, the bishop could well introduce into the seminary course, or, where there is no diocesan seminary, into the semi-annual conferences with his clergy, a branch of study which will acquaint them with the construction portion of their parish responsibilities and the cold business of their work. Any one of the bishop's Parish Construction Committee could deliver these lectures as frequently as might be judged best.

This brings me to the other point that these times would seem to indicate as opportune. It is the very important matter of parish finances. There are many forms of ledgers sold to pastors by Catholic booksellers and furnishers. That there are many is the defect. Many pastors do not use them; those who do, make no effort at uniformity. The bishop might well establish a Diocesan Board of Audit, determine upon the best and simplest form of parish bookkeeping and institutional bookkeeping and issue his regulation that this system be followed universally throughout the diocese. The Auditing

Board under the bishop's direction could devote a certain time every year, or every half year, to going over these parish accounts, summoning the pastors to his office with their books for this examination by sections. After the annual parish reports have been received and checked and examined, the parish account books could be very readily audited in conjunction with the reports. It would be a great saving of time and money and would certainly give the parishes in the mind of possessors or aspirants the correct business atmosphere, obviating many abuses that seem almost to have the force of traditions, noteworthy among them being the attitude of a sick or deceased pastor's relatives toward the property and the curates.

AN OBSERVER.

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**"WHAT'S WRONG WITH THE DIOCESAN RETREATS?"**

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

The article "What's Wrong with Diocesan Retreats?" in the May number of the REVIEW has, no doubt, been read by many of the clergy with great interest. Priests consider their annual retreat a most important event. Some feel that there is something wrong with it. It is, therefore, very good and worthy of praise to have a venerable, distinguished priest, and a scholar, a close observer, an able critic, tell us frankly and plainly what is wrong, and what we must do to remedy the wrong.

Father Smith thinks that the "wrong" is very great, and blames the retreat masters squarely and entirely for the whole wrong. They fail to get, keep, and control, the attention of the retreatants. "The Diocesan retreats are desolating, often a bore." "Most of them dispensed slumber among the audience, gentle, compelling, resistless sleep." I decline to take these words seriously, and believe that the gentleman has fallen into an oratorical exaggeration. An experienced missionary, who has given many missions and hundreds of retreats (more than fifty to the secular clergy), tells me that no audience is so attentive and appreciative as priests during a retreat. Other missionaries and bishops who have experience

in this line of work confirm the statement. Children are charming; Sisters are good; but the priests are inspiring. Excepting at the meditation before Mass, it is easy to captivate and control their attention. The judgment of these retreat masters differs much from that of Father Smith, and they form their judgment not on a few complimentary remarks made by grateful priests and bishops at the end of the retreat, but on what they see and feel, hour after hour, and day after day, facing the reverend listeners, who are not asleep nor slumbering, but alert, and full of expression. The "wrong" is not universal and is not great.

The "wrong", in so far as it exists, the author ascribes to a fundamental mistake. "The first error" is the wrong "point of view". The preacher considers himself to be *primus inter pares* and makes all sorts of apologies. This is an error and a bad mistake. The preacher who does that misunderstands himself, lessens his authority, and is in danger of becoming the *minus inter pares*. The preacher of the word of God, chosen and sent by lawful authority, must feel and speak like a Paul, "Paul, an apostle, not of men, neither by man, but by Jesus Christ and God the Father".

The priests who make the retreat must have a similar corresponding "point of view". They must look upon the retreat master not as a *primus inter pares*, but as an ambassador of Christ, who comes from the Master with a message divine. Those who look upon him merely as a gifted orator, an entertaining speaker, a deep theologian, make the "first error", and may know "what's wrong with the retreat".

What should the retreat master speak about? "The obvious", says Father Smith, "in topic is the things familiar to every priest from his seminary days: that meditation, prayer, and study are necessary; that the priesthood is a wonderful dignity and a wonderful responsibility; that we are the salt of the earth; that if we fail the people fail; that the people depend upon us for much here and all hereafter; that we must advance in grace and power until the end. I fancy these topics are as familiar to the clergy as the air or their daily bread. The moment the preacher announces any one of them, we at once discount what he is going to say. We have heard it so often. We have accepted it, and we know our exact relation

to it. We do not care to hear any more about it. What we really need now is to see these great and momentous things from an uncommon angle." Our Holy Father speaks on this subject in a somewhat different manner: "*Itaque Christi dogmata et praecepta omnia vel severiora sic tradebat ut nihil nec reticeret nec molliret, de humilitate, de abnegatione sui, de castitate, de rerum humanarum contemptu, de obedientia, de venia inimicis danda, de similibus. Nec vero timide illa denuntiabat: inter Deum et Belial eligendum esse cui serviatur, utrique non posse; omnes, ut e vivis excesserint, tremendum manere iudicium; cum Deo non licere transigi; aut vitam aeternam sperandam, si universae obtemperetur legi, aut, si cupiditatibus indulgendo deseratur officium, ignem aeternum esse expectandum.*"

The retreat master speaks in the name of Christ, and must preach Christ crucified: "For Christ, therefore, we are ambassadors, God, as it were, exhorting by us. For Christ we beseech you, be reconciled to God." To reconcile the retreatants to God, no matter how good they may be, is the first and most difficult task of the preacher. The retreat is not a literary, intellectual, or oratorical treat; it does not consist in listening with attention and pleasure to a few dogmatic dissertations on pastoral or ascetic conferences. The preacher must reconcile his audience to God. To do that he must touch their hearts, open their hearts, and make them look into the sin-stained heart in the light of God. He must make them see their sins, the greatness of their sins, the number of their sins; he must, with God's grace, fill their hearts with humility and contrition, make them fall on their knees to repent and to confess. To reach that great, supernatural result he must picture to them Christ crucified, Christ the mirror of justice and the model of every priest, Christ the just judge, Christ the bleeding Victim of sin, Christ the Lamb of God that takes away the sins. Such topics, if presented with a religious sincerity, with clearness, with directness and love, no matter how old, no matter how well-known, and no matter how often repeated, are not platitudinous. We do not really need to see these great momentous things from an uncommon angle. We must see them as they were on Calvary's Cross. We must take these momentous truths, plain and unadorned,

to our rooms and reflect on them in silence, and in a prayerful way. We differ much from the reverend writer when he says that now the retreatant need not make his own retreat. The retreatant must always make his own retreat. He must converse with God, and if he does not humbly and devoutly speak to God, a divine retreat master could help him no more than Jesus could help a Judas. There is much wrong with the diocesan retreat if the retreatants do not keep silence, examine their conscience, read good books, take notes, and make a good confession. Such a good confession is not the whole retreat; but it is the greatest part of the retreat. The heart must be completely reconciled to God; the heart must be made clean.

Father Smith recommends a rather dramatic method for presenting the great, eternal truths, that, with God's help, must stir up the grace of the holy priesthood during a clergy retreat. He remembers four retreats that held and stirred him, in thirty years. The first one he remembers, held him and stirred him because "the attractive speaker" was "effective in his use of English, able to describe and narrate with rich coloring and dramatic contrast"; and the second one held him and stirred him because the retreat "was a philosophic exposition of the spiritual life". The third one held and stirred him because the speaker "made a specialty of describing in rich detail the scenes and personages of our Lord's life"; and the fourth one held and stirred him because the speaker made "dramatic contrast his specialty". How does all that compare with the method used by St. Paul? "Christ sent me—to preach the Gospel: not in wisdom of speech, lest the cross of Christ should be made void".<sup>1</sup> Or again: "And I, brethren, when I came to you, came not in loftiness of speech or of wisdom,—my speech and my preaching was not in persuasive words of human wisdom".<sup>2</sup> How does all that compare with the instruction of Pope Benedict XV: "Etenim non copiose dicendo nec subtiliter disserendo aut vehementer perorando salus quaeritur animarum: qui hic consistat praedicator nihil est nisi aes sonans aut cymbalum tinniens"?

<sup>1</sup> 1 Cor. 1: 17.

<sup>2</sup> 1 Cor. 2: 1, 4.

Certainly the retreat master "should not sit when he should stand, adopt the monotone, banish gesture, facial expression, vivacious intonation, all rhetoric, all eloquence, and adopt soporific forms of speech". The retreat master must get and must keep the attention of the retreatants. The more he can do this by making the intrinsic beauty of the heaven-revealed truths shine without the above quoted auxiliaries the better it is. Of the great sermon of the Mount we read, "It came to pass when Jesus had fully ended these words, the people were in admiration at his doctrine".<sup>3</sup> To make the audience admire not the preacher, not the language, not the gestures, but the doctrine, is the ideal. Fathers Hurter and Malfatti, two retreat masters of international reputation, could hold the attention of three hundred theologians and young priests for ten days without standing, without making a gesture, without speaking any unnecessary word. This is a rare power. If a less gifted preacher fails to get satisfactory attention sitting, let him stand; let him make gestures. The more intelligent the audience the less need is there of the dramatic.

C. M. THUENTE, O.P.

*Chicago, Illinois.*

## II.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father John Talbot Smith is ever stimulating and never dull. His special talent appears to lie in the use of delicate satire. The consciousness of this gift has made him the *enfant terrible* of American clerical literature. This quality, however, when applied in the treatment of certain topics, may blur a mental vision otherwise keen and searching.

It may be questioned, for instance, whether priests expect to find in the diocesan retreat "a pleasant experience, a relief and a rest from parish routine". Such result, on the other hand, is achieved in "a week at a quiet hotel, idling in the summer air, relaxing from the strain of labor and routine, reflecting on the past and preparing for the future". These alluring features are lacking in a retreat properly made, much as the retreatant may enjoy the meeting of old friends and

<sup>3</sup> Mat. 7:28.



class-mates, and pleasant as his gastronomic experiences may be. A retreat—above all, a priest's retreat—is a serious business and demands strenuous effort. How many pastors derive enjoyment from the preparation of their yearly parish report, or find rest in the planning and building of a new church or school? Yet all this may be looked upon as *dolce far niente* compared with the auditing of spiritual accounts and the rebuilding and reorganizing of a priest's soul. This is the truer since this momentous task must be performed in so short a period of time. As a consequence, any priest who approaches the work of the retreat with a false conception of its meaning will not find it difficult to pick flaws in the preacher's oratory. Speakers of great talent, such as the four whom Father Smith so cleverly characterizes, are not always within easy reach, nor are they at all necessary; but retreat masters qualified to assist earnest retreatants are in abundance and are generally secured by the diocesan authorities.

With delightful candor Father Smith himself points out the true source of the failure of clerical retreatants: "Most priests are willing to declare that there is something wrong; but feeling that the fault lies *with themselves*, they say little about it". The success of a retreat depends primarily upon the dispositions which the retreatant brings with him. If he is really eager to search and renew his own soul, a tiresome preacher may try his spirit, but will not be an obstacle to the success of the retreat. Even the commonplace presentation of obvious spiritual truths gives an impulse to a sincere mind. On the other hand, if the retreatant is not willing to exert himself interiorly, he may delight in listening to a clever preacher, but he is doomed to draw small benefit from the very sermons which his intellect relishes so keenly. The trouble, therefore, in normal cases, does not lie with the preacher, but with the retreatant.

Another source of failure in ecclesiastical retreats may be sought in the exaggerated importance attached to the rôle of the retreat master. As Father Smith well points out, the preacher "has become the retreat incarnate". This condition has probably risen from the desire to keep the retreatants from recreative occupations to which they might otherwise give themselves. The result has been a practical belittling of the

part which personal reflexion is destined to play in the work of the retreat. The number and, at times, the undue length of the instructions, and of sundry other exercises, have made it difficult for the individual priest to find sufficient time for quiet and earnest self-introspection. Retreat masters, of course, lay stress on the necessity of personal coöperation; but, as a matter of fact, the time is so taken up with public exercises that there is little opportunity for interior activity.

We know of some institutions in which this difficulty is remedied by providing for a period of recollection after every sermon as a part of the program of the retreat. Could not regular periods of silent recollection be recognized everywhere as a necessary complement of the sermon? Strict silence should be enforced during this intimate converse with oneself and with God. It is during that time that the richest fruit of the retreat will be reaped and garnered.

This idea, be it noted, is far from new. It is carried out in all the religious communities where regular sermons are not preached, but where only the points of meditation are given to the retreatants. The result in such places is that the burden of the retreat is thrown on the party who ought to bear it—the retreatant.

With these observations we can heartily endorse Father Smith's plea for more attractive treatment and more vigorous style of delivery.

J. D.

### III.

Father Smith's excellent article in the May REVIEW was timely and well worth while. The experience of many priests has been similar to, if not identical with, the experience of Father Smith. They have felt that there was something wrong with the diocesan retreat. They are glad that an examination is being made along a line where examination has long been needed.

What Father Smith has said is reducible to this: where and when retreats were unsatisfactory, there have been, on the part of the preacher, faults of presentation both in the manner and in the matter, in the *quid* and in the *quomodo*. It was not, as he has said, that the retreat masters were inferior men; it has often appeared that they were superior men, pos-

sessed of not a few of the elements of greatness. The source of wonder was and is that this greatness was not utilized, or was so concealed that what might well have been continually in evidence, was only occasionally glimpsed. The vexing question is, Why? Why was this retreat poor? Why was that one good? Why did the one master err in the manner of presentation and in the matter which he presented? If the poor retreat was poor because of faults in presentation, and the good retreat was good because the proper matter was used in the proper way, what cause lay beneath?

It might be of avail to attempt to reach this deeper-lying cause; to ask what differentiated the well-made retreat from the retreat which was a penance and a bore. If the difficulty lay, as is assumed, with the master, it is not improbable that the preacher of the good retreat, possessed some high quality of mind or soul which was lacking in the preacher of the poor retreat. No one cause can perhaps be assigned, but it is possible that one great cause may be found interacting with many minor causes. It would be presumptuous to attempt to answer with fulness or finality so serious a question. However, it may be not presumptuous to suggest a possible cause. It sometimes seems that the fault may be found in the fact that the retreat masters do not understand the men before them. They have made an erroneous psychological analysis of the retreatants and they have assumed a wrong attitude of mind.

It may be that the master has not thoroughly understood the secular priest. There is no animus in what is here said. It is a mere fact of daily experience. Many seculars do not understand seculars; many seculars do not understand religious. It is not to be wondered at that there is on the part of religious a lack of proper (psychological) comprehension of the secular, his viewpoint, his likes and dislikes, his life and his ways.

It is easily possible that a false conception of the secular may establish itself in the mind of the retreat master, which false conception may readily give occasion to a wrong presentation in matter and manner. It is not that retreat masters have not the proper conception of retreats, or even of what retreats for priests should be; but the wrong conception may regard solely what is proper for retreats for secular priests. The true psychological estimate of the men before him should

enable the retreat master to formulate principles and to proceed according to them in the selection and presentation of his matter.

Sometimes we fancy we are understood to be queer. We are queer, for our life is queer and there are many things in our lives to develop or at least to accentuate whatever is queer in us. We are individualistic, but so are all men. The secular is a *homo singularis*, but so is the religious; and this does not lift the one or the other from the category of human beings, nor does it put a separating sea between the secular and the religious. It might be helpful to remember not the things in which we are unlike, but the things in which we are alike.

The fault in the *quid* and the *quomodo*, on the part of the retreat, *may* be due to a false psychological estimate of the retreatants. This false estimate may arise unavoidably because of lack of opportunity for close contact and observation, or because of a lack of the power of psychological analysis; or it may be due to a tradition which is not well founded.

Whether it be a coincidence or a cause, it has appeared that the men who gave good or great retreats to seculars were men who understood the psychology of seculars. They were men who were so advantaged by the circumstances of their lives that they were enabled to obtain this proper estimate, or who had keen powers of observation, or who possessed power of psychological analysis of a higher order. These men understood the men before them; there were few errors in the *quid* and the *quomodo*.

All that is said above is but suggested that it may not be wholly useless, for those who should, to ask the question, What is a secular? What is the genius of a secular? What is the psychology of a secular? It might be of avail to get an analysis of the retreat of the great master to learn what quality or qualities he possesses which, humanly speaking, render his retreats successful. Some light might come also from careful classification and analysis of the objections which are consequent on a poor retreat. When all this has been done, it still remains for the secular to examine his own conscience, to review, perhaps revise, his concept of the retreat master.

JOSEPH CLANCY.

*Loogootee, Indiana.*

## THE CATHOLIC PULPIT.

## I.

To the Editor, THE ECCLESIASTICAL REVIEW.

To admit that preaching is a lost art is to grant that Christianity is doomed. To hold that Christianity is doomed is to claim either that the Master's commission, "Go, teach all nations," has been repealed, or that the "Ecce vobiscum" has been nullified.

Christ is still with us. The commission to teach all nations still holds. The beginnings of Christianity conclusively prove that preaching is a divinely appointed means for propagating the faith. The Author of man's regeneration has so shaped the providential dispositions incorporated in the economy of salvation that the same causes must needs contribute to the growth and conservation of Christianity as underlie its propagation. Hence, notwithstanding human weakness, carelessness, and even faithlessness, preaching can never hold a place in the the category of lost arts. The sacerdotal spirit is not dying, even though priests must needs be admonished to stir up the grace of God that is given them by the imposition of hands. So long as priestly zeal endures, preaching will continue to play a notable part in the salvation of souls.

No one can seriously study the stern teaching of Benedict XV embodied in his recent admonitions covering this question, without realizing that there is no immunity from the necessity of constantly quickening this zeal, if the ministry of the word is to counteract the poisonous influence of the various 'isms whose avowed purpose is to undermine the vitality of faith. At the same time the Sovereign Pontiff warns his readers that the dangers which confront Christianity to-day are no greater than they were in the days of the Apostle. Neither is the sword of the spirit, which is the word of God, less keen-edged now than it was then. Of supreme moment, then, is it so to wield this sword that error and irreligion may be vanquished, and divine truth and faith may triumph.

The dominant characteristic of our age is anti-supernatural. Without minimizing the importance of natural gifts and accomplishments, the Sovereign Pontiff emphasizes the imperative need of supernatural resources in order fully to harmonize

preaching with the divine plan of restoring all things in Christ. Although clothed with divine prerogatives, preachers continue to remain human. This human nature will become subservient to their Christlike dowry only in so much as they heed the divinely inspired admonition: "*Renovamini spiritu mentis vestrae et induamini novum hominem qui secundum Deum creatus est in justitia et sanctitate veritatis.*" Failure here much more than peccability in the niceties of diction or the data of critics, is the *raison d'être* of more than nine-tenths of the damage wrought in our pulpits. No one will deny that the pulpit is forced to witness unpardonable blunders and glaring defects, which are unquestionably the natural product of ignorance or indifference. Reading and elocution, grammar and diction, church history and theology, sometimes receive little better than harsh treatment at the preacher's hands. No one seriously believes that this happens everywhere, or anywhere every Sunday. Everyone willingly grants that this should never happen anywhere. Admitting, however, that these undesirable exceptions have actually acquired a local habitation, who can reasonably assert that the blame for all of this should be deposited at the seminary door? Is the seminary to be transformed into a clearing house for defects which are, beyond all doubt, part of the possessions which students bring with them from schools, academies, and colleges? The least that should be expected of graduates from grammar schools is facility in reading and speaking the English language correctly. In like manner, the least that should be expected of an A.B. is facility in writing readable English, in speaking the speech trippingly on the tongue, in translating easy Latin prose, in recounting the leading events of history, and in giving a reason of the faith that is in him. What can be more astounding than to meet applicants for admission to the seminary whose ignorance of rudiments is monumental, notwithstanding the ownership of a sheepskin empowering them to display A.B. or A.M. after their patronymics?

Rome is the capital of Palestine. Havana is in Manila. St. Peter was Bishop of Jerusalem. These are only samples of the marvellous revelations unfolded in seminary halls during the course of entrance examinations. To ask the newcomers to translate a few lines from the Bible is to impose a

superhuman task on some bachelors and masters of arts. Would it not be advisable to furnish return tickets to these gentlemen and fortify them with a friendly suggestion to consider the study of philosophy or theology advisable only when they have acquired some knowledge of rudimentary branches? Such lamentable failure, however, can be reduced to a minimum, and, perhaps, completely forestalled, as soon as the admirable legislation provided by the Third Plenary Council of Baltimore for schools, colleges, and seminaries is reduced to the concrete by all those who are required to observe the spirit and the letter of these wholesome enactments. When grammar schools, high schools, and colleges deliver the goods, candidates for Orders will be fully equipped to enter the seminary and therein devote their time and attention to the formation of the priestly spirit. In that day therefore schools leading to the seminary will have done their share toward enabling the seminary to graduate priests whose preaching will not offend even those who may own itching ears. Meanwhile, efficiency in seminaries can be notably increased as soon as the curriculum is completely systematized and the course of studies rightly coördinated. Is it not unfortunate to find professors of philosophy declining to discuss certain questions simply because these subjects are to be treated later on in the school of theology? Is it not still more unfortunate to hear professors of theology dismiss the same identical questions because they should have been explained in the school of philosophy? The same lack of coördination plays its havoc in classes of moral theology and canon law as well as in courses of church history and dogma. These are drawbacks, though they should be forever banished from our seminaries. Greater efficiency must needs be the result.

The place accorded to any particular branch in the seminary curriculum is not ordinarily a dominant factor in determining the student's application. Were the contrary true, then, as schools go, every student in the school of philosophy would usually become a good thinker and a faultless reasoner; every student in the school of theology should come forth a skilful moralist and an able dogmatician. Though desirable, this is not the ordinary result. Neither is it absolutely necessary for the training of fruitful and effective preachers. Every diocese

in this country can count many an effective preacher who wears no laurels for skill in applying the canons of logic or for special facility in unloading the data of cosmology, ontology, or psychology. Similarly, every diocese in the United States can bear testimony to many successful careers, in the ministry of the Word, which were inaugurated and consummated by men who never achieved any special distinction in sifting the claims of tutiorism, probabiliorism, equiprobabilism, or probabilism, or in differentiating the various 'isms which enter so largely into the consideration of dogmatic topics. This is not tantamount to an attack on scholarship. Neither is it a plea for mediocrity. Both the one and the other have seen valuable service in the Church from the beginning, and will likely play a notable rôle until the final consummation. For this reason the seminary rejoices in the presence of a goodly quota of students whose talents and inclinations lead them to special distinction in the sacred sciences. At the same time the seminary cannot close the door to those whose limited ability bars them from specializing in theological lore. All seminaries can point to men of the latter category who have made great headway in preaching, just as they can name men of the former class who have won the unenviable distinction of being tiresome preachers.

Furthermore, natural gifts and accomplishments, however precious and serviceable, are by no means an open sesame to consummate skill in preaching any more than a class of homiletics is the royal highway to finished pulpit productions. The origin, the subject matter, the proximate as well as the ultimate end of preaching, conclusively prove that the ministry of the Word belongs rather to the supernatural than to the natural order. "You have not chosen Me, but I have chosen you." "Let no man take unto himself the honor but such as is called by God as Aaron was." "Faith cometh by hearing, and hearing by the Word of God." "This is eternal life, that they may know Thee, the only true God and Jesus Christ, whom Thou hast sent." Does it not follow that preaching is largely a matter of supernatural energy and activity? Is it going too far to claim that preaching strikes its proper level in the seminary only when correlated with the whole regime of the institution? Hence meditation, Mass,



Holy Communion, the Breviary, spiritual reading, and visits to the Blessed Sacrament, as well as Sacred Scripture, Theology, Church History, Liturgy, and Canon Law, must needs go hand in hand in the process of forming future preachers. Unlike Plain Chant, Homiletics, so far as content and purpose go, is constantly claiming the seminarian's time and attention. Even the mechanism of sermons, a discipline which properly belongs to Rhetoric, and their delivery, which really pertains to Elocution, receive more than passing consideration. The custom of preaching in refectories can scarcely be regarded as inspiring to the speaker or entertaining to his hearers. While other arrangements could be devised, suffice it to say that weighty reasons justify this *modus operandi*. The results attained are quite often the source of well-merited congratulation to the speaker and the occasion of much gratification to the hearers. If preachers in refectories accomplish nothing else, they can succeed in acquiring facility to speak audibly and distinctly, which is a consummation devoutly to be wished. Judicious criticism of sermons delivered in the seminary is regularly given by a member of the faculty in the presence of the student body. "Bona sed non bene"; "bene sed non bona"; "nec bene nec bona"; "bona et bene". This enables the earnest student to combine theory and practice with concrete models. For these reasons, the question of preaching can hardly be considered a closed chapter in seminary training.

When a seminarian ambitions formation of character according to the spirit of the seminary, he will eventually go forth to proclaim the tidings of salvation. He will carry with him as his richest heritage not only a sense of the dignity attached to his ambassadorship, but an intimate consciousness of its responsibility. Abiding fidelity to his sacred trust will never suffer him to forget the ordaining prelate's solemn warning: "Cum magno quippe timore ad tantum gradum ascendendum est. Agite quod agitis; imitamini quod tractatis." So long as this message dominates the newly ordained priest, his preaching will never fail to conform to the standard of Him who is the model of all genuine preaching. Notwithstanding worry and apprehensiveness in the early stages of his ministry, the newly ordained priest whose life

is attuned to the supernatural will gradually acquire due equilibrium in the pulpit, and prove himself a faithful workman rightly handling the word of truth.

Such a man ever retains what he acquired in the seminary. This store he increases daily. For, how can a priest animated by the spirit of the priesthood read the prayers of the liturgy, the psalms and lessons of the breviary, the prayers of the ritual, and the writings of ascetics; how can he sit in the confessional, visit the sick and assist the dying; how can he live as another Christ, and prove a joke in the pulpit? The priest who learns to know Christ and Him crucified, will succeed in preaching the science of the saints. The preacher who is a failure can ordinarily find the source of his failure here more quickly than anywhere else. Take heed "to thyself" and to doctrine, for in doing this, thou shalt save thyself and them that hear thee. The priest who did his duty in the seminary, and who retains the spirit of the seminary in his ministry will never fail to prove in concrete fashion that preaching is not a lost art. His appearance in the pulpit may not be the signal for an outburst of oratory with its variety of attractive features. Neither was the preaching of the Apostle the signal for display. "*Sermo meus et praedicatio mea non in persuasibilibus humanae sapientiae verbis sed in ostensione spiritus et virtutis.*"

Evidently St. Paul was not unsparing in his appreciation of the pulpit orator. Bishop Curtis was not quite so considerate of the pulpit orator's sensibilities. He was wont to define a pulpit orator as a compound of impudence and voice: "The practice in our large cities of constantly preaching showy and pretentious sermons to simple Christians is an abuse, nay, it is one of the pests of our age." On the contrary, the man of God, orator or no orator, enters the pulpit conscious of his dignity and responsibility as an ambassador of Christ; as one therefore chosen to lead the people of God through the sea of wickedness unto the confines of the promised land. His message "will be grave and stately, and yet so simple that he may without effort touch in his discourse the most minute and ordinary questions of everyday life. His manner of address should be that of dignified conversation, like a father speaking to the hearts of his children and pointing out to them the way that leads to happiness."

This is the theory of preaching viewed in a supernatural setting. This theory finds its concrete expression in the lives of many zealous priests in this day and in this land; men who are seldom known beyond the boundaries of a parish, who, like the Curé d'Ars, sow the seed of the word "in omni patientia et doctrina." Every diocese in this country glories in the possession of such preachers. We have always had such. They have usually come from the seminary. May their number never grow less. May the influence of the seminary in training preachers of this type never languish nor decay. "Intende, prospere procede et regna."

JAMES D. O'NEIL.

*Highland Park, Ill.*

## II.

To the Editor, THE ECCLESIASTICAL REVIEW.

The article "The Lost Art of Preaching", in the April issue of the REVIEW, implies charges against our seminaries, which, if true, would make it advisable to reform the curriculum. The statements on page 370, if fully borne out by facts, are enough to indict our seminaries both "in foro interno et externo". It is useless to repeat them here, except for the following (be it noted the charges are general, they speak of "our" and "all seminaries"): "The young apostle . . . *may* know some theology—although even that is rare; he *may* know some Church History—rarer still. But one thing is painfully evident—he can *not* preach. He has not been trained to preach. He has been, on the contrary, unconsciously trained to regard preaching as a comparatively needless part of his ministry." Again: "Underlying this disrespect for oratory is the deeper conviction that the priestly ministry begins and ends with the administration of the Sacraments and a sort of hazy conviction that the Church will somehow or other get along no matter what happens, since 'infecibility' and 'Catholicity' are her Christ-given qualities."

I have a faint suspicion that the Rev. Lucian Johnston inherited the glasses of the stern but somewhat one-sided and inconsiderate Doctor Gray of Canon Sheehan's creation. If there is any seminary that falls under his indictments, let it either reform or be reformed. The priesthood is the mystical,

living continuance on earth of Christ's mission as Saviour. Christ's mission as Saviour has three functions, that of Prophet (teacher), Priest (sanctifier), and Pastor (ruler). Consequently the seminaries must fit the aspirant to the priesthood, already equipped by nature and grace, to take up this threefold function, the first of which, according to the very nature of his mission, is that of Teacher. By his teaching he must make one a believer; he next sanctifies the believer; he rules the sanctified believer. These are truisms of seminary education.

Now, the present writer holds no brief for other seminaries, but he would like to outline the homiletic course followed in the seminary with which he is connected. I think it will appear that the strictures referred to may admit of restrictions.

Acquaintance with grammar, rhetoric and ordinary oratory is, and *must be*, presupposed from the *classical course*, knowledge of philosophy from the philosophical course; though individual flaws and virtues in these branches find constant consideration. Further, it is evident that the homiletic training is not restricted to the scheduled hours of "Homiletics"—nearly all theological studies of a seminary have a tendency toward homiletics.

The homiletic course proper is divided into two sections: the first is for the I, II, and III theological courses, the second, succeeding to the first, for the IV course. The first section has two scheduled hours a week; the second but one hour. The methods followed in both sections are essentially the same.

At the opening of the scholastic year there are several weeks of theoretical instruction and, whenever called for to illustrate theory, occasional reading of some model. This theoretical instruction varies, as to the material treated, each year for three years, so that the same topic does not recur for specific treatment throughout the course. For these lectures the *Homiletic and Catechetical Studies by Myenberg-Brossart* are used as a basis; models are chosen at discretion. These lectures are continued throughout the year, as time permits.

The practice on the part of the students consists in the following. Everyone of the first section is required to make two sermons a year; at least one of these is, in most cases both are, delivered publicly in the auditorium. The students of the

second section "preach" at least twice, ordinarily more frequently. The student is given the theme; if necessary, he, especially if he be a beginner, receives special directions. He must first make an outline; this is submitted to the professor. The latter examines the outline and, if he thinks it called for, suggests improvements. (Let me mention here that this practice has always proved a great benefit to the student.) Thereupon the student works out his outline. Original work is made a *conditio sine qua non*. The sermon, when written out, is brought to the professor, who reads it, and again, unless the work be either approved or below criticism, makes his marginal notes. The sermon, revised in accordance with these notes, is delivered freely before the whole class assembled in the auditorium—not as the writer in the REVIEW strangely says of *all* seminaries: "Of course we all know that they all foster the custom of having a yearly sermon preached by every seminarian at meal time. But we all also are painfully aware of what a colossal joke is this same custom. Once a year! And then done to the rag-time accompaniment of rattling knives and forks and dishes. And there ends the training in preaching." And let me give credit to the youthful speakers: I have there heard some sermons, delivered by the more talented and ambitious students, that would grace any pulpit. But then the crucial test for the sermon's value comes—public opinion, and that an intelligent public opinion. Two or three students are called upon to review the sermon; all are welcome to express their opinion. These reviews are charitable criticisms of the faults and kindly appreciation of the merits of the sermon both as to composition and delivery. To the present writer's memory, but one inconsiderate critic's attention had to be called (privately) to charity. In certain cases the professor later talks the sermon over privately with the student, and even takes him privately to practise "preaching."

This method, or a similar one, ought to prove sufficient to develop preachers that will satisfy at least the ordinary public, and the ordinary critic. But despite all this work, some will turn out to be only mediocre preachers; others, failures, be it that they lack the natural grace and oratorical temper (for though 'poeta nascitur, orator fit', there must be some *natural fitness* capable of development), or be it that they are deficient

in classical education, or be it that they drop persistent effort—after they leave the seminary.

ALBERT KLEBER, O.S.B.

*St. Meinrad Seminary, St. Meinrad, Indiana.*

### THE PEACE PRAYERS OF THE MISSAL.

What plummet can sound the depths of human stupidity and human density? How incredibly blind we become to the beauties that throng before our eyes every day! Nothing short of a catastrophe, smiting our smug, well-ordered existences, is required to awaken us to the worth, loveliness, and grandeur of our everyday gifts and possessions. To my own personal shame I must admit that only quite recently did I perceive the long series and marvellous beauty of the different prayers for peace that are scattered throughout the Missal. For years I had been repeating these formulas, with what I fondly thought was an adequate amount of attention; and yet their appealing entreaties for peace, tranquillity, and security never obtruded themselves on my mind. It would appear that these most poetic prayers were framed when human lives were not so sheltered from aggression as ours were until recently. In those distant vanished centuries any day an irruption of Saracens or Danes or Norsemen, or the still worse scourge of civil war, might change prosperous towns into flaring beacons, and smiling villages into deserts. Consequently the faithful deemed it advisable to implore the divine protection many times throughout the year; so that God might fling over their uncertain and chequered days the mantle of His perfect peace. It may not be without interest and utility to point out these petitions echeloned along the ecclesiastical year.

Christmas Day, which fetes the arrival on earth of the Prince of Peace, turns naturally the thoughts of the worshipers toward that unspeakable blessing, and so we pray "that our gifts be adapted to the mysteries of the Nativity and obtain peace for us."<sup>1</sup> A similar supplication rises to God on the second Sunday after the Epiphany: "Almighty and Eternal God, who rulest Heaven and earth, be pleased mercifully to

<sup>1</sup> 2a Missa Nativ., Secret.

hear Thy people's prayers and grant us peace in our days." And though the prayers of the subsequent Sundays after the Epiphany do not mention peace expressly, they all without exception implore the assistance and protection of the Most High. On Palm Sunday the Church is reminded by the palms of the olive branch, which was a symbol of God's peace and pardon to Noah and his descendants, and she prays that those green branches now to be blessed may be a similar guerdon for the salvation of all her children.<sup>2</sup> On Good Friday the celebrant exhorts the congregation to implore the same grace: "Let us pray, beloved, for the holy Church of God: that our Lord and our God may deign to bestow on her peace, unity, and protection throughout the world: that He may render principalities and powers subject to her: and that He may grant us to glorify God by leading a quiet and peaceable life." Here the prayer lays stress on the necessity of peace for prayer and even for virtue as well. War, no doubt, has its glorious heroisms, its resounding deeds of daring, its shining episodes of self-forgetfulness; still for the vast majority of men peace is the indispensable necessity for prayer, virtue, and holiness of life.

Corpus Christi, preëminently the feast of Him who gave that sublime talisman for recognizing His true disciples—"by this shall all men know that you are my disciples, if you love one another"—Corpus Christi naturally suggests and calls for peace; and so we beg in the Secret of the Mass: "Grant, O Lord, to thy Church the gifts of peace and unity—gifts mystically symbolized by the offering."

Pentecost, too, which commemorates the outpouring of the Holy Ghost on the Apostles and the nascent Church, could not be without its prayer for peace. Not on the festival itself, but on the day immediately after, we pray: "God, who hast given to Thy Apostles the Holy Spirit, grant to Thy people the obtention of their requests, that to those to whom Thou hast given faith, Thou mayst give peace as well." The same appeal is renewed on the fourth Sunday after Pentecost: "Grant, O Lord, that the world be directed by Thy command

<sup>2</sup> "Deus qui per olivæ ramum pacem terris nuntiare jussisti, præsta, quæsumus, ut hos olivæ caeterarumque arborum ramos coelesti benedictione sanctifices, ut cuncto populo tuo proficiant ad salutem."

in peace, and that Thy Church may rejoice in undisturbed devotion." The Introits of the succeeding Sundays are all cries for the protection of God, but not until the eighteenth Sunday is peace mentioned expressly: "*da pacem, Domine, sustinentibus te*". On the twentieth the prayer intervenes again: "Bestow on Thy faithful, gracious Lord, pardon and peace: so that being purified from all sins they may serve Thee with tranquil minds."

It would seem, then, that on those feasts such as Christmas, Pentecost, Corpus Christi, when heavenly graces are poured forth on men, the Church is pained by the discords so frequent on earth, and she feels bound to beg God in His mercy to prevent or remove them. I deliberately omit the prayers that belong to the Canon; I omit also those Masses whose avowed or partial object<sup>3</sup> is to obtain peace. One would naturally expect that in them the idea of peace would be uppermost. But even the above gleanings show that all through the ecclesiastical year the longing and straining after peace, and the fear lest it be broken, accompany, so to speak, in undertone the devotions of the Church.

Nor are these supplications against war and battle confined to the ferial Masses. If we turn to the Proper of the Saints, we shall find several of the Blessed put forward as special intercessors or protagonists of peace; and the Church implores these heavenly champions to use their credit and influence with the Almighty to promote peace among men. We should certainly expect that the gentle Mother of our Redeemer would not be wanting in such an honorable company; nor is she. On the feast of her Visitation (2 July) we implore her to further peace among men. "Impart to Thy servants, O Lord, the gift of heavenly grace: so that to those to whom the birth of the Virgin was the beginning of salvation, the solemnity of her Visitation may bestow an increase of peace." A few days later (8 July) we ask St. Elizabeth of Portugal, an illustrious peacemaker while on earth, to obtain for us peaceful lives and happy eternities. "Most merciful God, who gavest the blessed queen Elizabeth, with other excellent gifts, the power of stopping wars, grant us by her intercession after the peaceful life

<sup>3</sup> *Missa pro pace, ad tollendum schisma.*



which we pray for here to reach eternal joys." The famous martyrs SS. Marius, Martha, Audifax, and Aachus (19 January) are besought to obtain the same boon for us: "Hear, O Lord, Thy people praying under the patronage of Thy saints: so that Thou mayst grant us peace in this life and glory hereafter." A similar appeal occurs in the Postcommunion of St. Mathias, (24 February): "Grant, O Almighty God, that through the holy sacrifice we have offered and by the intercession of Blessed Matthias, Thy Apostle, we may obtain pardon and peace." The Postcommunion for the Vigil of an Apostle is couched in exactly the same terms.

Thus in the various Masses of the year a chorus of petitions rises to God for peace and all its attendant blessings. If the opportuneness of these prayers, their beauty, their depth, never came home to us before, they ought to come home now. Would it not be well also to explain these facts to our parishioners in simple language, so as to show them that providentially every need, every grace is anticipated in the almost inspired language of our incomparable liturgy—a liturgy wherein has crystallized the faith and love and reverence and devotion of fifty generations? Oftentimes the people adopt with more zeal than prudence strange and unauthorized devotions.<sup>4</sup> Perhaps we are to blame largely for it, because we fail to show them the priceless pearls bequeathed to us from the ages of faith.

A non-Catholic and secular writer grows almost lyrical in his enthusiasm over the literary beauties of the Anglican services.<sup>5</sup> Still their prayers and rites are mere translations, often truncated and interpolated ones, from our missals and breviaries. Would it not be almost criminal negligence on our part if we did not try to make our people appreciate the beauty of the devotions that they participate in every day? And if we banded them all together in one huge crusade of prayers; if we were to get the innocent little children to lisp their prayers for peace every morning and midday and night, who

<sup>4</sup> "I have an idea that our piety as Catholics would be more robust, and that we would be brought more close to God, if the inspired language of the Holy Spirit formed a larger portion of our daily prayers." Canon Sheehan, *Under the Cedars and the Stars*, p. 147. This same idea was a favorite one of Lacordaire's, and he voices it several times in his letters of direction.

<sup>5</sup> Saintsbury, *The Earlier Renaissance*, pp. 249-251.

knows but that God, touched by our earnestness, might grant that unspeakable favor sooner than politicians and diplomats would have us believe?

WILLIAM P. H. KITCHIN.

#### FAULTIES FOR MISSIONER FROM ANOTHER DIOCESE.

*Qu.* Will you please give me in your magazine, at your earliest convenience, the solution of the following case, a real one of recent occurrence. Father X., pastor of a country parish, calls in Father Q., a missionary from another diocese, to give a mission. He has had Father Q. last year for the same purpose, and obtained for him the necessary faculties from the Ordinary. Father Q. is well and favorably known to the Ordinary, and has given many missions in the diocese. But Father X., through some unaccountable oversight, entirely forgets on this occasion to ask for faculties for the visitor. The fact that the Ordinary was at the time away from the diocese, coupled with the further fact that the missionary had not written beforehand to say just when he was coming, may account for this forgetfulness. It is only two weeks after the mission is over that the pastor adverts to the fact that there were no faculties secured. The missionary is by this time in unknown parts; many of the parishioners have left the parish and gone to the woods; if the parish was told of the mistake and bidden to make their confessions over, many of them would be scandalized, and many would worry over their Communions. Under the conditions, what is to be done? Is the pastor justified in holding that "*Pia Mater Ecclesia supplet*"?

*Resp.* In the statement of the case one item of importance is omitted. Did the pastor, Father X, call in the missionary from another diocese with the permission of the bishop of the diocese where the mission was held? Or, in the absence of the bishop, did he have the permission of the vicar general? If he did, and if we presume that Father Q, the missionary, was a religious, there is no difficulty, as the bishop's permission is supposed to include faculties to hear confession. Sabetti-Barrett (n. 775) says: "*Religiosus missionarius advocatus ab Episcopo ad missionem peragendam in ipsius diocesi, eo ipso accipit approbationem tacitam ad audiendas confessiones tempore missionis pro quo advocatur. Idem dicendum si requisitus fuit a Parocho vel alio superiore ex licentia Episcopi.*" We can hardly imagine that the pastor in the case invited a missionary

from another diocese without the consent of his bishop. In the highly improbable hypothesis that the bishop of the diocese was not consulted, the question resolves itself into one of *error communis*, with at least a *titulus existimatus* on the part of the confessor. Theologians hold that in the case of *titulus coloratus* the Church certainly supplies the defect, and that in case of a *titulus existimatus* it probably does so.

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#### TIME FOR EASTER DUTY.

*Qu.* According to the new Canon Law may the time for the faithful to make their Easter duty be extended from the first Sunday in Lent to Trinity Sunday? Such is the regulation in this diocese, but I have read the contrary in the REVIEW.

*Resp.* The Code, while prescribing the two weeks from Palm Sunday to Low Sunday as the time for performing the Easter Duty, declares that, without special indult, the bishop may, if circumstances require it, extend the time so as to include the weeks between the fourth Sunday in Lent and Trinity Sunday. By special concession the bishops of the United States have been empowered to extend the time for Easter Duty from the first Sunday in Lent to Trinity Sunday, and this concession appears to be still in force. This is the intent of the paragraph on page 497 of the REVIEW for November, 1917, to which, doubtless, our correspondent refers.

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#### "THE SUPPORT OF OUR PASTORS".

*Qu.* Can a parishioner who is able to contribute to the support of his pastor, but refuses to do so, be validly absolved? I have a system of taxing my parishioners according to their means, and for this I have the approval of the bishop. The reason why the particular person refuses is not poverty. He can afford to contribute his share, but prefers to cite the former custom, by which he contributed only five or six dollars per annum.

*Resp.* The parishioner in the case may be validly absolved. Indeed, he has a right to absolution, and the denial of absolution cannot be at all justified. It is true that the faithful are obliged by natural and divine law to contribute to the support of those whose lives are devoted to their spiritual welfare. This obligation is imposed also by ecclesiastical law. In most

English-speaking countries, where there are neither tithes nor state support, this obligation is discharged by voluntary contributions. It is an obligation of justice as well as of obedience to ecclesiastical authority. And, although the manner and the quantity of the contribution are not accurately determined by council or synod, the obligation is none the less certain and grave. Nevertheless, it is not possible to fix the obligation *sub gravi* on a particular parishioner in any definite amount unless it could be shown that the parishioner, by his refusal, is the cause of real want on the part of the priest or of an unfair burden on the part of the other parishioners. These principles formulated by Kenrick (Tract. IV, p. 2, n. 64) are adopted by most theologians. Kenrick does, indeed, hold that absolution may be denied to those who, "out of avarice, refuse to give anything" ("qui prae avaritia recusant quid dare"). But in the case proposed, the parishioner, apparently, is willing to pay "five or six dollars per annum". The Third Plenary Council of Baltimore is not unduly severe when it refers to the denial of absolution for refusal to contribute (when the grave obligation in the matter is not certain) as an atrocious and unworthy custom ("atrox et indignum"). The Council solemnly calls on the bishops to punish any or all who may *attempt* such a thing. (*Concil. Balt. III*, n. 292). To the credit of our clergy be it said that, as the Fathers of the Third Plenary Council could hardly believe that such practices were really to be found among the clergy, so, to-day, we can, at the worst, imagine that our correspondent may have thought of denying absolution in the case and that he has not actually done so.

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#### FRACTURED ALTAR-STONE.

*Qu.* What kind of a fracture, or break, unfits the altar-stone for use during Mass? For instance, if a considerable portion of the stone were cut off along the edges, without touching the repositories for the relics, would the altar-stone retain its consecration? It is sometimes inconvenient for a priest who attends several missions to carry a large altar-stone from place to place.

*Resp.* It is not easy to answer the question in general terms. It is certain, however, that any break or cut in the altar-stone

which uncovers the relics, even though these are afterward replaced, unfits it for use. Again, it is certain that the breaking of the seal over the relics unfits the stone for use. Apart from these cases, the principle is that a serious fracture ("enormis fractura") causes the altar-stone to lose its consecration. But what is to be considered an *enormis fractura*? Some authors consider that the fracture is serious when any one of the lateral crosses is separated from the rest of the stone. Others hold that this does not affect the consecration unless a "notable part" of the stone is separated with the cross. Others again believe that, so long as the relic repositories are untouched, the stone remains consecrated whilst it is large enough to hold the Host, chalice, and paten. Zualdi (tr. O'Callaghan) says that the altar-stone loses its consecration "if it is so broken that one part cannot hold the entire of the host and the greater part of the foot of the chalice". (*The Sacred Ceremonies of Low Mass*, p. 47, n.)

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#### PROTESTANTS AND JEWS IN CATHOLIC CHURCH CHOIRS.

*Qu.* In the March number of the REVIEW, page 303, I read: "From the active participation in the divine services even the *excommunicatus toleratus*, whose excommunication is publicly known, or who has been excommunicated in an ecclesiastical court, must be excluded", and farther down I find: "As Protestants fall under the class of *excommunicati tolerati*, the Code", etc. How, then, about Protestant and Jewish singers in our church choirs? Is not the singing of our liturgical prayers considered "active participation in the divine service"?

*Resp.* It is well known that the presence of Protestants or Jews in the choir of a Catholic church and their participation in the singing of the services is an abuse and should not be permitted. Sabetti-Barrett, after referring to the admonition of the Council of Carthage ("Cum haereticis nec orandum nec psallendum"), quotes from a decree of the Holy Office (22 June, 1859) as follows: "Illicitum est ergo in sacris functionibus haereticos in chorum invitare, alternis psallere, dare eis pacem," etc. (*Theol. Mor.* n. 154). The general principle is that we may not share with them actively or passively those functions and rites which, although external, are

a sign of that interior bond of unity which should exist among all the faithful, but which does not exist between us and them. An abuse is an abuse, even when, for some reason, it may be tolerated. The same theological authority adds: "In omnibus istis attendendum est ad mores regionis et ad peculiare circumstantias, ex quibus fieri potest ut eadem actio diversam apud nos habeat significationem ac alibi." This principle of prudence may tolerate Catholics, under some circumstances, singing at a non-Catholic service, but it is not easy to see how it may be invoked to sanction the presence of non-Catholics in the choir of a Catholic church.

### CONFESSION OF DESIRE.

*Qu.* Whilst I was preparing for my school children the Catechism instruction on Spiritual Communion, I noticed that the Rev. W. Faerber in his Commentary calls Spiritual Communion a "Communion of Desire", which term seemed to me very appropriate, as the children are already familiar with the term "Baptism of Desire", and thus are able at once to grasp the meaning of Spiritual Communion. Now it occurred to me that we might also call the act of Perfect Contrition a "Confession of Desire", in order to give the children an accurate and clear apprehension of the act of contrition. In the formula for an act of contrition we pray: "And I firmly resolve, with the help of thy grace, *to confess my sins*, to do penance", etc. What do you think of the suggestion?

*Resp.* It is a question of terminology. There may be the advantage to which our correspondent adverts. On the other hand, it seems to us that the change is undesirable. It would, so to say, be subordinating the essential to what is, in a sense, secondary. The act of perfect contrition, being an act of love which unites the soul with God, does indeed include implicitly the desire to confess, since the Sacrament of Penance is the means divinely instituted for the remission of sins. But, in the common opinion of theologians, the desire to confess need not be explicit. When, for example, through inadvertence, or forgetfulness, or invincible ignorance, the act of perfect contrition is elicited without explicit thought of subsequent confession, it still has the effect of remitting sin. It is right and proper to inculcate the need of actual, explicit desire to confess. Since, however, this is not absolutely essential to the act of

contrition, to designate the act in terms of the desire to confess would be theologically an undesirable change.

### STIPEND FOR THE SECOND MASS ON SUNDAY.

*Qu.* Would you please answer in your "Studies and Conferences" the following. According to the new Canon Law pastors in this country will be obliged to offer one Mass on Sundays and certain feast days for their parishioners, and hence will not be able to accept a stipend for a second Mass, should they happen to binate on the days in question. Now, moralists tell us that in case of bination, where the intention of the priest for one Mass is engaged *ratione officii* or *ratione stipendii*, he still might offer a second Mass for some charitable purpose, as long as there is no question of personal gain. Thus I am informed that the alumni of the Innsbruck Seminary have the privilege of taking a second stipend on Sundays, etc., provided this second stipend is sent as an alms to the Innsbruck Seminary. Now, suppose a pastor on Sundays, etc., offer his first Mass for his parishioners, may he offer his second Mass for some intention for which he receives the customary stipend, provided he use this stipend for a missionary fund, or for the benefit of his own church, or for some other pious cause.

*Resp.* Not without special indult. Noldin, referring to several decrees of the Sacred Congregation of the Council, says: "*Ecclesia semper prohibuit ne binantes, absque speciali privilegio pro secunda missa, stipendium acciperent, aut per eam obligationi justitiae sive propriae sive alterius satisfacerent. Nihil tamen impedit quominus per eam obligationi caritatis et gratitudinis satisfaciant. Licentia pro secunda missa accipiendi stipendium quandoque conceditur ratione paupertatis celebrantium vel in favorem piaae causae.*" (*De Sacramentis*, n. 207.) Lehmkuhl, (II, 296) refers to this as "speciale omnino privilegium", "privilegium S. Sedis". Sabetti-Barrett (n. 714, Q. 4) cites a rescript of the S. Congregation of the Propaganda, 15 October 1863, by which faculty was granted to missionary bishops ("*Ordinariis Missionum*") to allow their priests to accept a second stipend, "*justa et gravi causa intercedente*". The privilege which the alumni of Innsbruck Seminary are said to enjoy must have been granted by Apostolic favor. Of course, it is well known that a stipend may be received for each of the three Masses on Christmas Day. For

the full discussion of the question of the second stipend and an account of the exceptions granted by special indult, the reader is referred to an article "A Second Honorarium on Sunday" in the REVIEW for February, 1918, pages 150 ff. We are informed that, by recent enactment, in some dioceses, one hundred dollars has been added to the pastor's salary to compensate for the loss of the stipendium on the days when he is obliged to offer the Mass *pro populo*.

### THE "SECRETA" OF THE MASS.

*Qu.* What is the exact meaning of the Rubric *Secreto dicit*, in regard to certain parts of the Mass? May the celebrant recite them while inhaling?

*Resp.* Rubricists and moral theologians, while they explain that the prayers which are to be said *secreto* may not be recited *alta voce*, are careful to note also that they may not be recited *nimis secreto*. Lehmkuhl says, "Immo nimis secreto verba proferre periculosius est quam paulo altius". The reason is that the words must be really pronounced "sensibili et audibili modo". This applies more especially to the words of consecration. We do not quite understand how the words could be really pronounced "while inhaling". Certainly the practice is not commendable from any point of view, even though a form of words "pronounced" in that way may be valid.

### INCARDINATION AND EXOARDINATION.

*Qu.* My assistant is something of a canonist, and we disagree occasionally on the application of a general principle. He holds to the letter of the law, and I am more inclined to look to the spirit and general purpose of the Church. Now, we have both been consulted by a conscientious priest who is anxious to know his present status, and, as the see is vacant, he is consulting learned men in the matter, with the usual result of finding that "doctores scinduntur".

The case is this. Sacerdos was ordained "ad titulum missionis". On account of ill-health he went to another diocese, with letters from his bishop containing an *exeat*, if the new location proved beneficial. He was welcomed by the new bishop, who offered to incorporate him in the diocese, but Sacerdos waits to see the effect of the change of climate. After a few years, greatly benefited in health, he agrees to become incardinated and is appointed pastor of a new parish, where



he labors as pastor for eight years. He obtains an *exeat* from the bishop of his first diocese, resigns the parish which he had held there, and presents all the necessary documents to the new bishop, who states in a letter that "they are all received and satisfactory". Ill-health and press of work prevent the bishop from completing the details and he dies suddenly without having administered the *juramentum*. The bishop of Sacerdos' native diocese regards the excardination as complete and drops his name from the list of "absent on account of sickness". The new bishop considered that the essentials of incardination were complete, frequently alluded to Sacerdos as one of his own priests, and, as said, appointed him to a parish, not as "acting rector", which was his usual designation of strangers in the diocese, but as "pastor".

My assistant argues that all the essentials of incardination were not observed, that Sacerdos is free to go or remain, that he still belongs to his original diocese, although he has been eleven years in the new diocese. He claims that decisions favor this view. I maintain the opposite. Will you kindly judge between us and answer the following questions:

1. What are the essentials of incardination?
2. To what diocese does Sacerdos belong?
3. Are eight years as pastor equivalent to incardination?
4. Has not Sacerdos done all that depended on him, and is he responsible for the delays of others?
5. Has there been any recent decision that would help us to reach a conclusion?

*Resp.* In the past there has been, as every one knows, a good deal of informality about excardination and incardination in dioceses of the United States. To avoid controversies and abuses the S. Congregation of the Council issued a general decree, 20 July, 1898, forbidding what is known as presumptive incardination and prescribing formal written documents and an oath on the part of the cleric declaratory of his intention to remain permanently in the diocese. This is known as the decree *A primis*. As there was some doubt whether the oath is required for validity or only for liceity, the S. Tribunal of the Rota rendered a decision, 9 January, 1912 (*Acta Ap. Sedis*, IV, 249) which favored the stricter interpretation. Nevertheless, in the following year (13 January, 1913) the S. Congregation of the Council declared that certain incardinations in which the formality of the oath had been omitted, were valid. This leaves room for difference of opinion. Dr. Meehan, in an

article in the REVIEW for April, 1913, quotes Dr. Vidal in support of the view that, in the United States at least, the omission of the oath did not render an incardination invalid. On the other hand, a writer in a recent number of the *Irish Ecclesiastical Record* (April, 1918) holds with the decision of the Rota and declares that, in his personal opinion, the reply of the S. Congregation of the Council was "merely an equitable provision to relieve a very difficult situation".

Turning to the Code of Canon Law, we find the new legislation in Canons 111 to 117. We may take first Canon no. 114: "Habetur excardinatio et incardinatio, si ab Ordinario alienae dioecesis clericus beneficium residentiale obtinuerit cum consensu sui Ordinarii in scriptis dato, vel cum licentia ab eodem in scriptis concessa e dioecesi discedendi in perpetuum." Now, according to Canon 1410, a parish, even though the revenue be derived from voluntary offerings of the faithful, is a benefice, so far as this Canon is concerned. We have, then, equivalent incardination (not indeed, informal, as before 1898) when, having secured the written consent of his bishop or his bishop's permission "to leave for good", a cleric has conferred on him a parish in another diocese by the Ordinary of that diocese.

Apart from this case, Canon 112 enacts: "Ut clericus alienae dioecesis valide incardinetur, a suo Ordinario obtinere debet litteras ab eodem subscriptas excardinationis perpetuae et absolutae, et ab Ordinario alienae dioecesis litteras ab eodem subscriptas incardinationis pariter perpetuae et absolutae." Thus formal letters of excardination and incardination are required for validity, and informal incardination is abrogated, as in the decree *A primis*. Canon n. 117 further enacts: "Ad incardinationem alieni clerici Ordinarius ne deveniat nisi. . . 3°. Clericus jurejurando coram eodem Ordinario eiusve delegato declaraverit se in perpetuum novae dioecesis servitio velle addici ad normam sacrorum canonum." The oath, then, is certainly prescribed as one of the formalities of the act of incardination, but, whether for liceity alone or for validity, we do not venture to say. However, the writer quoted above, in the *Irish Ecclesiastical Record*, while he held that it was required "for validity" in the decree *A primis*, holds that it is acquired merely "for liceity" in the new Code.

Finally, it should be added that the decree *A primis* explicitly, and the new Code implicitly, lays down the principle "no excardination without incardination". Excardination does not take effect unless incardination follow, as there is to be no unattached clergy.

These are the essentials of incardination in the present legislation of the Church. We must, however, be excused from answering in a categorical manner the second question: "To what diocese does Sacerdos belong?" That is for others to decide. Our opinion, however, is that if he claims the new diocese, he could make a very strong case. Exact dates, which are somewhat confusedly stated in the presentation of his case to the two disputants and to us, should be brought out, the text of the bishops' letters exhibited, and, it seems to us, at least, the argument might be based on the contention that only the oath was wanting to the formalities, the oath being of doubtful necessity to the validity of the transaction. After 1898, and before 18 May, 1918, the formal presentation of a residential benefice by the bishop of the new diocese would not be sufficient, and the possession of it for eight years would constitute only a presumed incardination which had and has no force in law. Sacerdos is not, indeed, responsible for the delays of others; but if there is a question about his status, it is a question of the validity of an act, and, if an essential formality was omitted, it is irrelevant to inquire whose the fault is. So far as we know, there have been no recent decrees on the matter except those cited above—the Rota decision, 9 January, 1912, and that of the S. Congregation of the Council, 13 January, 1913.

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#### MASS "IN DIE OBITUS".

*Qu.* May a Mass "in die obitus" be sung every day from the day of death to the second day after the funeral, inclusive?

*Resp.* According to a principle laid down by Cavalieri (quoted by Wapelhorst, page 52 n.). "Temporis spatium ab instanti mortis usque ad sepulturam in favorem recens mortui pro uno eodemque die reputatur". This is in keeping with the spirit of the Church. Extending, in the same spirit of benign interpretation, the meaning of "dies obitus," custom has

sanctioned the celebration of Mass "in die obitus" during the two days after burial. And the custom has the approval of the Sacred Congregation of Rites. Wapelhorst (loc. cit.) gives references to decrees on this subject.

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#### READING THE WORDS OF CONSECRATION.

*Qu.* Is it of obligation to read the words of consecration from the chart?

*Resp.* Neither the Rubrics of the Mass nor the rubricists mention the obligation of reading the words of consecration from the chart. The Rubric says, "distincte, reverenter et secreto profert verba consecrationis". The only comment of the rubricists is that this should be done "sine ulla capitis aut oris contorsione nec violenter efflans super hostiam"; the celebrant "should not stand awkwardly", "should not raise his voice, or pronounce the words in a forced way". There is no reference to reading the words, and therefore, apparently, no obligation to do so, so long as the celebrant is sure he can rely on his memory.

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#### HIGH MASS WITHOUT SINGING.

*Qu.* I know it is unheard of to celebrate a High Mass with Deacon and Subdeacon in dalmatics, and all the ceremonies observed, but without any singing whatever. Still, as a speculative question, has this been actually forbidden?

*Resp.* Yes. The S. Congregation of Rites by a decree of 21 July, 1855 (n. 3031) answered in the negative a number of questions the first of which was, "An loco Missae Solemnis cum cantu, ad evitandam diuturniorem moram, celebrari possit Missa lecta, eidem inservientibus Diacono et Subdiacono, Dalmatica et Tunica indutis?"

## Criticisms and Notes.

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**GOD AND MAN.** Lectures on Dogmatic Theology. From the French of the Rev. L. Lebaeche, S.S. Authorized translation. Vol. I: God. Vol. II: Man. P. J. Kenedy & Sons, New York. 1918. Pp. 392 and 355.

The second of these two volumes was first in the order of publication and received notice in these pages at the time of its appearance (February, 1917). The volumes are here conjoined as being the essential parts of a whole which is relatively complete. God and Man as they are manifested to us in the light of revelation and the deductions of reason from revealed principles—such is the subject matter. The first volume embraces the theology of the Trinity, the Incarnation, and the Redemption. The second volume comprises the theology of man's original state of innocence and of the Fall; his restitution through Divine Grace and his ultimate condition of happiness or misery.

It will be noticed therefore that the tract *De Deo Uno* does not fall within the scope of the first volume, nor do the questions *De Deo Creatore* within the limits of the second. It were much to be desired that these portions of the systematic course of dogma had been or were to be supplied by the same eminent authority according to the plan and method pursued in the volumes before us. For, after all, it is these portions of dogmatic theology that it is most important to have multiplied in the vernacular, since it is in them that occur the problems which for the most part haunt the modern mind and therefore call for thorough explication and demonstration at the hands of the prophets in Israel. On the other side, it should be recognized that to have the theology of the principal mysteries of faith set forth in English is a decided advantage for divinity students, since both from a didactic and a psychological point of view the mother tongue is for the majority the most efficient vehicle of information, just as it is the sole medium for the instruction of the faithful.

Moreover, in the present case the author has judiciously combined the use of English in the text with considerable Latin annotation in the margin, a feature which we have repeatedly had occasion to commend in the Pohle-Preuss series of dogmatic text-books. Another feature calling for commendation in the present case is the felicitous union of the historico-positive with the scholastic method in the development of the doctrine. The former of these two ele-

ments lends a note of actuality and the latter a means of intellectual and spiritual realization of theological truth. An instance of the one may be seen in the treatment of the doctrine of the *Logos*, of the other in the Thomistic synthesis on the Trinity. As the latter is the more familiar, it will be enough to allude here to the former. It was customary until rather recently to find the rationalistic critics insisting that the *Logos* in St. John's Gospel was only a doctrine borrowed from Alexandrian philosophy. But even Harnack now admits that "the elements operative in the Johannine theology were not Greek Theologoumena—even the *Logos* has little more in common with that of Philo than the name, and its mention at the beginning of the book is a mystery, not the solution of one—but the Apostolic testimony concerning Christ has created from the old faith of Psalmists and Prophets a new faith in a man who lived with the disciples of Jesus among the Greeks."<sup>1</sup> To which concession Professor Labauche subjoins that Harnack ought to have added that the name also of the Johannine *Logos* must have come from the Palestinian itself, since this word was called by that name at a quite early date, the term *Logos* being the translation of the Aramæan term *Memra*, Word.

Besides, Alexandrian influence, as the author goes on to observe, could not have made itself felt in Palestine except before the time of Philo; for the latter was instrumental in bringing about between the Jews of Palestine and those of Alexandria a spirit of distrust which put a damper on the intellectual relations between the two. For, despite the fact that Philo professed profound respect for the beliefs of his countrymen and sought to show that whatever good there was in Greek philosophy was borrowed from the books of Moses and the Prophets, he was nevertheless looked upon by the Jews of Palestine as a rationalist and his Alexandrian followers somewhat as heretics. It is an utterly erroneous conception of things, therefore, to attribute to Alexandrian philosophy the Johannine theology of the Word of God (pp. 30—32).

Other illustrations of the note of actuality might be cited from the author's treatment of Christ's human knowledge (pp. 266—280), and that of vicarious satisfaction (pp. 337—345). The ancient truth is seen here to be brought out with new effulgence by the very shadows with which modern rationalism has enshrouded it.

It should be noticed that the subtitle of the two volumes, *Lectures on Dogmatic Theology*, is not to be taken in the sense usually attached to the term "lectures", as more or less discursive expositions of the subject. The treatment is throughout decidedly close and

<sup>1</sup> Harnack, *What is Christianity?*, l. xi, p. 218.

systematic, though not quite so rigidly didactic as is the case with the average scholastic manual.

It is a pleasure to note an improvement in the translation of the first volume over that of the second. The French idiom is here less apparent. One or two slight inaccuracies are noticeable. Treating of relations, the author says that "in creatures real relations . . . are all accidents" (p. 61). This is incorrect. There are such entities as "transcendental relations", which are *real*, but are not *accidents*, since they belong to the very essence of their subject. Thus creatures are really but transcendently related to the Creator; the body is thus related to the soul; matter to form; essence to properties, and so on. At page 281 we read that "sensation is not a representative, but an appetitive phenomenon". This also is inexact. Sensation as such must not be confounded with feeling. The former is primarily a cognitive state, a simple representation or initial perception of some phenomenon, and may or may not result in an affective state or feeling.

**QUESTIONES MISTICAS; o sea Las alturas de la contemplacion acoessibles a todos. Alientos, estímulos y desenganos de los grandes Maestros de espíritu a las almas espirituales y a sus directores. Por el Padre Fray Juan G. Arinterro, O.P., Salamanca, Calatrava. Pp. 616.**

To readers familiar with the spiritual and devotional literature of modern Spain, Father Arinterro is no stranger. Apart from his numerous writings of an apologetic and exegetical nature, his exhaustive treatise on the theology of contemplative prayer, *La Evolucion Mística*, is proof not only of deep and solid erudition and extensive reading in the domain of ascetical masters, but of an intuitive knowledge how to apply the principles of the spiritual science to the ordinary life of meditation and the various degrees leading to the habit of contemplation.

The present work, *Cuestiones Místicas*, is the result of an effort to bring the knowledge and use of contemplative prayer within the range of common devotional aspiration toward Christian perfection. The substance of the volume has already appeared in the form of a series of articles published in the *Ciencia Tomista* (1914—1915), organ of the Dominicans of the Spanish Province.

In the *Prologo* the author reviews and analyzes the chief literary phases of our mystical theology, and traces the source whence the evolution of the contemplative habit proceeds. Next he points out the importance and practical advantages accruing from the cultivation of this habit. He lays stress upon certain distinctions which must be noted in order to avoid misapprehensions regarding the subject

of mystical theology, and the wrong deductions which tend, so to speak, to alienate the devout inquirer from the practice of contemplation, or else cause him to cultivate a false method that leads to self-concentration.

The discussion of the subject proper is grouped under seven principal questions, namely: Should one desire the habit of divine contemplation? May anyone hope to attain to it by science and proper effort? Why are there, as a matter of fact, so few contemplatives? Does holiness presuppose the habit of contemplation? Are the mystical and the ascetical habit essentially different and independent of each other, or is the ascetical subordinate to the mystical? What are the characteristic marks of the mystical state? What are the chief phases or stages of progress in the attainment of the habit of mystical contemplation?

In the last mentioned question the author marks the distinction between ordinary prayer and that higher form of communication with God which lifts the entire soul, and not merely the attention of the mind or certain limited faculties, into the supernatural sphere. He illustrates his teaching by reference to St. Teresa, and by comparing her method of gradual advancement with that of other mystics. The Venerable Aña Maria de San Jose, Abbess of the Descalced Franciscans, is singled out as a striking example, in the sixteenth century, of progress in contemplative prayer.

The concluding chapters of the volume dwell upon the excellence of the contemplative over the active life, and show how the apostolic vocation combines and is superior to both.

As a disciple and interpreter of the Angelic Doctor, Fr. Arintero appeals of course to the Thomistic sources in the first instance for corroboration of his theory. That theory explains how the soul, having stripped itself of the fetters of worldly pursuit and yielding itself unreservedly to the hands of God, becomes, through this singleness of purpose and by a spontaneous concentration upon the image of the divine mercy, absorbed. Amid the deep silence of this concentration it tastes the warmth and attraction of God's beauty and keeps its spiritual eye fixed on the same. This loving gaze, which is of the nature of an appeal, a prayer, to participate in the riches and sweetness of the Holy Spirit, gradually becomes the act of contemplative prayer, as it is understood in mystic theology.

Fr. Phillipe Chevallier, of Quarr Abbey, referring to the work of Fr. Arintero, writes: "If mystical writers, St. John of the Cross in particular, also call by the name of contemplation the first influence of the gifts of the Holy Spirit which teaches a soul thus to beg, or again the transformation which takes place little by little in a soul remaining passive, it is because the divine cause of



contemplation and the divine effect which it allows, are still further beyond human language than is the attitude itself of the contemplative soul; it is also that these three realities merge into one so closely that we cannot speak of one without touching the two others.

"Does then the same word signify cause and effect? Most certainly. Theological language abounds in similar expressions having a double meaning which leads no one into error. Creation, for example, means the creative act and the universe created; redemption, the work of the Saviour as well as the multitude redeemed; justification is a divine act and a quality of the soul; interpretation and exegesis signify at once the work of the commentator and the solution that he proposes. The context always enables one to appreciate at once the value of the term.

"Therefore to understand the conclusions of Fr. Arintero, one must beware of isolating the different elements in divine contemplation; it is better to group them, to maintain them as united as they are in reality, and to notice also with all those who treat of this contemplation that it is a first fruit of the Holy Spirit in us, which allows in turn and in the measure that God has fixed for each of us, the full expansion of all the divine gifts."

**THE ABIDING PRESENCE OF THE HOLY GHOST IN THE SOUL.** By the Very Rev. Bode Jarrett, O.P. Cathedral Library Association, New York. 1918. Pp. 123.

We have here one of those happy and fruitful interpretations of spiritual truth which, if we may adapt an expressive phrase consecrated to another object, *illuminando intellectum inflammat effectum*; one that not only the intelligent layman or woman will appreciate, but likewise the professional student of theology, including the priest, will find a door opening into the deeper significance of truths which often are concealed or but half revealed by the technical treatment of dogma. Within the limits of its subject matter the booklet might well borrow the title of another eminent Dominican's more stately tomes, *Theologia mentis et cordis*. For it has to do with the very soul of all true theology, the life of God in the life of man—the intimate converse of the Creator with the rational creature; of the Spirit of God with the spirit of man; or rather, as the title of the original expresses it, the indwelling, the inhabitation, of the Holy Ghost in the souls of the just. The work in French by Père Froget, O.P.,<sup>1</sup> is one of those products of profound spiritual insight and luminous expression of which the French masters hold the crafts-

<sup>1</sup> *L'Inhabitation du S. Esprit dans les Ames justes.*

manship. Father Jarrett wisely decided not to translate it, but to adapt it to the modes of thought and feeling and forms of expression which constitute the mental furnishings of people to whom English speech is habitual. He has thus given us a solid and luminous, even though brief, exposition of the manner of God's abiding presence; of the gracial qualities that precede and accompany it; and of the blessedness and the gifts and fruits that are engendered in the soul as the living adornment of the habitual Presence. In addition to this he has produced an eminently practical compend of spiritual doctrine, a book which in its limpid depths reflects the devotional mind of Newman; in its strength of thought, the dogmatic force of Manning; and in the general movement of its imagery and sentiment the spiritual but restrained fervor of Hedley.

The material is molded into the form of meditations, each consisting of three almost equal points. The points are not chunky but fluent; not dry-as-dust but humanlike and sensible. They are easily read, easily remembered, and so happily suggestive as to make meditation almost easy and pleasant. The habitual use of the book will go far to engender in the soul that abiding consciousness of God's presence in which lies the genuine fruitage of meditation and the root of all priestly life and ministry. It should be noted that the series of meditations, whereof the number is twenty-six, is prefaced by the memorable Encyclical of Leo XIII (5 June, 1897) on the Holy Spirit. The volume therefore furnishes appropriate spiritual instruction preparatory to Pentecost.

May we not suggest in conclusion that Father Jarrett, having proved his power to adapt Theology to meditational purposes, would continue on this line? Such books as Bishop Bellord's *Meditations on Christian Dogma*, and Bishop Hedley's several works of a cognate character, might well be supplemented by an elaboration of the various other portions of Theology. There are many such books in French which might advantageously be adapted—not merely translated—in view of the English reader's mentality. And no one could do this better than Father Jarrett.

**THE GOLDEN YEAR OF THE GOOD SHEPHERD IN BOSTON.** Compiled from the *Annals of the Convent*. By Katherine E. Conway, author of "*In the Footprints of the Good Shepherd*". Thomas J. Flynn and Company. 1918. Pp. 268.

It is but a few years to the centenary of blessed activity inaugurated by the Venerable Marie de Ste. Euphrasie Pelletier at Angers, in countless institutions of reform and religious uplift throughout the world. In the history of conventual development in modern times

there is probably no parallel to the growth of what in 1829 was known as the modest House of "Les Dames du Bon Pasteur d'Angers". We have in the United States alone six provinces of the Order, with over a thousand professed nuns directing communities of Magdalens, of Penitents, of Preservation children, as the different branches of the work are denominated. Thus the Sisters of Our Lady of Charity of the Good Shepherd carry on the saving mission of their Divine Master with unceasing care in practically every large centre of social activity where corruption gets its hold on the young.

As early as 1842 the Foundress of the Generalate at Angers had found means to establish houses of the Order in Louisville, Kentucky. For that community she had with singular foresight chosen members from France, Ireland, Germany, Italy, and Belgium. The seed soon passed to Montreal in 1844, and then to Philadelphia in 1850. There was great need of a house in New York; but it was not until 1857 that Archbishop Hughes saw his way to permitting the nuns of the Good Shepherd to establish a refuge in the city. Strangely enough, the determining factor in this movement came from the Protestant matron of the Tombs prison, who knew something of the good done by the nuns in reforming the abandoned young women, of whose misfortune in a thousand ways she was a daily and a helpless witness. In 1859 Bishop Fitzpatrick of Boston sought to obtain the Sisters for his diocese; but it was not until 1867 that Bishop Williams succeeded in bringing a colony of the Good Shepherd nuns to his see city. They located in a four story house on Allen Street and labored there for a time in that primitive apostolic fashion which is the lot of all our pioneers in religious foundations. The story of the gradual growth and development of the institute amid many difficulties in the centre of Puritan prejudice is told by Miss Katherine E. Conway in the souvenir volume before us. It is an interesting as well as faithful record of self-sacrifice and achievement in raising the standard of womanly virtue through patient industry, prayer, and penance. What transpired in the Boston community during the fifty years just passed, is but a reflex of what Miss Conway had already, and in the exquisite literary form of which she is practised master, told in an earlier volume about the New York foundation. *The Golden Year of the Good Shepherd in Boston* is a supplement in which the author follows the annals of the community. This, to be completely appreciated, must be read in conjunction with the earlier history giving a full and vivid picture of the Sisterhood in New York and in the spirit of its original foundation.

The typographical work comes from the Plimpton Press, and makes the volume not merely a book that fills a place in the history of Catholic institutional development in America, but also an agreeable page to dwell upon for instruction and edification.

**A MEMOIR OF WILLIAM A. STANTON, S.J.** By William T. Kane, S.J. With an introduction by the Most Rev. J. J. Harty, D.D., Archbishop of Omaha. B. Herder Book Co.: St. Louis, Mo., London. 1918. Pp. 262.

Father William Stanton was an American Jesuit who died at the age of forty-one, leaving a record of singular efficiency and self-sacrifice. Born in 1870 in Illinois, he was educated at the Jesuit College in St. Louis. In 1887 he entered the novitiate at Florissant. In 1894 he was sent to St. Ignatius College, Chicago, to teach English and Mathematics, preparatory to his study of theology. The following year found him at Detroit teaching Physics and Geology. In November of 1898 his Provincial sent him to Belize, the capital of British Honduras, where his active missionary life may be said to have had its beginning. There he first manifested that enthusiasm for sacrifice which made him all things to all men, and which became the source of his influence with the natives no less than among his American brethren. There was in his blood the mixture of the Celt and the Creole which roused an apparently phlegmatic disposition to undergo any hardship that demanded grit and nerve, so long as it was in the cause of Christ. The study of nature and the heavens became one of the means by which he acquired the gift of the expert teacher who at the same time retains the zeal and ingenuity of the apostle. In 1899 he was recalled for a time to St. Louis to complete his theological studies, but before the end of the course he was sent to Manila, P. I., where there was great need of assistance in the Astronomical Observatory taken over by the U. S. Government. There he was ordained priest. In midsummer of 1904 he once more returned to the States, and in the following September was sent to Spain for the purpose of strengthening his spirit at Manresa. Meanwhile he was wanted in Manila; but there were more urgent calls for his services in British Honduras; and accordingly he received his commission to that country, where he was to open a new mission among the abandoned population.

His missionary career is well summed up by Archbishop Harty, who had known him from boyhood and who was witness of his self-sacrificing zeal while in the Philippine Islands. Of Father Stanton's work in Manila the archbishop writes: "The soldiers at the barracks idolized him. The Filipinos trusted and loved him. De-

mands were made upon him from every quarter, and to all he responded cheerfully, generously. He attended the stricken in the Cholera hospitals, he rounded up the Catholic soldiers in the neighboring pueblos, he preached to his Americans, soldiers and civilians, instructed converts, looked after the sick and dying; and all this in addition to an abundance of hard work in the Observatory. He became in time quite famous in Manila, even throughout the islands. There was nothing at all spectacular in his methods or achievements. The charm of the man was in his unselfish, devoted, priestly character."

The same spirit pervaded his missionary life during the subsequent period of his activity in British Honduras, whither he was to go from Manila. But a painful disease, which the local physicians failed to diagnose properly, sent him back for an operation to St. Louis. As a matter of fact the pain proved to proceed from cancer. He died a beautiful and edifying death in the local hospital and his last hours were cheered by the assistance of the Fathers of the Society, notably by his friend Fr. Robison.

The life story is well told in the spirit in which the modern reader likes to have heroism depicted, not too far away from the everyday life in which it is possible to model our own after the pattern suggested.

**DOCTRINAL DISCOURSES** for the Sundays and the Chief Festivals of the Year. In four volumes. By the Rev. A. M. Skelly, O.P. First Volume: From the first Sunday in Advent to Quinquagesima Sunday inclusive. Published at Aquinas Academy, Tacoma, Washington, U. S. A. 1918. Pp. 295.

Father Skelly makes no pretence of originality in the sermons he here offers. But priests and lay readers who are in quest of good material for reflexion on subjects that concern the welfare of the soul will find these discourses to their taste, both in matter and form. They present not only good doctrinal matter, but also well digested exhortation in good clear English. They are short. There is a brief analysis at the beginning of each discourse well calculated to enable the preacher to vary the presentation of his theme and extend it at his will to serve different occasions. The typography and format of the volume make it easy to read while on a journey. It should be noted that this is only the first of four parts contemplated. It covers, besides the Sunday term from Advent to Quinquagesima, the feasts of the Immaculate Conception, Christmas (a meditation), New Year, Epiphany, and brief discourses on the Conversion of St. Paul and the Presentation in the temple.

**THE BOOK OF THE HIGH ROMANCE.** A Spiritual Autobiography. By Michael Williams. The Macmillan Co., New York. 1918. Pp. 350.

Everybody has heard of the poor fellow who, having lost his purse, begged high Heaven that it might not fall into the hands of a moral theologian. To change the fable, let us hope that the book before us may not find its way into the hands of the psychological casuist, the positivistic reviewer, the *emunctae naris criticus*, who weighs and measures the things of the soul, and tithes the mint and the cumin that flower in the garden of the gods—the anti-sentimentalist who smells an emotion a mile off and shoos at the thing with his panama that the perfume may not assail his analytical nostrils.

The *High Romance* is the story of the greatest thing on earth; the story of a soul; the story of a poet's soul, told worthily by the poet himself, told not in verse but in the *soluta oratione* that flows in its own rhythm, sings in its own melody, and scintillates with its own color. Thank God, the ultimate fate of real literature, the literature of power which differs *toto coelo* from the cyclopedias of facts, does not wholly depend upon those surgeons of the spirit; though, sadly enough, many a child of the soul has succumbed to their scientific lance. The majority, let us hope, of men and women who like to do the next best thing to making a good book, which is making it known to others, have enough soul in their bosoms to know and feel when the whole being—not a disjointed part thereof, not an isolated faculty; not the abstractive intellect, not the *intellectus agens*; nor yet the *possibilis*; not the mere phantasy; not the effer-vescing emotions, nor even the imperial will; not the head, not the heart—but the whole self of the writer wants to commune with their very own soul and self. It is to this majority of whole and wholesome persons that the reviewer would recommend this adventure of High Romance.

The story is the self-revelation of a man who in his boyhood drifted from the moorings of faith, to which unfortunately he had been but loosely bound, and then sailed away on the high seas of life. From his birthplace in Halifax, to Boston, to New York, to the Southlands and the Westlands he journeyed, dreaming dreams and striving to make the purveyors of the things of the mind value the products of his pen; moiling now as a slave in the subcellars of department and five-cent stores, and again toiling no less slavishly as a hack writer, pot-boiler and emergency reporter for the newspapers. Struggling again and again with the great White Fiend—the insidious tubercle—and again grappling with the task of editing a daily paper during the earthquake days in San Francisco. Yet through it all—all the moiling and the toiling, the striving and the

fighting, the poverty and the sickness—the spirit of his art, the dreams of beauty in expression forsook him not. But alas! his art gave him for worship only a thing of shape and color—hollow, like “Mammoud’s idol in the great pagoda’s centre.” In search of the real, the substantial, which alone can permanently satisfy the soul, his art drove him into the mysterious twilights of mysticism. Out of these he emerged when the light reflected from the story of the Little Flower of Jesus beckoned to his soul, and, led by it to another Carmel in the city of St. Francis, he found the joys of true mysticism in the realities of faith. Under the direction of Archbishop Hanna he entered, or rather reëntered, the Church, wherein he found the fulfillment of his dreams of beauty, the vision of his art made actual, and the High Romance a reality.

Moreover, with faith reborn came renewal of bodily health and that strength of will which enabled him to triumph over an abnormal tendency that had long beset him; while the gentle beneficence of the Little Flower made of him a medium through which came healing to Antonio’s baby!

Mr. Williams has given us a great book, a delightful, an inspiring, and an elevating book. It is not for this reason a perfect work of art. At places it is unfinished and uneven. The forms of the reporter’s office sometimes trip into the sanctum of the higher artist. But this is simply saying that his is a human book; or rather does it mean that the author deliberately intended it so to be, that it should not be a thing of polished finish, sand-papered, varnished, and rubbed down.

But it is not simply a delightful and a moving, a soulful book; it is a book with a message to the intellect, a contribution to apologetical literature, the apologetic of art. Like von Ruville’s *Back to Holy Church* it is an argument for Catholicism drawn from the emotional elements of human nature, elements which, divinely given to man, are meant to be satisfied, and can be satisfied, only in and by the Catholic religion. We have many spiritual biographies: the *Confessions* of St. Augustine; the *Life* of St. Teresa by herself; the *Thoughts* of Pascal; the *Apologia* of Newman; the *Convert* of Orestes Brownson. Not unworthy to be added next to the splendid group is this spiritual autobiography of Michael Williams.

**HISTORY OF LABOR IN THE UNITED STATES.** By John R. Commons, David J. Saposs, Helen L. Sumner, E. B. Mittelman, H. E. Hoagland, John B. Andrews, Selig Perlman. With an Introductory Note by Henry W. Farnam. In two volumes. The Macmillan Co., New York. 1918. Pp. xxv—623, and xx—620.

To form some estimate of the magnitude of the undertaking represented by this work the reader would do well to look over the bibliography given immediately in advance of the index closing the second volume. He will find there not simply a list of the printed productions cited in the two volumes, but also a reasoned survey of the special character of each department of the literature constitutive of the several portions of the entire work. After thus getting a bird's-eye view of the materials, it would be well to peruse the introductory note and the preface which tell of the genesis of the undertaking and the coöperative method pursued in its execution. Then, a careful reading of the introduction will be in order. Here one gets a survey of the various currents running through the life of labor in this country and particularly the causes and in a measure the influences of each on the general movement. One should next make some study of the very ample and luminous contents-pages of each volume. Beyond this stage choice can be made of continuous or of selective reading according to one's needs or tastes.

Let it be noted that the work is not a mere descriptive account of the doings, the rise, the ups and downs of organizations of labor. Neither is it simply the story of the mutual struggles of capital and labor. It is very much more than these things. It is essentially a human document, and consequently a narrative that will appeal not merely to students of economics but also to all lovers of liberal culture, and so in a particular degree to the readers of this REVIEW.

The work is primarily a study of conditions — economic, social and political—and of philosophical ideas and principles as they have affected the movements of labor. Communism, Socialism, individualism, anarchism, green-backism, humanitarianism, free tax, and other speculative theories and practical programs (some of them imported from abroad and modified to meet American conditions, others more or less indigenous to this country) are manifested in their workings on social life and industrial activities and organization. Thus the reader comes to realize distinctly, what everyone knows more or less vaguely, that the labor history of the country is just a part of its industrial and political history as it widens out into "the story of how in the course of three centuries, the wage-earner, as a distinct class, has been gradually, even violently, separating himself from the farmer, the merchant, and the employer, and coming to feel that his standing and progress in society depend directly on wages and not directly on prices, rents, profits, or interest" (p. 3).

The endeavor to make wages meet the necessities of life is the ever pressing problem of domestic economy, as the determination of the share of the product justly due to wages is the crux of political



economy and recently more and more of state legislation. The domestic problem seems to weigh more heavily in these days owing to the increasing pressure of the cost of living. And yet statistics show that the difficulty of balancing income with outlay was no less acute in earlier times. Thus, for instance, we find in the text before us an illustration hereof quoted from the *New York Times*, 8 November, 1853. The estimate is for the laborer, his wife and two children, living rather frugally, as the items indeed demonstrate:

<i>Item</i>	<i>Amount</i>
Rent .....	\$100.
Groceries .....	273.
Clothing, bedding, etc. ....	132.
Furnishing kitchen and parlor .....	20.
Fuel .....	18.
Lights .....	10.
Taxes, etc. ....	5.
Physician and druggist .....	10.
Travelling .....	12.
<i>Times</i> , postage, and library .....	10.
<b>Total</b> .....	<b>590.</b>
Church, etc. ....	10.
	<hr/>
	<b>\$600.</b>

Nothing evidently is left for amusements, insurance, debts, etc., supposing that the average income was \$600, a supposition not borne out by the available wage statistics (Vol. I, p. 487).

Here in figures is summed up the problem that confronted the wage-earner four score years ago, as it had confronted his forefathers centuries before him, and as it still too often confronts his descendants to-day—the problem of getting along on wages inadequate for decent living.

The history of the struggle to solve this problem constitutes the substance of these two stately volumes. Naturally and chronologically the story divides itself into five parts. The first part, beginning with colonial and running through federal times up to 1827, traces the origin and growth of the early trade unions, the development of the bargaining classes and the merchant capitalists. It narrates also the famous cordwainers' conspiracies and other uprisings.

The second part has to do with the rise and fall of the politically organized labor associations. The efforts to nationalize the trade union movement, the failures, the multiplication of industrial troubles, the influence of the humanitarian theories, the renewed movements toward nationalization, the upheavals, collapses, reorganizations—over these troublous grounds the other three portions of the work

(and as they deal with the more intricate conditions, they are also the larger sections of the history) move onward to the present times with their widespread as well as intense agitation for legislative action looking not only to the amelioration of the conditions and hours of labor, but particularly to the fixing of a minimum wage.

The foregoing brief sketch may suffice to suggest the general scope of the work, and likewise, it may be hoped, to introduce those who are interested in its subject to a personal perusal of its instructive and inspiring pages.

**AMERICAN WORLD POLICIES.** By Walter E. Weyl. The Macmillan Co., New York. 1917. Pp. 307.

The clergy plays no small part in the moulding of public opinion and is expected to exercise the function of intellectual leadership in Christian communities. In these days of growing democratic control, even the important issues involved in world diplomacy are submitted to a popular verdict; whence it follows that the clergy cannot afford to ignore problems of this kind; they must be conversant with the principles that should govern the international relations of peoples. Moreover, it is well to remember that international law constitutes a department of Ethics, and that Christianity may be able to shed some light on the questions that are now baffling the ingenuity of the greatest statesmen. In view of these patent facts no excuse is needed for bringing the above-mentioned work to the notice of the reader.

Here we have a program that deserves close attention, being based on a sober and keen analysis of facts, not on attractive, but unsubstantial, theories. The author reveals himself as a realist in a good sense. Though not a pessimist, he takes into account the past history of the human race, which neither justifies extravagant hopes nor, on the other hand, discourages all expectations of improvement. Human nature he does not distrust, not does he pin his faith to its lofty, but changing, aspirations. It is plain that the author had read the lessons of history with an impartial mind, which enables him to view the present world crisis in a larger perspective.

Whether one regrets it or not, the days of America's isolation belong to the past, which, even now, seems to us far away and, certainly, can never be recalled. Reorientation of all our world policies is the demand of the hour. The solution which the author suggests is styled by him dynamic pacifism. It is remote both from imperialism, which aspires toward world dominion, and from a lazy and cowardly non-intervention policy which is concerned only with

selfish national interests, and indifferent to wrong and injustice, as long as they do not immediately disturb ourselves. Thus he states the alternative confronting the United States: "To-day the nation is again in a position to contribute to the political progress of the world. Either it can cling hopelessly to the last vestiges of its policy of isolation or it can launch out into imperialistic ventures, or finally it can promote, as can no other nation, a policy of internationalism, which will bind together the nations in a union of mutual interest and hasten the peaceful progress of the economic and political integration of the world." These words were penned before the United States entered into the great conflict. And true to its spirit, it has adopted the author's policy of a generous and fair-minded internationalism, disclaiming explicitly all imperialistic aims. After the war, the constructive world policy, as outlined in detail by the author, merits a fair trial. It is superior to many utopian schemes proposed, and, in print at least, seems eminently feasible. The features most characteristic of the book are its judicial tone and the absence of sentimentality. The lack of ethical appeal, however, we cannot but regard as a serious flaw in an otherwise excellent work.

C. B.

**ACCIDENCE OF HEBREW GRAMMAR.** With Exercises. By Henry A. Coffey, S.J., Professor of Hebrew in Woodstock College, Maryland. B. Herder Book Co., St. Louis, Mo. 1918. Pp. 113.

There has been no lack of admirable primers of Hebrew published in recent years to make the student familiar with the rudiments of the sacred language of the Bible. We need mention only P. Zapple's *Grammatica Linguae Hebraeicae*, Schumacher's *Rudimenta*, and Fagnani's *Primer of Hebrew*. But these helps fail as a rule to make the student conceive a permanent taste for reading the Bible in its original version, in which he would find so much more of truth and beauty than can be given in any translation without the addition of paraphrase. What the grandson of Ben Sirach writes in his preface to the Greek version at the beginning of Ecclesiasticus is still true; and it would be infinite gain if the priest were to read his Bible in Hebrew rather than in the vernacular. What hinders this appreciation of the Old Testament teaching is the difficulty of mastering the intricacies of what has been called the Masoretic apparatus. The old Hebrew text had no vowels. The reading and pronunciation were perpetuated through the living tradition in the synagogues and the homes and schools of Jewish communities. When Hebrew was becoming to many of the Jews in foreign countries a dead

language, the attempt was made to save the text from oblivion and misreading by the artificial addition of vowels in the form of points and critical signs. These marks are subject to frequent changes owing to the nature of the consonantal pronunciation with its quiescent and guttural letters. The mastery of intricate combinations, half-open syllables, etc. is fraught with much trouble for the beginner.

Father Coffey has found an admirable expedient for avoiding this element of prejudice to the young student until he has his footing on somewhat sure ground of interpretation. After explaining the essential rudiments of the letters, word-accent, etc., he proceeds at once to the study of the verb. Without entering into the customary technicalities in pronunciation, he instructs the tyro in the use of the grammatical elements. This method is further facilitated by the choice of the exercises which, being confined to few and brief forms, beget a certain familiarity with the common genius of the Hebrew tongue, and thus lead to an appreciation of it that makes further inquiry a natural outcome of the study itself from the beginning.

The typography of the book is excellent and furnishes an additional encouragement to the study of the language.

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## Literary Chat.

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Although the *Catholic Directory* appears somewhat later this year than formerly, everybody understands the difficulties that account for the delay. The make-up of the volume under Mr. Joseph H. Meier's direction shows every care and most intelligent devotion in the assembling of a thoroughly reliable source of current statistics of religious activity in the Catholic Church in America. The customary features of the *Directory* which indicate progress in ecclesiastical matters, in Catholic education, and in general missionary organization, teach some important lessons. Our numbers and our influence are not always in due proportion. There are seventeen and a half million Catholics in the United States proper alone; added to this we have the Catholic population of Alaska and the Canal Zone and the Islands under American protection, making

a total of over twenty-six million, with one priest for about every thousand Catholics. Notwithstanding our great numerical strength, which might be easily made effective in a way no other organization can be reached, there is constant evidence of anti-Catholic legislation and bigoted discrimination. Herein is the proof that we are lacking either in energy or in unity. The war movement has shown what organization and effort can effect when we are taken in hand by the government or by the Press. America might be made to understand the truth and beauty of the Catholic Church much more quickly than she can be made to understand the claims of democracy on our sympathy for the freedom of Belgium and on our money resources to support the claims of European nations, if the same energy were devoted to it on our part. We leave the

student of religious sociology to ponder on these facts, while we simply recommend the efforts of Messrs. Kenedy and Sons to supply us with the facts by furnishing the exhaustive and well-arranged statistics contained in the present year's *Directory*.

Father Augustine J. Schulte, of Overbrook Seminary, has prepared a new edition of his *History of the Philadelphia Theological Seminary*, founded in 1832. The new edition, well illustrated, brings the volume up to the present, with full clergy lists at the end.

Godefroid Kurth (1847-1916) was for many years professor of history at the University of Liège, and during the closing decade of his life director of the Belgian Historical Institute in Rome. He is the author of a great many biographical and historical works and has contributed numerous articles to the *Catholic Encyclopedia*. *L'Eglise aux tourments de l'histoire* is amongst his more popular works, having been delivered originally as a course of lectures at the "Women's University Extension" in Antwerp (1897-98), and having in its book form passed into five or more editions. The present translation of the book has happily retained the strength and elevation of thought and the spiritual enthusiasm of the original, and approaches almost as closely as is possible to a worthy English rendering of the eloquent and learned lecturer's ideas and sentiments.

The turning points of history selected as illustrating the Church's life and policy are the phases wherein she passed from the swathing bands of Judaism to the freedom of her Catholic life; those wherein she met the barbarians of the North, medieval feudalism and Neo-Cæsarism; and those in which she encountered the Renaissance and the French Revolution. The author's aim is throughout of course that of an historian, which is, to sketch in a few bold strokes the Church at the crossing highways of her journey along the centuries; the forces she there encountered; how they affected her, and how she in

turn reacted and modified their direction and their natural tendencies.

On the other hand, while thus explicitly historical, the work is no less essentially, even though implicitly, apologetical. It is history witnessing to the divinity of Christianity. Nor could it be otherwise, in virtue alike of its subject and its authorship. On the one hand, the manner in which the Church comes forth from the crises of her life, even as did the Beloved Disciple from the boiling oil—*vegetior quam introierat*—attests the Divinity that conserves her. On the other hand, the author of the present book wrote nothing that was not intended to echo the voice of history proclaiming that same Divine protection.

The book therefore suggests new standpoints and apt illustrations which the clergy can utilize in preparing dogmatic or historical lectures, while the Catholic laity will derive from these studies of crucial periods renewed confirmation of the imperishable faith committed to the custody of a Church whose indestructibility is demonstrated by the very fact that the crises of her life are the seasons of her rejuvenation. From a material as well as from a literary point of view the volume leaves nothing to be desired; so that, it may be hoped, it shall attain the wide circulation it deserves—the attainment of which is facilitated by the exceptional terms of purchase offered by the translator. (*The Church at the Turning Points of History*. Translated by Monsignor Victor Day, Vicar General of Helena. Published by the translator.)

The wonted lucidity of diction and freshness of treatment that make the reading of French publications such a profitable occupation and unalloyed pleasure, characterize the instructive volume of Mgr. Gibier on religion. (*Religion*. Paris: Pierre Téqui.) The volume constitutes the first installment of a trilogy which is to deal, successively, with the great agencies of the temporal and eternal welfare of mankind: religion, family, state. Our appetite for the outstanding volumes is keenly whetted by the

perusal of the present one, in which the author dwells, preferably, on the attractive aspects of religion and endeavors to show that it appeals to the loftiest aspirations of the human heart. With telling effect he uses what for want of a better term has been called the method of immanence, which, however, he reinforces and supports by the traditional arguments, thus imparting to his line of proof both convincing strength and sweet persuasiveness. It is only once or twice that he strikes a jarring note when he allows the echoes of strife to enter into a discussion that should rise above the things that divide men.

In *L'Église* (Cours supérieur de Religion. Par Louis Prunel. Paris: G. Beauchesne) we have a solid volume of doctrine along lines similar to the book referred to above. Although chiefly addressed to the educated layman, it will prove very serviceable to the theological student, as it enlarges on certain practical points only lightly touched upon in the seminary curriculum. Enriched with numerous quotations from the Fathers of the Church, the matter needs very little recasting to be adapted to the requirements of the pulpit or the lecture platform. Faith nourished on such wholesome and meaty fare will grow strong and capable to resist the assaults of scepticism and infidelity.

The most effective way in which we can testify our gratitude to the heroes that have bravely and nobly laid down their lives for the safety and honor of their country, is by offering fervent prayers for the peace of their souls. Appropriate prayers for this purpose will be found in a handy booklet compiled by Canon Rothe (*Pour les Morts de la Grande Guerre*. Paris: P. Téqui). Preference has been given to indulgenced prayers, the predominant keynote of which is hope. To those bereft, these pages will bring a message of cheer and comfort, for nothing so soothes the sorrow over the loss of our dear ones as a trustful prayer for their spiritual welfare.

*Entre l'Espagne et la France* belongs to that still increasing class of books of propaganda which the present war has produced. It pleads for a better understanding between the two countries and has little difficulty in proving that they have much in common, and that there exists between them a spiritual kinship. Anything that makes for a better understanding among the peoples of the world is most desirable, as it lessens the chances of aggression and armed hostility. Coming from the artistic pen of J. M. Ruiz, the booklet possesses an exquisite literary flavor. It is published by Bloud & Gay, Paris.

The plot of Mrs. Storer's new novel *The Villa Rossignol* (St. Louis: B. Herder Book Co.) is rather unusual, if not positively startling. It deals with the conversion of a society lady to Mohammedanism, a theme of so bold a nature that it calls for no small artistic skill to make it acceptable to the reader. The author handles the subject tactfully and forcibly, and, without preaching, extracts from it a pointed moral, the gist of which amounts to this, that one who has rejected the light of faith will recoil from no form of perversion and degradation. Not everything, however, is of inky blackness; from the dark background a few figures stand out in luminous beauty, richly compensating the reader for the pain which the description of moral disintegration necessarily causes. The march of events is rapid, and there is no flagging of interest to the surprising denouement. With the environment in which she places her characters the author is thoroughly familiar; hence, the air of realism which pervades the story and the absence of stilted artificiality in the dialogue. A dash of color is supplied by glimpses of the superb Italian scenery, which offsets and relieves the sombre nature of the narrative. The novel compares favorably with many a much advertised best seller, and possesses the additional advantage of being clean and wholesome.

A book which might well be placed on one's list of vacation readings is *The Note Book of an American Parson in England*. The writer, the Reverend G. Morton Royce, Rector of the P. E. Church, New Windsor, New York, after having had charge at one time or another of all the Protestant Episcopal churches (save one) in Europe, went from Munich, where he had founded the American Church, to England. There he spent six years, doing ministerial duty whenever the occasion offered itself or was procurable by means of advertisements in the newspapers.

An unbeneficed and unattached clergyman in England who takes irregular duty, is called, he tells us, a "guinea pig", from the fact that a guinea (about \$5.25) is the standard honorarium or fee for each service at which he officiates. Mr. Royce officiated in churches of every degree—High and Low, Broad and Evangelical, in town and country; and he met at the closest possible range Episcopal clergymen of almost every variety and shade of human—and sometimes inhuman—character. Of this varied experience he writes not as a critic but as an observer and for the entertainment of his readers. The latter end he certainly has attained. Probably most clerical readers will prefer his book to the average modern novel. The writer is a free lance in more than one sense of the term, and he occasionally unhorses the conventional Protestant both by word and deed. When, however, he assumes the rôle of knightly defender of Henry VIII for confiscating the English monasteries, he tilts at a windmill and would have done more wisely to have kept out of the lists of monastic history in which he seems to have little or no experience. His picture of monastic life in the days of the lustful Henry is exaggerated and false to a degree. Abuses there were no doubt in the cloister, but not in the measure described by the author of this parson's *Note-Book* (Putnam & Sons, New York).

The back pressure of industrial and economic life upon the school

curriculum is felt continually in the rigid elimination of all studies and methods that do not directly make for measurable economic success. Whether the adoption of this standard attests genuine educational wisdom is another question. Efficiency has come to be the selective norm, so that even the study of the physical sciences as integral systems of truth is becoming displaced by specialized pursuit of only the measurably useful departments of topics. Several manuals of this practical nature have recently been issued by the American Book Company for high school adoption.

*An Introduction to Science* by Bertha M. Clark, Ph.D., is one of them. It treats succinctly but luminously of the science of the common every-day things, such as food, fuel, clothes, drugs, paints, oils, electric instruments, and so on. The text is well illustrated and accompanied by a separate laboratory manual.

*Chemistry in the Home*, by Henry Weed, B.S., is a serviceable manual of similar tendency and excellence of execution. It too has a supplementary manual for laboratory purposes.

The same utilitarian point of view is manifest in *Practical English for High Schools*. The purpose of this manual is to develop the power of effective communication of ideas in the every-day situations of ordinary life. Much practice and the evocation of principles and rules from concrete illustrations dominate the method of this very serviceable textbook. The authors are Professors William D. Lewis and James F. Hosc, and the publishers are the American Book Co. (New York).

*Business English*, by Professors George B. Hotchkiss and Celia A. Drew, is a manual of similar scope and method (same publishers).

The study of Spanish grows apace in our high schools and colleges, and probably the expulsion of German from the curriculum will accelerate

the progress. The growing intercommunication between North and South America is of course the chief cause of scholastic interest in the language of our Latin neighbors. There is no dearth of text-books constructed for the acquiring of a knowledge of Spanish. *An Elementary Spanish Grammar*, by Aurelio M. Espinosa, Ph.D., and Clifford G. Allen, Ph.D., is among the most recent of these aids. It is an eminently practical treatment of Spanish, colloquial and literary, with all the didactic apparatus. Supplemented especially by a small pocket manual entitled *A First Spanish Reader*, by Professors Erwin Roessler and Alfred Remy, it makes a very serviceable guide to the language. (New York: American Book Co.)

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*Passio Christi*, by Mother St. Paul, is a meditation book whereby even the least proficient in the art of spiritual reflection will be advanced to higher degrees of perfection, so serviceable, plain, and practical is it in method and plan. The writer has had much experience in giving week-end retreats, in her convent at Birmingham, England; and the book is partly the outcome thereof. Although intended for special use in Lent, its subject is one that is always close to the soul of those who meditate, so that the manual can never be unseasonable. (New York: Longmans, Green & Co.)

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*Donatism*, by Dr. Adrian Fortescue, is a slender volume of fifty pages embodying the articles originally contributed by the author to the *London Tablet*. Both from an historical and a theological point of view these scholarly papers are a valuable contribution to a subject which, if ancient, finds its replica in contemporary Anglicanism. (London: Burns & Oates.)

John Adams is accredited with the statement that the great problem of the American revolutionary movement was "to get the thirteen clocks to strike at the same time". The problem of synchronism, however, was essentially economic, though complicated indeed by governmental, social, geographical, religious, and other conditions. A recent writer thinks the thirteen movements may be reduced to two, one functioning along characteristic lines in the Northern provinces, the other developing characteristic lines in the Southern. This relative simplification or at least definite ground-conception is worked out with a wealth of political and economic detail in one of the recent *Columbia Studies* under the title *The Colonial Merchants and the American Revolution (1763-1776)*, by Arthur M. Schlesinger, Ph.D. (New York: Longmans, Green & Co.) The scholarly monograph can be recommended as supplementary reading to certain portions of the *History of Labor in the United States*, which is reviewed elsewhere in this number.

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Another recent issue of the *Columbia Studies* which will interest students both of French and of American history, bears the title *The French Assembly of 1848 and American Constitutional Doctrines*, by Eugene N. Curtis, Ph.D. The author, having very carefully sifted the evidence, does not find the influence of American Constitutional precedent to have been considerable, though he thinks it practically certain that the French presidential office and the four-year term were due to the American example. The study is valuable for the information it affords concerning the political conditions prevailing at the time in France. The French constitution is given in the original. Perhaps everybody does not know that the first words of the preamble are *En presence de Dieu*.



# Books Received.

## THEOLOGICAL AND DEVOTIONAL.

**RELIGIOUS PROFESSION.** A Commentary on a Chapter of the New Code of Canon Law. By Hector Papi, S.J., Professor of Canon Law, Woodstock College. P. J. Kenedy & Sons, New York. 1918. Pp. xv—87. Price, \$1.00 *net* (postage extra).

**A FLOWER FOR EACH DAY OF THE MONTH OF JUNE.** By John J. Murphy, S.J. Edited by William J. Ennis, S.J. Home Press, New York. Pp. 67. Price, \$0.10; \$1.00 a dozen.

**MARRIAGE AND THE FAMILY.** Practical Instructions on the Duties of the Catholic Home. By the Editors of *America*, Priests of the Society of Jesus. America Press, New York. 1918. Pp. 124. Price, \$0.15.

**DOCTRINAL DISCOURSES.** For the Sundays and the Chief Festivals of the Year. In four volumes. By the Rev. A. M. Skelly, O.P. Vol. I: From First Sunday in Advent to Quinquagesima Sunday, inclusive. Aquinas Academy, Tacoma, Washington. 1918. Pp. x—295.

## HISTORICAL.

**HISTORY OF LABOR IN THE UNITED STATES.** By John R. Commons, David J. Saposs, Helen L. Sumner, E. B. Mittelman, H. E. Hoagland, John B. Andrews, Selig Perlman. With an Introductory Note by Henry W. Farnam. In two volumes. Macmillan Co., New York. 1918. Pp. xxv—623 and xx—620. Price, \$6.50 a set *net*.

**ORIENTAL STUDIES.** Vol. XIII: Aram and Israel or the Aramaeans in Syria and Mesopotamia. By Emil G. H. Kraeling, Ph.D. Columbia University Press or Longmans, Green & Co., New York; P. S. King & Son, London. Pp. 153. Price, \$1.00 *net*.

**HISTORIC MACKINAC.** The Historical, Picturesque and Legendary Features of the Mackinac Country. Illustrated from sketches, drawings, maps and photographs, with an original map of Mackinac Island, made especially for this work. By Edwin O. Wood, LL.D., formerly President, Michigan Historical Commission; Vice-President, Mackinac Island State Park Commission; Trustee, Michigan Pioneer and Historical Society; Life Member, American Historical Association, American Irish Historical Society, New York Historical Society, New York State Historical Association; Life Fellow, American Geographical Society; Member, Mississippi Valley Historical Society, and State Historical Societies of Michigan, Ohio, Indiana, Illinois, Wisconsin and Minnesota. In two volumes. The Macmillan Co., New York. 1918. Pp. 697 and 773. Price, \$12.50 a set.

**THE CHURCH AT THE TURNING POINTS OF HISTORY.** By Godefroid Kurth. Translated from the French by the Right Rev. Victor Day, Vicar General of the Diocese of Helena. Naegle Printing Co., Helena, Montana. Pp. 173. Price, \$1.25.

**THE SOUL OF THE SOLDIER.** Sketches from the Western Battle-Front. By Thomas Tiplady, Chaplain to the Forces, author of *The Cross at the Front*, etc. Fleming H. Revell Co., New York, Chicago, Toronto, London and Edinburgh. 1918. Pp. 203. Price, \$1.25 *net*.

**THE CROSS AT THE FRONT.** Fragments from the Trenches. By Thomas Tiplady, Chaplain to the Forces. Fifth edition. Fleming H. Revell Co., New York, Chicago, Toronto, London and Edinburgh. 1917. Pp. 191. Price, \$1.00 *net*.

**FREDERICK OZANAM.** By John Rochford, K.S.G. Catholic Truth Society of Ireland, Dublin. 1913. Price, 1 *d*.

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